



PATRICK FRANCIS CARDINAL MORAN,
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HISTORY

OF THE

CATHOLIC CHURCH

IN AUSTRALASIA.

FROM AUTHENTIC SOURCES.

CONTAINING MANY ORIGINAL AND OFFICIAL DOCUMENTS IN CONNECTION WITH THE CHURCH IN AUSTRALASIA, BESIDES OTHERS FROM THE ARCHIVES OF ROME, WESTMINSTER, AND DUBLIN, WHICH ARE HERE PRESENTED TO THE PUBLIC FOR THE FIRST TIME.

BY

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PROFUSELY ILLUSTRATED.

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To the
Bishops and Priests, past and present,
of Australasia,
who by their Zeal, Piety, and Self-sacrifice
beneath the Southern Cross
have laid deep and broad the foundations
and are steadily building up the Stately Edifice
of a Glorious Church,
this History is humbly inscribed
by the Author

PUBLISHERS' PREFACE.

The Publishers have been convinced for a long time past that a work of this kind was much needed, and would be welcomed. It is an indisputable fact that many books relating to Church history are singularly dull, and calculated to repel rather than to attract the reader. In the present instance whilst it has been the author's aim to collect material from the best sources, he has also aimed at making a popular and readable work.

The M.S. has been in our hands some time, but owing to the severe financial panic that has existed in Australasia, as in other parts of the World, it was deemed advisable to delay publication rather than launch it when so much depression existed, and thus jeopardise the labours from the pen of such an exalted Church dignitary as His Eminence Cardinal Moran. Happily, we believe, the times are improving; and we have every confidence that this great work, which is an entirely Australian production, will prove the most comprehensive, useful, and readable of any Catholic work hitherto issued in this country.

No reasonable expense has been spared, and we are satisfied that in its general get-up it will favourably compare with works issued from the most prominent English or American publishing houses.

With the view of making the work as attractive as possible we have inserted (with the Cardinal's consent) numerous portraits of Bishops and other Church dignitaries, and also of distinguished Catholic laymen, together with illustrations of the principal Cathedrals, Churches, and Educational Institutions. We have given most prominence to the latter, believing, as we do, that upon solid Catholic education the very existence of the Church in this or any other country depends.

Attention is asked in the first place to the Synopsis of Contents which presents a rich and varied treat, and then the reader may be pleased to examine the pages of the work, sure to find something to reward his critical examination of them.



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1. LETTER to the Governor of New South Wales, on the 6th of May, 1836—2. To the Colonial Secretary, 31st January, 1837—3. To the Governor, 24th of July, 1837—4. To the same, October, 1837—5. To the Secretaries of the Catholic Institute of Great Britain, 14th of August, 1838—6. To the Colonial Secretary, July 23rd, 1838, with enclosure and reply—7. To the Archbishop of Dublin, conveying the thanks of the Catholic Community, 4th of March, 1839—8. To the same, regarding the Sisters of Charity, 5th of March, 1839—9. To the Governor, 2nd of July, 1839, being a reply to the Protestant Bishop Dr. Broughton—10. To the Central Council of the Society for the Propagation of the Faith, 10th of January, 1840—11. To the Colonial Secretary, April, 1840—12. To Father Therry, Vicar-General of Hobart-Town, 11th November, 1840—13. To the Rev. John Brady, at Windsor, 7th December, 1840—14. To Most Rev. Dr. Murray, Archbishop of Dublin, from Liverpool, 19th of September, 1841—15. To Cardinal Fransoni, Prefect of the Propaganda, from the Monastery of San Callisto, Rome, 8th of May, 1842—16. To the Secretary of Propaganda from Liverpool 2nd of November, 1842—17. To Father Therry, Vicar-General Hobart-Town, from Sydney 4th of May, 1843—18. To the Archbishop of Dublin, 19th of October, 1843—19. To the same, 10th of July, 1848—20. To Right Rev. Joseph Serra, O.S.B., Perth, Western Australia, 22nd of May, 1849—21. To the same, from the Monastery of Subiaco, near Parramatta, 9th of January, 1851—22. To Most Rev. Paul Cullen, Archbishop of Armagh, 1st of February, 1851—23. To Right Rev. Dr. Serra, Perth, 10th of September, 1851—24. To same, 16th December, 1851—25. To a Benedictine Monk, 29th November, 1852—26. To Right Rev. Dr. Serra, 19th August, 1856—27. To same, 28th of January, 1857—28. To Most Rev. Paul Cullen, Archbishop of Dublin, 2nd March, 1859—29. To a young Priest, 13th February, 1861—30. Two letters to Very Rev. Dean Butler, of Launceston, April and May, 1861—31. To a member of the Clergy, at the commencement of Retreat, 1862—32. To the Bishop of Melbourne, 14th of February, 1863—33. To one of the Sydney Clergy, 7th June, 1864—34. To Mr. W. B. Dalley, in 1867—35. To the Clergy and Laity of the Diocese, on the erection of a new building for the Nuns of the Good Shepherd, 27th of October, 1870—36. To the same, on the threatened amalgamation of the Catholic and Protestant Orphan Schools, in May, 1873.

CHAPTER X.

THE SUFFRAGAN SEES OF THE ECCLESIASTICAL PROVINCE OF SYDNEY.

THIS Chapter gives the History of the Dioceses of Maitland, Goulburn, Bathurst, Armidale, Wilcannia, and Grafton—Maitland, the Senior Suffragan See—Fertility and richness of territory—Beginnings of the Church in Maitland—Right Rev. Dr. Davis appointed Bishop of the Titular See—Some account of his Religious life—Coadjutor of Most Rev. Dr. Polding—Death in 1854—The Diocese regularly constituted—Appointment of Right Rev. Dr. Murray—His early career—The Consecration Ceremony—Bishops of Maitland and Bathurst visit Rome—The voyage to Australia—Arrival in Sydney on 22nd of October, 1867—Addresses presented by the Catholic Laity—The Education Question—First missionary duties of Dr. Murray in Maitland—Extracts from his letters—Disastrous floods in West Maitland—The Bishop's first visit to the home countries—Report to the Holy See—The Sacred Heart College—Progress of religion in Tamworth—Dr. Murray inculcates reverence for the Irish Saints—His zeal in the matter of Catholic Education—Important Speech—Visit ad limina in 1880—The Redemptorist Missionaries come to Maitland—Some account of their work in Australia—Letter of Dr. Murray from the Cape of Good Hope—Arrival in Maitland in renewed strength—The Silver Jubilee of his Episcopate—Twenty-five years of fruitful toil—Goulburn township in the early colonial days—The first Priests stationed there—Dr. Polding's first visit—Erection of the See—Dr. Geoghegan translated to Goulburn—His death—Dr. Lanigan appointed Bishop—Native of Tipperary—Missionary work in Ireland—First Missions in Australia—Bids farewell to the faithful in Berrima—His first discourse in Goulburn—Consecration Ceremony on Pentecost Sunday, 1867—Letter of the Bishop of Brisbane—Zealous labours of Father McAlroy—Churches erected by him—Course followed by Dr. Lanigan in his visitations—He assists at the Vatican Council—The Cathedral of Goulburn—Several

important works carried out—Visit ad limina in 1880—Report addressed to the Holy See—Return to Australia—The Orphanage—Completion of the Cathedral—The Bishop of Maitland's discourse on the progress of religion in Goulburn—Piety promoted—Visits Rome in 1891—Discourse to the Clergy on returning to his Diocese—Silver Jubilee—Address of the Clergy—The Bishop's reply—Religious commencements in Bathurst—Beautiful Church erected by Dean Grant—This Missionary's career—Right Rev. Dr. Quinn, first Bishop of Bathurst—His early life—Missions in India—In Dublin—The Irish Zouaves in Rome—The emigrants for Queensland—Consecration Ceremony in the Cathedral, Marlborough Street, Dublin—Remarkable Missionary group on board the "Empress" at Queenstown—Religious exercises during the voyage to Australia—Letter of the Bishop—Reception in Sydney—Dr. Quinn's first public words in Australia—Arrival in Bathurst—The Bishop enters with earnestness on missionary work—His devotion to the Blessed Virgin—The results of nineteen years' work—First visitation—The Convent of Mercy, Bathurst—Other foundations and schools—The Bishop's ardour in the work of education—The Diocesan College—First visit to the home countries in 1874—Address presented by the Laity—Herculean labours—Second visit ad limina in 1883—Severe attack of illness—Enthusiastic demonstration of welcome on his return—His discourse—The true Pastor and his spiritual charge—The Diocesan Retreat—The close of a fruitful Episcopate—Right Rev. Dr. Byrne appointed to the vacant See—Armidale's first Priest, Rev. Timothy McCarthy—His missionary journeys—Dr. O'Mahony first Bishop of Armidale—His early career—He takes part in the Vatican Council—Installed by Archbishop Polding—Some details of the Diocese—The Cathedral erected and dedicated—Dr. O'Mahony resigns the See—His death—Right Rev. Dr. Torreggiani appointed Bishop—His missionary life in England—The journey to Australia—Enthusiastic welcome in Armidale—His first visitation extends over several months—Fruitful toil—Division of the Diocese—Wileann's first Bishop, Right Rev. Dr. Dunne—His career in the Diocese of Goulburn—Enthusiasm of the Clergy and Laity at his consecration—Erection of the See of Grafton—Right Rev. Dr. Doyle first Bishop—Wonderful growth of religion in the Richmond district—Piety and generosity of its faithful people—Blessing the foundation stone of the Cathedral in October, 1892.

CHAPTER XI.

MISSION TO THE QUEENSLAND ABORIGINALS.

FOUR Passionist Fathers accompany Dr. Polding to Sydney, in 1843, to devote themselves to the conversion of the Aborigines—The Superior preaches a Retreat in Latin for the Clergy of Sydney—Stradbroke Island allotted to the Missionaries for two years—Other Islands of great beauty between it and the mainland—The blacks of Moreton Bay district skilful in hunting and fishing—Had an abundant supply of kangaroo, with an endless variety of fish, honey, and fruits—Their curious huts—The Archbishop proceeds to Moreton Bay, in May, 1843—The Passionist Fathers enter on their work at Stradbroke—The Archbishop consults for the European settlers in the village of Brisbane—He is welcomed alike by Protestants and Catholics—His letter describing the first steps of the Missionary enterprise—They landed at Stradbroke on the Feast of Our Lady the Help of Christians, 24th of May—The Archbishop on his return to Sydney gives an interesting account of the Aborigines and the Mission—Zealous labours of the Passionist Fathers—Valuable letters of the Missionaries—The natives very gentle—Prone to laziness—Wander from place to place—Their affection for the priests—They have strong passions—Are particularly vindictive and given to gluttony—The natives of the other Islands are more vicious—Contrasts of the gloomy forests of Australia with the smiling scenery of Italy—The little village of Brisbane—Town—The natives not so black as the African negroes—Their ornaments—The extreme joint of the little finger offered in Sacrifice—Manner of fishing—Of kindling the fire—Their funerals—The old convict building at Stradbroke, now roofless and in ruin—Supplies of provisions forwarded from Sydney—Prices of various articles—The language of the natives very difficult—The natives believed in a Supremo Being—Docile to the teaching of the Missionaries—The German Lutheran Mission on the mainland a complete failure—Limited means of the Catholic Missionaries—Why it was considered expedient not to accustom the blacks to gifts—

Dr. Polding's anxiety lest the Passionist Fathers would retire from the Mission—Letter of Father Raymond Vaccari—Great dearth of means—Dr. Polding's disinterestedness and manner of life—A few children baptized—End of the Mission—The Missionaries set sail in an open boat—Subsequent career of the zealous Fathers—Father Lenciole's life in Adelaide—His voice like an organ—His boundless charity—His death—Father Snell a gifted linguist—His work at Morphett Vale in South Australia—His death in Melbourne—Father Raymond sails for Valparaiso—Shipwrecked—Serves as lay-brother—In Franciscan Convent—Becomes a Franciscan—Another Passionist visits Sydney in 1847, but soon proceeded to San Francisco—Additional details of the Stradbroke Mission—Subsequent Missionary efforts among the Aborigines—Father Luckie is chosen King—Father Duncan McNab's zeal for the blacks—Interesting extracts from his diary—Erection of the North Queensland Vicariate—Discovery of gold, &c., attracts Europeans thither—Deeds of cruelty—The Irish Augustinian Fathers take charge of the white population—Their successful Mission—Right Rev. Dr. Hutchinson first Bishop of Cooktown—Some account of the Missionary attempt of the Hernhutters—A comfortable German station, but no natives.

CHAPTER XII.

THE MOST REV. DR. POLDING, ARCHBISHOP OF SYDNEY.

DR. Polding sails from Liverpool accompanied by 18 Priests, Students, and Brothers—Great rejoicing on his arrival in Sydney the 10th of March, 1843—The Archbishop's discourse—Official protest by the Protestant Bishop—Further efforts of Anti-Catholic bigotry—Ceremonies of Holy Week in 1843—The Archbishop's circular—St. Mary's becomes a Monastic Cathedral—The Christian Brothers' Schools—Confirmation at St. Mary's—New peal of bells—Words of eulogy in the Legislative Council—Visitation in Appin and Burrogorang—Advent devotions—Lenten fast and ceremonies—Prayers proposed for Legislative Council—A seat in the Council offered to Dr. Polding—Catholic meeting on December 31st, 1843—Blessing of the chime of bells—The Jubilee of 1844—Its manifold fruits—Dedication of St. Patrick's Church—Consecration of Right Rev. Dr. Murphy, first Bishop of Adelaide—Provincial Synod—Names of the Clergy who took part in it—The decrees—Dr. Polding proceeds to Hobart—Appointment of Coadjutor—Meeting of the Clergy of Sydney—Protest against the attacks of the Protestant Bishop—Right Rev. Dr. Rouchouse and party lost at sea—Bishop Baudichon chosen King in the Marquesas Islands—Consecration of Dr. Viard and other celebrations in January, 1846—The Archbishop sails for Europe—Circular on the Diocesan Seminary—Dr. Polding assists at solemn religious celebrations in England and Ireland—His return to Australia—Appointment of first Bishop of Melbourne—Dr. Polding visits Western Australia—Diocesan visitations—Braidwood—Amusing incidents—Accident and hardships—Burrowa—Visit to Europe in 1854—The Archbishop is consoled by the Audience of His Holiness—Protestant sketch of Dr. Polding—Singular feature of Dr. Polding's Episcopate—Erection of St. John's College—Pastoral Letter on the subject—Meeting in St. Mary's Cathedral—Mr. Justice Therry's speech—Generous subscriptions—Unpleasantness connected with Dr. Bassett's appointment on the Parramatta Committee—Address to Pius the Ninth—Rev. Dr. Gregory returns to England—The Catholic Guild—State aid withdrawn from the Churches—Fallacious argument from the Protestant Church in Ireland—Pastoral Letter on the completion of the Cathedral—Disastrous fire at St. Mary's on the 29th of June, 1865—Dr. Polding receives the news at Bathurst—Great meeting in Sydney—Speech of the Archbishop—Of the Governor and others—Letter of Dr. Polding to the Bishop of Melbourne—A temporary Cathedral—First contracts—Dr. Polding sails for Europe in November, 1865—Visits Malta—And Sicily—Proceeds to Monte Cassino—The Archbishop and his companion are arrested in Turin—Address presented at St. Michael's Priory, Hereford—Dr. Polding visits Ireland—His alarm at the Fenian scare—Storm at sea—Address of the Clergy on his return to Sydney—The Archbishop's reply—Demise of the Prince de Condé—Letter and gift of the Duc d'Aumale—Munificent present of the Queen of Spain to St. Mary's—Archbishop's words to the Consul—The Catholic Guild and the Archbishop—Foundations of Villa Maria Church—Duke of Edinburgh's visit to Sydney—Attempted assassination—Outburst of bigotry—Words of the Archbishop—The temporary Cathedral destroyed by fire—Meeting of the Clergy and Laity—New pro-Cathedral dedicated in 1868—Dr. Polding sets out for Rome—Illness

on the journey—He returns from Suez—Various Diocesan works—Letter to the Pope and reply—Dr. Polding visits Melbourne and Bathurst—New Schools—Dedication of Armidale Cathedral—The Marist Brothers at St. Patrick's—The Archbishop petitions for a Coadjutor—A difficulty—Appointment of Most Rev. Dr. Vaughan—Arrival of the Coadjutor in Sydney—First sermon on Christmas Day, 1873—The Archbishop's circular to the Clergy—Visit to Tasmania—Death of the Archbishop—Held in veneration by all—Development of the Church during his episcopate—Words of Father Cahill, S.J.—Funeral address by Most Rev. Dr. Vaughan—Appreciative words.

CHAPTER XIII.

THE CATHOLIC CHURCH IN SOUTH AUSTRALIA.

SOUTH AUSTRALIA founded as a Province—Peculiar features of its colonization—Kangaroo Island chosen as the site of the future capital—But soon abandoned—The colonists are beset with difficulties—Hostility to Irish emigrants—Slow growth of Catholicity—Dr. Ullathorne's impressions of his visit to Adelaide—Father Benson the first Priest—Right Rev. Dr. Murphy appointed first Bishop of Adelaide—His early career—Missions in England—The Anti-Catholic mob in Liverpool—Zeal and energy of Dr. Murphy in Sydney—Some public meetings in those early days—He is consecrated in St. Mary's Cathedral on 8th of September, 1844—The first Bishop consecrated in Australia—Assists at Provincial Synod—Addresses of the Laity and Clergy, and the Bishop's replies—Father Edmund Mahony's mission to Adelaide—Returns and dies—The Bishop's farewell to Sydney—Address of the Catholics of South Australia and reply—Desolate condition of the Church in Adelaide—Statistics—Gradual growth of the Church—Gold fever in 1851—Providential aid—State aid to religion in South Australia—Some contemporary accounts of Dr. Murphy's episcopate—Right Rev. Dr. Geoghegan the next Bishop—Translated to Goulburn—His death—He is succeeded by Right Rev. Dr. Shiel—Mission in Ballarat—Consecrated in St. Francis', Melbourne—Visits Ballarat—Assists at Vatican Council—Rev. John Smyth, Vicar-General—Dr. Shiel's return to Adelaide—Letter on the Jubilee—Some account of the Jesuit Father Hinterocker—A distinguished botanist—His zealous labours in South Australia—His death in Launceston—Statistics of the Diocese in 1869—Further data in 1871—The Bishop revisits Ballarat—His death—Dissensions in the Diocese—Visit of the Bishops of Hobart and Bathurst to Adelaide—Address and replies—Right Rev. Dr. Reynolds appointed Bishop—Telegram to Pius the Ninth—Prolonged visitation of the Diocese—Death of Rev. Dean Fitzgibbon—His fruitful labours—Bishop's account of the Diocese in 1881—His sermon at the Plenary Council of Australasia in 1885—Adelaide becomes an Archbishop's See—Its present condition—First Missions of the Jesuit Fathers in Port Augusta district—And of the secular Clergy—The Sisters of St. Joseph in Port Augusta—Right Rev. John O'Reilly appointed first Bishop of Port Augusta—His early career—Census returns—Progress of religious work—The Diocesan debts—Enthusiastic welcome to the Bishop on his arrival in Port Augusta—His reply to the addresses presented to him—The Vicariate of Port Victoria and Palmerston—Given in charge to the Jesuit Fathers—First stations for the Aborigines at Rapid Creek and left bank of Daly River—Decay of natives at Palmerston—Present station on the right bank of Daly River—Character of the natives—Cheering prospects of the Mission—The natives of the northern coasts appear to be descended from a highly civilized race.

CHAPTER XIV.

THE CATHOLIC CHURCH IN WESTERN AUSTRALIA.

THE largest but least populous of the Australian Colonies—Its resources—Rich pearls—Extent of the Diocese of Perth—How the first Catholic in Albany spent the Sunday—The Catholics of Perth petition for a resident Priest—Rev. Dr. Brady appointed Vicar-General—His early career—Accompanied by Father Joostens arrives in Western Australia—Enthusiastic reception—The beginnings of religious work—Dr. Polding's account of the Mission—Rev. Dr. Brady in Rome—His letters—Dr. Ullathorne declines the Episcopate—Dr. Brady appointed first Bishop of Perth—He visits France and Ireland—His Missionary party—Arrives in Fremantle the 7th of January, 1846—Few Catholics in Perth—The Nuns win the esteem of the Colonists—The Bishop's self-denying zeal—The Missionaries enter upon their

work—Father Powell, an Irish Priest—Father Confalonieri, a zealous Italian Missionary, proceeds to Port Essington—His letter from London—Shipwreck—His short but fruitful career—Fathers Thevaux and Thierse enter on the Mission to the Southern Aborigines—Their privations—Fathers Serra and Salvado take charge of the Central Aboriginal Mission—Their first difficulties—Father Salvado's concert in Perth—Beginnings of New Norcia—Father Serra proceeds to Europe to collect for the Mission—His success—He is appointed Vicar-Apostolic of Port Essington—Monetary difficulties in Perth—Father Salvado proceeds to Europe—Some account of Fathers Serra and Salvado—The former becomes Coadjutor of Dr. Brady, the latter appointed Vicar-Apostolic of Port Essington—Dr. Brady proceeds to Rome—His death on the 2nd of December, 1871—His zeal and disinterestedness—The See administered by Dr. Serra—Dr. Polding visits Perth—His missionary labours there—His letter from Adelaide—Dr. Serra erects the Episcopal Palace—Returns to Spain—His death—The Diocese and Cathedral placed under the patronage of the Immaculate Conception—Rev. Martin Griver administrator of the See—His early career—His first missionary work in Western Australia—Journey to Guildford—His zealous labours as Administrator—His letters in 1868 and 1869—He is consecrated in Rome and assists at the Vatican Council—His enthusiastic reception in Perth—Becomes Bishop of Perth on the death of Dr. Brady—He is endeared to his flock by his life of self-denial and sanctity—Visit to Rome in 1882—Some details regarding the Diocese and New Norcia—The Bishop petitions for a Coadjutor—Dies a holy death—Penitential austerities—Right. Rev. Dr. Gibney consecrated Bishop—Dr. Salvado's labours for New Norcia—Description of the Monastery in 1884—Eulogy by Sir Frederick Broome, Governor of the Colony—A Protestant Missionary's testimony—Statistics of the Diocese of Perth—Group of religious buildings at Victoria Park—In Albany and York—Bishop's efforts to multiply schools—His speech at Greenough—Missions throughout all the districts of the Diocese—Trappist settlement for the natives at Beagle Bay—Tour of exploration—Affectionate greeting—The hopes of the Bishop for the future of the Trappist Mission—These hopes already in part realized—The new Monastic Settlement described by Father Duff—The Bishop's Official Report on 24th of May, 1892—Cheering prospects of future success.

CHAPTER XV.

THE CHURCH IN QUEENSLAND.

THE Queensland Colony erected in 1859—Some early accounts of Moreton Bay district and Brisbane—Census of 1846 and 1860—Brisbane in 1861 and 1886—Material wealth and resources of Queensland—The first Priests—Archbishop Polding visits the district in 1843—The religious settlement for the Aborigines at Stradbroke Island—The failure of the Protestant Settlement—An Attestation of Baptism in 1844—The Archbishop's statement in June, 1844—Dr. Polding proposes a settlement for the Aborigines at Maryborough under the care of Right Rev. Dr. Salvado—Mr. Cleary a great friend of the Aborigines—Names of candidates for Australian Sees—Father McGinney erects a beautiful Church at Ipswich—Dean Hanly in Brisbane—St. Stephen's Church and Presbytery—Plank-bridge and widow's house—Formal petition for the erection of a new See at Ipswich—Other petitions to the Holy See—Letter to the Right Rev. Dr. Goold in Rome on the appointment of a Bishop for Brisbane—Right Rev. James O'Quinn appointed to the See—His birth-place and early education—Pursues his studies in Rome—Ordained in 1847—Missionary zeal during the cholera epidemic in Dublin—Establishment of a Catholic University in Ireland—Dr. O'Quinn, President of the Harcourt Street University College—Success of that Institution—The students honour their former President—Other duties discharged by Dr. O'Quinn—The Mater Misericordiae Hospital—Its marvellous success—The Sisters of Mercy proceed to France to learn the management of the great hospitals at Amiens and Paris—The Sisters of Mercy proceed to the Crimea—Dr. O'Quinn appointed to Brisbane by Brief of the 14th April, 1859—Consecrated in the University Church, Dublin, on 29th June, 1859—Proceeds to Rome—Address to Pius the Ninth on the part of the Irish visitors and residents in Rome—Dr. O'Quinn sails for Australia on 8th December, 1860—Arrives in Brisbane on 10th May, 1861—First impressions of Brisbane—Hardships of missionary life in those days—The Bishop's visitations—Kind attention of Protestant settlers—An adventure—Sad condition of the Irish farmers and labourers—The Bishop promotes the Queensland Immigration Society—Its success—

Father Dunne and the "Erin-go-bragh"—The vessel springs a leak—St. Patrick's day on board—The "Fiery Star" burned at sea—The number of Immigrants—They are a priceless addition to the Colony—Immigration discontinued—Dr. O'Quinn takes part in the Provincial Synod of Melbourne in 1869—Proceeds to the Vatican Council—Important duties assigned to him—Instances of his courage—He returns to Queensland in 1872—Official Reports on the state of the Diocese—Comparative statistics of 1861 and 1871—Progress of religious education—Liberality of non-Catholic friends—Dr. O'Quinn recommends the division of Queensland into four Dioceses—Interesting details regarding the proposed Dioceses—The Bishop's letters to Propaganda—Progress of Religion from 1860 to 1878—Dedication of St. Stephen's Cathedral in 1874—Enthusiastic reception of the visiting Prelates—The Governor's remarks—Eidolous accusations made against the Bishop—Letter of Hon. Mr. O'Shanassy—Successful teaching on the part of the Sisters of Mercy—The Christian Brothers—Public Education in Queensland becomes purely secular—All Hallows' Convent School—St. Vincent's Orphanage at Nudgee—School statistics—The Bishop's activity in securing Church Property—His last will—His health begins to fail—He nevertheless promotes several Diocesan works—The O'Connell Centenary—Addresses presented in 1880—Bishop's illness in Sydney in 1881—His death in Brisbane on the 18th August, 1881—Affectionate tributes to his memory—Sermon by Father William Kelly, S.J.—Notices by the Protestant press—Some details regarding the Bishop's manner and character—Two important facts—Two new Dioceses erected—Right Rev. Dr. Dunne appointed to the See of Brisbane—His missionary career in Dublin and Queensland—Secretary to the Plenary Council in 1885—First Archbishop of Brisbane—Receives the Sacred Pallium in 1887—What has been accomplished in the ten years of his Episcopate—His visit to Rome in 1890—Address of the Laity on his return to Brisbane—New Archiepiscopal residence—The Archbishop's reply to the various Addresses presented to him—Details of his visit to the Home Countries—Right Rev. Dr. Cane, first Bishop of Rockhampton—His missionary labours in Queensland—The Orphanage at Meteor Park—Convent of Sisters of Mercy at Townsville—Successful teaching of the Sisters—The Pro-Vicariate of Cooktown—Right Rev. Dr. Hutchinson appointed Vicar-Apostolic—Fruitful labours of the Irish Augustinian Fathers.

CHAPTER XVI.

THE SEE OF SYDNEY SUBSEQUENT TO THE DEATH OF ARCHBISHOP POLDING.

EARLY life of the Most Rev. Dr. Vaughan—First signs of religious vocation—He joins the Benedictines at Downside—Singular presentiments—He pursues his higher studies in Rome—Meets the Prince of Wales at St. Paul's Basilica—He returns to Downside—Is appointed Prior of St. Michael's at Hereford—His writings—Interest taken by the Home and Colonial Governments in his appointment as Coadjutor—He is consecrated in Liverpool by Cardinal Manning—Visits Ireland—His journey to Rome—Reception in Sydney—Address of the Clergy and Reply—His first discourses—Rector of St. John's College—What a University College ought to be—Dr. Vaughan in Bathurst—At St. Brigid's Hall, Kent Street—In Brisbane—The Advent Conferences and other Lectures—Diocesan visitation—The Pallium conferred in St. Mary's—Circular on the death of Pius the Ninth—Religion in Parramatta—Address to Cardinal Newman—Sums expended in Diocesan works—Contributions for Ireland—Ceremony at Lithgow—Consecration of the Vicar-Apostolic of New Caledonia—The Catholic Schools—Te Deum for the preservation of the Queen's life—Successful efforts in carrying on the erection of St. Mary's—Annual meeting in October, 1881—The "Fayre of ye olden Tymes"—Circular on the opening of St. Mary's—Grand ceremonial—Total amount expended in the work—Results of Dr. Vaughan's labours in Sydney—Addresses presented on his departure from Australia in April, 1883—His words to the clergy—His last words to his faithful flock—The farewell—Dr. Vaughan in the United States—He arrives in Liverpool—His last letter—His death—Obsequies at Ince Blundell—The remains of the deceased Archbishop translated to the Monastery at Hereford—The Bishop of Ossory appointed Archbishop of Sydney—Enthusiastic reception—The first Australian Cardinal—The Plenary Synod of Australasia—Grand ceremony—St. Patrick's College at Manly—Pastoral letter of the Bishops of the Plenary Council to the Clergy and faithful of their charge—Public meeting at St. Mary's Cathedral in May, 1887—Important speech of William Bede Dalley—Catholic memorial of

the Centenary of Australia—The Governor of New South Wales and six other Representatives of Her Majesty assist in St. Mary's Cathedral—Banquet to the Catholic Prelates—The last public speech of Mr. Dalley—Death of this illustrious Australian—Appointment of an Auxiliary Bishop—Diocesan statistics.

CHAPTER XVII.

THE CATHOLIC CHURCH IN VICTORIA.

Two exploring parties in Port Phillip—Sir Thomas Mitchell gives to it the name Australia Felix—Melbourne in 1836—And in 1838—Sentiments of the first Superintendent—Father Patrick Bonaventure Geoghegan the first Priest—His early years—And Missionary zeal—Celebrates the first Mass in Melbourne on the 19th of May, 1830—His Address to the Catholics of Port Phillip—Appeal for aid by the Catholic laity—St. Francis's Wooden Church—Letter of Father Geoghegan to Father Therry—Father Richard Walshe the second Priest in Victoria—Sir John O'Shanassy's first experiences in Melbourne—Census of 1841—Blessing of the foundation stone of St. Francis's New Church—St. Patrick's Society on the 17th of March, 1843—Address of the Clergy and Laity of Australia Felix to Dr. Polding—First Confirmation Ceremony by the Archbishop of Sydney—Description of Geelong—Its first Church—Sympathy of the citizens of Melbourne with Ireland—Letter of Father Geoghegan to the Archbishop of Dublin—Efforts to stir up anti-Catholic fanaticism—Some account of Dean Coffey—Letter of Father McEncroe—Census of 1851—Melbourne erected into an Episcopal See in 1847—Right Rev. Dr. Goold its first Bishop—Consecrated in St. Mary's, Sydney, on 6th August, 1848—Interesting sketch of his Episcopal career—Some further facts—Letters of Dr. Polding to the Bishop elect—Dr. Goold's arrival in Melbourne—His diary—The first events of his Episcopate—Dr. Goold proceeds to the Home Countries via America—Interesting diary of his travels in South America—Arrives in Ireland, August 23rd, 1851—Letter to the Society for the Propagation of the Faith—Dr. Goold's return to his flock—Letter of Dr. Polding—The Catholic Association—Efforts to introduce Protestant ascendancy—Offensive fanaticism of the Protestant Bishop—The Question of Precedence—The gold-fields of Ballarat and Bendigo—The scene described by the first Priest who visited Ballarat—Sir Charles Hotham invokes the aid of Dr. Goold—Funeral of the Acting Governor—Diary of the Bishop's visitations in Ballarat and other districts—Letters of Dr. Polding to the Bishop of Melbourne—Dr. Goold's devotion to the Holy See—Letter of Pope Pius the Ninth in August, 1860—Letter of Cardinal Cullen in 1872—The Orangemen attack the immigration of Catholic orphan girls—The excellent character of those girls set in its true light—Demise of the first Bishop of Adelaide—Dr. Goold's second visit to Rome in 1858—Extracts from his Lordship's diary—Right Rev. James Quinn appointed first Bishop of Brisbane—Dr. Goold assists at the consecration of Dr. Quinn in Dublin, on the 29th June, 1859—Arrives in Melbourne on the 12th December, 1859—Synodical Meetings of the Australian Bishops—Letter of Dr. Polding—Informal Meeting in Melbourne on the 10th June, 1858—Preparatory Meeting of Bishops held in Sydney—Letter of Dr. Polding on New Sees—Names of candidates—Matters to be considered in the future Synod—Synodical Meeting of the Bishops of the Province in Melbourne in October, 1862—Pastoral address of the assembled Bishops—Provincial Synod held in Melbourne in 1869—Some details of its celebration—Dr. Goold proceeds to Auckland—Address from the Maori children—The question of the erection of new Sees in Australia—Letter of Archdeacon McEncroe to the Pope in 1851—The time inopportune—The matter considered in Rome during Dr. Polding's visit in 1854—Letter of Archdeacon McEncroe to the Archbishop of Dublin in 1856—Commendatory letter of the Archdeacon from Rev. Peter O'Farrell, O.S.F.—Dr. Goold's reply to the objection that the persons presented for the new Sees were all Irish—There must be Irish Bishops for an Irish Catholic people—Diary of Dr. Goold's visit to Europe in 1867 and 1868—He calls on the British Ambassador in Paris relative to O'Farrell's attempt on the life of the Duke of Edinburgh—Diary in 1869—Provincial Synod at St. Patrick's Cathedral—Proposal of the Bishop of Bathurst that Melbourne be erected into a distinct Ecclesiastical Province—Ceremony at St. Kilda's—Visitation of Diocese—Death of Right Rev. Dr. Hynes—Sails in the "Rangatira" for Auckland—By commission from the Holy See, he holds a formal visitation of that Diocese—November 26th, in Sydney—December 1st, arrives in Melbourne—December 7th, sailed for Rome—9th February, 1870, arrived in Rome—Diary during the celebration of the

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LATE MOST REV. JOHN BEDE FOLDING, D.D., O.S.B.,
FIRST ARCHBISHOP OF SYDNEY, COURT OF THE HOLY ROMAN EMPIRE.

LATE MOST REV. ROGER BEDE VAUGHAN, D.D., O.S.B.

NEW SOUTH WALES.



HISTORY OF THE CHURCH.

CHAPTER I

GENERAL REMARKS ON THE HISTORY OF THE CHURCH IN AUSTRALIA.

MODERN research has proved that our Australian Continent was known to the ancients. Even in pre-Christian times, in the literature of Greece, of Italy, and of Egypt we meet with some shadowy traditions of a vast Island lying far to the south of Asia and trending towards the eastern coast of Africa. The Persians and the hardy Arabian mariners preserved those traditions and handed them on to the Middle Ages. From the Venetian traveller, Marco Polo, we learn that before the close of the 13th century the commanders of the Chinese fleet had some faint glimpse of the shores of the great Southern Land. The published account of the travels of that remarkable man was for a long time regarded as little better than an imaginary tale, but geographical study in our day has brought out in bold relief the faithfulness and general accuracy of his narrative. The Portuguese explorers of the 16th century sketched pretty well on their official maps the Northern and Western coasts of this new continent; but to the Spanish mariners was reserved the glory of making Australia more generally known to the civilized world.

It was on the 8th of December, in the year 1605, that the illustrious De Quiros, who has been styled the Columbus of the Southern Seas, set out from Callao on his last voyage of discovery. By order of the Spanish Court, he was furnished with two well-armed vessels and a corvette, and letters were addressed to him by Pope Paul the

Fifth conveying to the whole expedition the Pontiff's blessing, and commending the enterprise as being destined to spread out the boundaries of Christ's spiritual Kingdom and to give glory to the Most High. On the Feast of Pentecost, 1606, he saluted from afar what appeared to him to be the great Southern Continent of which he was in search, and he gave to it, in honour of the festival which was that day celebrated, the name "Tierra Austral del Espiritu Santo," which has been justly translated "Australia of the Holy Ghost."

The Dutch were masters of the Southern Seas during a great part of the 17th century. They explored and accurately mapped the greater part of our western coasts, and they gave to the whole of the Southern Continent the name of New Holland, by which it continued to be designated throughout many of the countries of Europe almost to our own times. We are indebted mainly to the exertions of Captain Flinders, the most enterprising of the British navigators in the beginning of the present century, that the early Spanish designation was not forgotten, and that the name "Australia" has been definitely assigned to this grand Southern Continent.

It was Captain Cook, the famous British explorer of the last century, that fixed the attention of the British Government on the advantages that would accrue to the Empire from the possession and colonization of the eastern coasts of Australia. He set sail from England in a small vessel of 370 tons, and on the 19th of April, 1770, sighted land near the southern extremity of the Australian Continent. The captain and the whole party were particularly struck by the singular outline which our shores presented. "The panorama before them differs from the aspect of most of the countries they have seen. There is first the surf, which comes from long, booming waves striking upon the black cliffs, and casting a shower of white foam into the air. Then there is the foreground of the coast, precipitous and rocky, but a green patch here and there between the valleys, showing that it is fertile too. Then commences the forest, rising like a sloping, rolling sea of dark, very dark, almost black foliage. Above them are the mountains, of a rich ultramarine blue colour—blue, that is to say, with a tint of beauty which only those who have travelled in Australia can believe possible. Last of all, in the far distance there are mountains more remote; but these are of an ash-grey hue." On the 28th of April at day-break, Captain Cook entered the Botany Bay Heads. When the explorers landed on the shore they saw around them on every side new trees and shrubs, many of them in flower, all of them rich in the varied tints and gorgeous hues of autumn foliage, new grasses, new mosses, and new fruits, and so great was the variety of plants and such the abundance of flowers that the exploring party, with one accord, gave to this beautiful spot the name of Botany Bay. Fifty years later, on a bold projecting rock at the south side of the bay, supposed to be the precise place where Captain Cook first landed, a bronze plate was affixed with an inscription to commemorate that in "A.D. 1770, under the auspices of

British Science, these shores were discovered by James Cook and Joseph Banks, the Columbus and Mæcenas of their time."

Notwithstanding the general interest awakened by these discoveries it seemed as if, amid the turmoil of wars and domestic strife, the Southern Continent were destined to be soon forgotten. England and France were the only Great Powers that could engage in the work of colonization in those days. The energies of France, however, were soon to be absorbed in the throes of the terrible revolution, social and political, which threatened the civilization of the whole world with ruin. England was engaged in what appeared to be a death struggle with her American dependencies and could give no thought to our more distant land. Nevertheless, strange as it may appear, it was the declaration of American Independence, fraught as it was with such terrors to the British Empire, that at length broke the enchantment which so long had held spell-bound this Southern Continent. The convicts of Great Britain could no longer be sent with impunity across the Atlantic. Another penal settlement had of necessity to be chosen, and Botany Bay, with its plants and fruits and flowers, was the place selected by the Government.

In January, 1788, a novel sight presented itself to the astonished gaze of the native tribes around that beautiful bay. It was no longer a solitary vessel that came to pay a hurried visit, but it was a fully equipped frigate, which with nine other large ships, and a living crew of 1030 souls, of whom 696 were convicts, now came to make the land their own. Governor Phillip was in command of the fleet. Despite the many natural attractions of the place, he became very soon convinced that it was ill-suited for the intended settlement. The water of the bay was too shallow and dangerous for the larger vessels; there was not sufficient shelter against the easterly winds that then prevailed; the soil adjoining the harbour was sterile, and no animal food could be got except the wild kangaroo. The Governor resolved to proceed in search of a more promising seat for their future home. Sailing along the coast, he entered, a few miles to the north, the beautiful harbour of Port Jackson. Passing between the giant sandstone cliffs that keep guard at the entrance, he found the immense expanse of waters tranquil as a lake, the shores richly wooded, the estuaries running inland in endless windings and a vast number of small islands clad with trees adding variety to the scene. In this harbour so singularly favoured by nature he chose a site for the convict settlement, and, in honour of his patron, Viscount Sydney, the then Secretary of the Admiralty, whose patronymic was derived from the old Norman war-cry *Saint-Denys*, he gave it the name of Sydney. Without delay the transports were removed thither, and on the 26th of January the flag of Great Britain was unfurled with all available military display. From that day is justly dated the beginning of the grand work of Australian colonization. As Collins, in his "Account of the Colony," remarks: "The spot chosen for the landing place was at the head of the Cove near a

stream of fresh water which stole silently through a very thick wood, 'the stillness of which had then for the first time since the Creation been interrupted by the rude sound of the labourer's axe.'"

On the morning of the 25th of January, 1788, just as the English vessels were sailing from Botany Bay for the newly chosen station, a vision of two large ships was seen on the hitherto silent ocean, steering towards the Heads. These were the French ships, "Le Boussole" and "L'Astrolabe," under the command of the renowned explorer, M. de La Perouse. The French captain afterwards avowed that he was for the moment quite puzzled and unable to divine the cause of the British fleet quitting the bay. He had expected from the intelligence received during his exploring tour that the colonists would have been already settled there, a town built, and a market established. In a few days, however, having seen a little of the surrounding country, he frankly admitted the absolute propriety and necessity of the course adopted by Governor Phillip.

M. de La Perouse had been for about three years sailing around the globe on a voyage of discovery. In the Pacific Ocean he visited several of the islands and entered into friendly relations with the natives. However, at Maoua, one of the Navigator Islands, an exploring party that landed was betrayed and attacked by the natives, twelve being slain and others wounded. Among the latter was Père Receveur, a Franciscan friar, who accompanied the expedition in the two-fold capacity of chaplain and botanist. He is represented by his countrymen as possessed of scientific qualifications of the highest order. He succumbed to his wounds a few weeks after landing on the Australian shores, and his remains were interred at a gentle slope of rising ground on the north coast of Botany Bay, not far from the entrance. A modest monument was erected by his companions with the inscription:—

HIC JACET LE RECEVEUR
E ff. Minimis Galliae Sacerdos
Physicus in circumnavigatione mundi
Duce M. de La Perouse
Obiit 17° Febr., 1788.

The monument was soon after destroyed by the aborigines, but by the order of Governor Phillip the tomb was restored, and the inscription, engraved on a copper plate, was attached to the nearest tree. The monument which at present marks the spot was erected by Father Norbert Woolfrey in later times. Père Receveur is the first priest who is known to have been laid to rest on the friendly shores of Australia. The French ships resumed their voyage on the 10th of March, sailing towards the east, and were never more heard of. Many years afterwards some fragments of the vessels were found at the island of Malicolo, in the New Hebrides, and from the

traditions of the natives it was gleaned that the vessels had been wrecked on a coral reef, and that most of those on board had perished. The few who survived the shipwreck were probably devoured by the cannibals of those islands. Collins, in his "Account of the Colony," commends the ability of the French officers, who, he says, displayed the highest talent for navigation, astronomy, natural history, and every other science that could render the expedition conspicuously useful.

The Record Office, London, preserves some interesting documents illustrating the desolate condition of the Catholic convicts during the first years of the Australian settlement. The first is a letter addressed to Lord Viscount Sydney, and signed by Rev. Thomas Walshe, as follows:—

"MY LORD,—

You have been apprised of the desire which two clergymen of the Catholic persuasion have to instruct the convicts, who are of their faith, and who are destined for Botany Bay. I beg leave to inform your Lordship of my sentiments concerning this request. There are not less, probably, than 300, ignorant, you may imagine, of every principle of duty to God and man. The number is great, and consequently constitutes an object of consequence to every man who has the happiness of his neighbours at heart. That the Catholics of this country are not only of inoffensive principles, but that they are zealously attached to the constitution of it, I may presume, is well known to your Lordship. For my part, who am one of those clergymen who wish to take care of the convicts of my persuasion, I beg to acquaint your Lordship that if I be so happy as to be permitted to go, I trust my endeavours to bring these unhappy people to a proper sense of their duty as subjects and citizens may be attended with some salutary consequence. They earnestly desire some Catholic clergyman may go with them, and I trust to the known humanity of the Government that a request which seems to promise some hopes of their reformation will not be denied. It is well known that these people will not pay the attention to the other ministers which they will to their own. Perhaps, also, the presence of their priests may be of great use to make them readily obey every order of their Governors, and I have no doubt our conduct will meet the approbation of them.

I sincerely pity those poor people, not so much for the disagreeable situation into which they have brought themselves as for the misdemeanours which have made them deserving of it. Yet, I trust, if their ignorance be removed, and their obligations as men and Christians be forcibly inculcated to them, that this may be a means under Providence of their becoming useful to themselves, and perhaps afterwards to their country.

At least, this I sincerely wish. Nor do I think I can ever be as happy elsewhere as in the place of their destination, employed in using my endeavours to bring them out of the wretched state of depravity into which they have fallen. I entreat, therefore, most humbly, that this our request may be granted. These poor people will bless and thank you. I shall take care that they be not forgetful of their obligations to the Governor and Lord Sydney.

I have the honour of subscribing myself,

Your Lordship's most humble servant,

THOMAS WALSH, PRIEST.

(P.S.) My Lord.—We are not so presumptuous as to wish support from the Government; we offer our voluntary services. We hope, however, not to offend in entreating for our passage."

The only clue to the date of this document is found in the number of Catholics among the convicts, which is set down at about 300. The late Bishop of Birmingham,

Dr. Ullathorne, in his evidence before the Select Committee on Transportation in 1838, stated, relying apparently on official statistics, that the number of Catholics among the convicts transported from England was one in ten. More than 3000 convicts had indeed been transported to Australia from England before the close of the year 1791, but the mortality amongst them was very great. Collins tells us that in the year 1792 alone 436 convicts and 29 children died. The "Queen Charlotte," which arrived in September, 1791, was the first vessel that brought convicts from Ireland. It lost 32 convicts by death on the voyage, and of its whole freight of 154 Irish convicts only 50 were living on the 1st of May, 1792. It is not improbable that it was the sailing of the Irish convicts in the "Queen Charlotte" that gave occasion to Father Walshe's letter, and probably we will not err when we assign this interesting document to the date of the last months of 1791, for at that date the number of Catholic convicts in the colony must have been approximately 300.

A very interesting official Colonial document bears the date of 1792. It is a petition for the rights of conscience presented to Governor Phillip at Parramatta by the free and emancipist Catholics, whose names deserve to be recorded. They are only five in number, and are as follows: Thomas Tynan, who describes himself as a sailor farmer; Simon Byrne, Joseph Morley, and John Brown, all three emancipists; and Mary Macdonald, a marine settler's wife. It is to be remarked that they speak only for themselves, and that there is no indication that their hardships in the matter of religion were shared by others. We may therefore conclude that those five names present to us the whole body of Catholics enjoying the privileges of freedom in the Australian colony at this period. In their petition they say:—

"MAY IT PLEASE YOUR EXCELLENCY,—

We, the undersigned, with the most humble respect, take the liberty of representing to your Excellency the inconvenience we find in not being indulged heretofore with a pastor of our religion. Notwithstanding the violation of the laws of our country, we would still wish to inherit the laws of our Creator in the form we have been instructed in our youth, the principles of which we never wish to irradicate whether from a reverence or duty to our parents (who have instructed us in it) or from prejudice imbibed from the precepts taught us by our priests. We, therefore, humbly implore your Excellency's assistance on your return to England to represent to His Majesty's Ministers that it may be taken into consideration, as our present opinion is that nothing else would induce us ever to depart from His Majesty's colony here, unless the idea of going into eternity without the assistance of a Catholic priest."

Such was the very humble beginning of the Catholic Church in Australia one hundred years ago. About 300 Catholic convicts with five free settlers formed what may in truth be styled "a little flock." Every appeal for religious aid was made in vain. They were without a pastor to guide them, without a place dedicated to religious worship, and, so far as the arm of the Home authorities could reach, without any of the

consolations which religion could minister to those who were in the depths of degradation and misery.

In the Record Office, London, there is another petition, presented about the year 1796, in favour of the Catholic convicts. It is entitled a "Memorandum about sending two Roman Catholic Priests to Botany Bay," but, like all other similar petitions presented at this period, was without effect. It is as follows:—

"By reports from three different Roman Catholic priests, who have for many years attended to Roman Catholic convicts on board the hulks of Woolwich and Gosport, and from him who attends to Roman Catholic culprits in Newgate, the number of different Roman Catholics of various countries transported to Botany Bay amounts to about 800. If an enquiry be made of the commanders of the hulks at Woolwich and Gosport, it will be found that the conduct of the convicts of that persuasion has been considerably mended since the admission of their clergy to attend them. The most moderate terms that Government would think proper to prescribe they would readily accept."

The officers in charge of the colony towards the close of the last century repeatedly lamented the negligence of the Home authorities in forwarding convicts without any intimation of the term or period of their conviction. This was particularly complained of in regard to the many prisoners who were transported from Ireland for political or religious offences. Governor Hunter, in his despatch, under date November 12th, 1796, writes that the Irish Defenders had threatened resistance to all orders: "The grievances of those Irishmen are that we have not the time of their conviction and sentence, which is certainly hard upon them and should be remedied, as they may otherwise be kept longer than is just in servitude." Governor King gives some further information regarding the Irish convicts. Writing to the Duke of Portland on September 28th, 1800, he states that the number of seditious people sent from Ireland since the disturbances in 1798 was 235. The total number of the Irish convicts was at this time "about 450." In March, 1801, he again writes and laments that the number of convicts from Ireland goes on increasing. "They now," he says, "amount to 600." Fourteen months later, he writes, on May 21st, 1802, praying the Home Government to send no more Irishmen, and "as few as possible of those convicted of sedition and republican practices, otherwise," he adds, "in a very short time the whole colony would be imbued with the same seditious spirit." And yet it should not, perhaps, surprise us that many of the poor exiles would have been thus driven into seditious courses by the oppression and tyranny of the men who were placed over them. The Protestant chaplain, Rev. Mr. Johnson, in the first sermon which he preached after the arrival of Governor Hunter towards the close of 1795, complained of the maladministration of the officials only a short time before, and referred to "their extortion, their despotism, their debauchery, and ruin of the colony, driving it almost to famine by the sale of goods at 1200 per cent. profit." General Holt, in his "Memoirs," referring to a period some ten years later, complains that things were but little improved. "This was the

manner," he says, "in which all those old tailors and shoemakers, staymakers, man-milliners, tobacconists and pedlars, that were called captains and lieutenants, made their fortunes by the extortion and oppression of the soldiers, the settlers, and the poor." We will have to refer again by-and-bye to this most deplorable absence of all moral principle in the early days of the Australian colony.

On the 12th of March, 1793, two Spanish vessels, the "*Descubierta*." (Discovery) and the "*Atrevida*" (Intrepid), fully equipped, entered the harbour of Port Jackson. They had been three years and a half absent from Europe on a voyage of discovery, and they now arrived from Manilla after a passage of 96 days, having touched at New Zealand and some of the smaller Pacific Islands on their way. Collins remarks that they declined to fire a salute "because it was not in the Governor's power to return it." They were permitted to erect an observatory on shore, and during the month that they remained in Sydney the military and civil authorities and the settlers vied with each other in extending to them a hearty welcome and hospitality. There was a chaplain on board the Spanish ships, and when he visited the settlement at Sydney Cove he expressed his astonishment that as yet neither the Government nor the missionaries had erected a place for Protestant worship. "The first thought of colonists and of Government in our colonies," he said, "is to plant the cross and erect sacred edifices of religion."

In the establishment of the convict settlement at Botany Bay the Home Government had given but little thought to religion. At the last moment, before the fleet had set sail, the appointment of a Protestant missionary was forced upon them by the remonstrance of the philanthropist Howard, and other friends of the convicts, and Rev. Mr. Johnson, a Methodist minister, was officially named Chaplain of the settlement. He is described as a man of but little energy, and quite unequal to cope with the manifold disorders that prevailed. The Protestant service was for a time performed under the shelter of some primeval trees, but when these were cut down the minister and the congregation were alike exposed to the sun's rays in summer and to the down-pour of rain in winter. Writing to the Governor, in 1792, he said: "We have been here now above four years, and the first time we had public service at Port Jackson I found things much more comfortable for myself and for the congregation than I did last Sunday." Nevertheless, Governor Phillip does not appear to have been indifferent to the religious exercises of the convicts, for on November 9th, 1791, he published the official order: "Every person will regularly attend public worship, which will begin at 10 o'clock on Sunday morning. The commissary is directed to stop 2 lb. of meat from every overseer and 1½ lb. from every convict, male or female, who does not attend Divine service, unless prevented by illness or some other sufficient cause." We have no record of the manner in which this order was enforced, but after some time, for the convenience of minister and flock, the hour for Divine service was changed to six o'clock a.m.

The following record of a Baptism, performed in Sydney by Father Conolly prior to his departure for Tasmania, is in his handwriting:—

Junii. 28. 1829 Baptizatus est
Michael Kospitali Ears. Jac.
Walsh & Sara Kelly de Kent Street.
Sponsor Anna Donnelly.

FACSIMILE OF A MEMORANDUM OF FATHER CONOLLY TO THE JUDGE
ADVOCATE, SYDNEY, 1820.

Mr Conolly presents his respects.
to the Honorable the Judge Advocate.
Apprehensive that the number of cases for
trial, at the present session may
occupy the Court House beyond the 30th
next ~~may occupy~~ he will feel particu-
larly obliged if he will inform him
whether the Court is likely to continue to
sit up to that time, in order that
some future day may be fixed on and
signified through the great Sydney Gazette
for a meeting which was to be held, on
that day, relative to the building of
a M. C. Chapel.

Charlotte Place
June 23-1820

The Rev. Mr. Johnson, as we have seen, complained bitterly of the impiety that prevailed. In a printed address to the "inhabitants of the colonies established in New South Wales and Norfolk Island" he sought to shame them into propriety by calling to mind the effect of their conduct upon the heathen savages around them. "If these ignorant natives," he says, "as they become more and more acquainted with our language and manners, hear you—many of you—curse, swear, lie, abound in every kind of obscene and profane conversation; and if they observe that it is common with you to steal, to break the Sabbath, to be guilty of uncleanness, drunkenness, and other abominations, how must their minds become prejudiced and their hearts hardened," &c.

He had also domestic difficulties to contend against. Before the close of 1791 his family was increased to eight in number, his house was too small, and provisions were dear. In a letter to the Governor he pitifully set forth his difficulties, and added that a few wild birds and a kangaroo, if supplied from time to time, would be a valuable addition to his frugal table. Nevertheless, though he frequently applied for the privilege of having a convict assigned to him for shooting such game, this favour had been persistently refused.

It was probably the taunt of the Spanish chaplain that stirred him up to carry into effect the erection of a place of worship. He resolved to take the matter into his own hands and chose a site to the east of the Cove. The church, as described by Collins, was built of posts, wattle, cabbage trees, and mud-plaster, and was covered with a thatch made of cabbage tree leaves. The work of erecting it, however, was not a matter of pure philanthropy, for Mr. Johnson forwarded the bill of expense to the Government, and gave the Governor no rest till it was paid. This bill deserves to be recorded, as it throws some light on the manner of carrying out works in the colony at this period. The church, he says, was paid for in 20½ gallons of spirits; 116 cwt. flour; 18¾ lbs. pork; 33½ lbs. beef; 3 lbs. tobacco; 5 lbs. tea; the real price being £7 14s. 11d., but the estimated value, or market price, being £14 9s. 9½d. He had, moreover, paid in dollars, £59 18s. 0d.

On the 1st of October, 1798, Mr. Johnson's church was destroyed by fire, the work, as was generally believed, of an incendiary impatient of the rigour with which attendance at Divine service was now enforced. Governor Hunter writes on November the 1st to the Home Government: "About a month past, some wicked and disaffected person or persons, in consequence of a strict order which I saw it absolutely necessary to issue, for compelling a decent attention upon Divine service, and a more orderly and soberly manner of spending the Sabbath Day, took an opportunity of a windy and dark evening, and set fire to the church." Already, on the 10th of January, 1798, Governor Hunter had written to the Duke of Portland that the colony was without a proper building for Divine service. "A disgrace to us" he adds, "as a Christian colony." He now entered with earnestness

on the erection of two churches, one at Parramatta, and one in Sydney; but in spite of his endeavours the work proceeded slowly. A Government order of July 23rd, 1802, directed that the churches now building at Sydney and Parramatta "be respectfully named St. Phillip and St. John," and it was officially intimated that the first was to be thus named after Governor Phillip, and the other after Governor John Hunter.

The Rev. Mr. Johnson was allowed 400 acres of land as a glebe, but he surrendered this grant in lieu of a better farm of 100 acres of cleared land, seven convicts being allowed him to aid in its cultivation. He quickly amassed a large fortune, being particularly successful in the cultivation of oranges, which in those days were sold at half-a-crown a piece to the settlers. He quitted the colony in 1800, and Rev. Mr. Marsden, who hitherto had been assistant, now became the head chaplain of the settlement. This parson was originally a blacksmith in a Yorkshire village, but forsook his forge to join a band of strolling Methodists, among whom he soon became remarkable for his energy in preaching. In reply to an advertisement, he accepted the post of Assistant Minister to the Australian Settlement, and being a man of singular vigour and determination, he very soon exercised a vast influence throughout the colony. Indeed for 30 years, that is from 1794, when he came to Australia, till the arrival of Archdeacon Scott in 1824, he may be said to have had complete control over the educational and religious interests of the colonists. He devoted a good deal of his attention to develop the wool trade, and to promote the breed of sheep, and thus contributed not a little to Australian prosperity. He was for many years a Civil magistrate, as well as a minister of the Anglican Church. Some of his contemporaries appear to have regarded him as a moral hero, whilst others have painted him as quite the reverse. Wentworth, in his "Statistical Account of the British Settlements in Australasia" (3rd edition, 1824), sketches Marsden's character in the darkest colours as a simulator in religion, affecting sanctity, imposing upon friends, and making dupes of the Government officials, &c., &c. In consequence of Mr. Commissioner Bigge's Report to the British Government on the state of the colony in 1821, Marsden was dismissed from the magistracy. He was, however, almost immediately appointed by the Governor a member of the Council of Five to legislate for the colony, and thus his magisterial position and functions were revived. On the arrival of Archdeacon Scott in 1824, he lost that high dignity and was relegated once more to the humble position of chaplain. The Rev. John West, himself a Protestant clergyman, in his "History of Tasmania," writes of Marsden, that being "soured by the vices rampant around him, and perhaps determined by the administration of justice, when it was hard to distinguish the magistrate from the executioner, he does not always appear to have merited the unmeasured

eulogies of his friends." The same historian mentions one instance in which Marsden himself administered the lash to a convict servant charged with a misdemeanour; the convict in consequence took to the bush, was retaken, and sentenced to be hanged, and the same "magisterial divine attended him on the scaffold." It was in reference to such cases that the Rev. Dr. Lang subsequently remarked: "In other countries the clergy have often been accused of taking the fleece, but New South Wales is the only country I have ever heard of in which they are openly authorized, under a Royal Commission, to take the hide also."

In the first years of the convict settlement Norfolk Island was never visited by the Protestant chaplains. Prayers, however, were read by the commandant, and all the convicts were obliged to attend. A similar regulation was made for attendance at Protestant service on board the convict ships. When the captain himself did not feel disposed to read the service one of the convicts was deputed to act in his stead. One of those thus deputed was Barrington, a famous London pickpocket, who appears to have been most successful in winning the favour of all the authorities with whom he came in contact. Soon after his arrival in Sydney he was invested with magisterial authority. Moreover, the responsible charge of Superintendent of the Parramatta district was entrusted to him, and so far was his appointment from being disapproved by the Home authorities, that they appear to have concurred with the Governor, who regarded him as the person in the colony best suited for such a post.

When the administration of justice in the colony was confided to such hands, we cannot be surprised to find that corruption everywhere prevailed. Even Rev. Mr. Marsden did not hesitate to write, in 1807, that since the foundation of the colony not a germ of virtue had appeared on which they could rest their hopes for the future. His own place of residence in Parramatta he describes as a scene of everything immoral and profane. "The Lord's Day was generally spent in riot and dissipation by the settlers, soldiers, and prisoners." Another writer in 1798 gives it as his experience of the colony that "its moral corruption reached a height hitherto unknown in any age or country."

The sad condition of the Catholics amid such surroundings, and deprived as they were of priest and sacraments and religious instruction, may easily be imagined. What added to their affliction was the severe punishment by which men, themselves dead to all sentiments of morality and religion, sought to compel them to do violence to conscience and to join in the Protestant service which they abhorred. A writer, who had laboured for many years on the Australian mission, thus (in "Carlow College Magazine," Vol. II, page 36) sketched this sad condition of things: "In days not long departed how often were we forced to turn aside to dash away the tear when we either saw or heard of some grand old confessor baring his weak back and giving thanks to Christ for having allowed him to remain with Him in His Passion. Oh,

often indeed has the Catholic in Australia prayed God to send some faithful pen to chronicle the acts of the Irish Martyrs, testifying to love of country and of God, on the virgin soil of the remote Australia." One instance, perhaps better than many words, will enable us to realize the bitterness of heart of the Irish convict thus deprived of every religious consolation. The fact is thus narrated by Mr. Bonwick. A poor convict in Norfolk Island, a Roman Catholic, got a fellow prisoner to make a rude wooden cross for him, and it was his only consolation. Before this symbol of his faith he would throw himself in his distress, embracing it at one time tenderly in some tenderest sentiment of devotion, and then at another time beating his head against it in a fit of despair. Now he would sob and cry before this memorial of the Sacred Passion of our Saviour, whilst again he would incoherently and frantically scream for mercy.

In their desolation and sorrow, the Catholic convicts were particularly grieved by the determined efforts on the part of the Government to rob their children of their faith. An Orphan School was set on foot by Governor King in 1801, and whilst he proposed to himself the beneficent design of improving the condition of the children by providing for their education as well as for their material wants, he added two enactments which made it little better than a penal agency in the work of proselytism. In the first place, it was laid down that all the children of convicts were included in the category of the orphan children; and in the second place, it was enacted that all such orphan children were to be brought up Protestants. Such proselytizing schemes, which were renewed from time to time, as we will see in the course of our narrative, added the most intense bitterness to the poor convicts' tears.

There are many vague traditions regarding the time and place when and where the first Mass was celebrated on the Australian Continent. Some will have it that the first priest who visited these coasts was the Spanish chaplain attached to the ships of Luis Vaez de Torres, the famous companion of De Quiros, from whom the Torres Strait received its name. This opinion, however, has little more than conjecture to sustain it, for it is quite uncertain whether, after his departure from De Quiros, Admiral Torres landed on any part of the Australian Continent.

De Quiros himself and his company may perhaps be permitted to advance a much better claim. There is without doubt some uncertainty as regards the details of the voyage of discovery made by this illustrious explorer in the year 1606. The degrees of latitude set forth in the published narratives would lead us far away from the Australian Continent, but it is well known that in narratives thus published the correct degrees of latitude and longitude were often purposely concealed lest other navigators might appropriate to themselves and their respective countries the results of the discovery. It is generally admitted that De Quiros proceeded as far south as the 26° of South Latitude, and that his subsequent course was towards the north-west to

the 24½° of South Latitude. There are three descriptions of the precise spot at which De Quiros landed in the great southern land to which he gave the name of *Tierra Austral del Espíritu Santo*—one in the Memorial presented to King Philip the Third of Spain by Don Juan Arias about the year 1607; another in the "Relation" of Admiral Torres; and the third by De Quiros himself in the Petitions which he presented to Philip the Third. Don Juan Arias tells us that at the bay where they anchored the land was running from east to west, and appeared to be one hundred leagues in length; the country was very populous; the people were dark of colour but superior to many of the black races; there were many plantations of trees, the temperature mild, the air healthy. There was a great variety of animals and birds, and there were many kinds of very delicious fruits. The bay was no less abundant in fish of excellent flavour, and the natives "ate for bread certain roots like the *batata* (the yam) either roasted or boiled, which, when the Spaniards tasted, they found them better eating and more sustaining than biscuits." There were many signs of its being the coast of another continent, "as much by its great extent as by there being visible from it, looming at a great distance, cordilleras of very lofty mountains of very agreeable aspect; and by the fact of two rivers falling into the bay, one as large as the Guadalquivir, and the other not quite so broad." Torres speaks of the bay as 25 leagues in circuit. The land, he says, "was well peopled and very fertile in yams and fruits, hogs and fowls. The natives are black and naked. They fight with bows, darts, and clubs." The description of De Quiros, particularly in his eighth petition to the King, is still more detailed. He speaks of the southern land as a new continent "*la cinquieme partie du Globe terrestre.*" These extracts are taken from the French translation of the petition of De Quiros, published in Paris in 1617. "Its length," he says, "is greater than that of Europe, including even the European Islands, such as England and Ireland, and even adding Asia Minor." He mentions among the products of the soil "*six sortes de plane, des Amandiers de quatre sortes, d'autres arbres nommez Obi presque semblables de fruiet et de grandeur a nos Congniers* (perhaps the Bunya-Bunya fruit); *il y a des noyeurs innombrables, des Citrons, des Canes de sucre fort grosses, des Palmiers sans nombre, &c.*" He gave to the harbour the name of "Holy Cross," and he describes it as so spacious that it could give safe anchorage to a thousand ships; it was without rocks, with sandy bottom, and in some places having a depth of 40 fathoms; two rivers flow into it, one of them being as large as the Guadalquivir; there are several beautiful islands, seven of the principal ones extending 200 leagues, and "one of these in particular, distant only 12 leagues from the harbour, is about 50 leagues in circumference."

I have entered into these details in order to make it clear that the discovery of De Quiros cannot be referred merely to one of the New Hebrides or one of the Solomon Islands. There is nothing in these groups of islands to correspond in any

way with the above descriptions. On the other hand, all these details fit in admirably with Port Curtis on the Queensland coast, in the 24° of South Latitude. Port Curtis is described in our Australian Handbook as "the finest natural harbour on the Queensland coast." The trend of the land from east to west, the row of islands in front of the harbour, the large Curtis Island at the distance of a few miles, all correspond to the harbour of Holy Cross in which De Quiros cast anchor. The Dawes range and other mountains are seen in the distance. But a yet more striking coincidence is found in the rivers. Two important rivers flow into Port Curtis—the Calliope and the Burnett. The latter has three large tributaries, the Auburn, Boyne and Barambah; and when, with their united waters, it enters the sea, it is in every way equal to the "great river," the Guadalquivir.

But it will be asked: supposing that Port Curtis was the harbour in which De Quiros cast anchor, what has that to say to the first Mass offered on the Australian Continent? The eighth petition of De Quiros, addressed to King Philip the Third, to which I have referred, will give the answer to that query. After describing the harbour, as given above, De Quiros adds regarding the mainland: "First of all, Sire, we erected a cross and we built a church under the invocation of our Lady of Loretto; twenty Masses were celebrated there, and our men flocked thither to gain the Indulgences. We had a solemn Procession and Feast of the Most Holy Sacrament; the Most Holy Sacrament preceded by your banner, being borne around a wide circuit of lands which it sanctified by its presence." These words appear to me to set at rest all controversy as regards the first celebration of Holy Mass on the Australian Continent.

In more recent times, it has been conjectured that Péré Receveur, though suffering from his wounds at Botany Bay, in 1788, may have been able to offer there the Holy Sacrifice. We have no record, however, to confirm this conjecture. And here I may remark that the stately tree which overshadowed the grave of this first priest interred in our Australian soil was, by an act of ruthless vandalism, cut down some years ago and brought to France as a curiosity for the first great Paris Exhibition. Another conjecture, perhaps with more probability, has claimed the merit of the first Holy Mass for the Spanish priest, whose biting words in 1793 awakened the energies of the Anglican chaplain of the settlement. Certain it is that the officers and men of the Spanish vessel spent a considerable time on shore, and that every privilege which they desired was accorded them. Collins speaks in the highest terms of the Spanish officers, and commemorates their friendly relations with the local authorities. He writes: "Equally sincere and polite as Count de La Perouse, the Spanish Commodore paid a tribute to the abilities and memory of our circumnavigator, Cook, in whose steps the Chevalier Malaspina, who was an Italian Marquis and a Knight of Malta, declared it was a pleasure to follow . . . Having

requested permission to erect an observatory, they chose the point of the Cove on which a hut had been built for Bennillong (the aboriginal chief), making use of the hut to secure the instruments." If we suppose that Mass was celebrated by the Spanish chaplain, it is very probable that the altar would have been erected at the place thus chosen for the observatory. A list of the officers of the Spanish ship is given by Collins, and it is strange to find that one of them, whose nationality need not be questioned, bears the name of Murphy. From time to time, in the beginning of the present century, other foreign vessels, engaged on exploring cruise, put in at Sydney Cove, and there is a well authenticated tradition to the effect that a French priest, who happened to accompany one of these expeditions, said Mass privately in Mr. William Davis's cottage, where he was assisted by Father Dixon, one of the convict priests, and that as many Catholics as could receive word attended stealthily at it. They went thither as the early Christians went to the Holy Sacrifice in the Catacombs, and many of them, perhaps, may have already merited for themselves the designation of Confessors of the Faith. The French discovery ships to which this tradition refers were "*Le Geographe*" (Captain Baudier) and "*Le Naturaliste*" (Captain Hamelin), which arrived in Sydney in the month of May, 1802, after having surveyed the coast from Wilson's Promontory to Cape Leuwin, to which they gave the name of Napoleon's Land. Mr. Davis's cottage was situated at the corner of Charlotte Place and Harrington Street, Sydney, on the site now occupied by the Convent of the Sisters of Mercy.

During the past years a controversy has been carried on from time to time in the public press regarding the enforced attendance of the Catholic convicts at Protestant service in the old colonial days. Some sectarian zealots have regarded the question with extreme bitterness, and have not hesitated to brand the statement that Catholics were at any time constrained to attend at the Anglican service, as a malicious calumny, having for its aim to depreciate the merits of the dominant Protestant party in those early years of the colony. And yet, viewing the question solely in the light of historic truth, and considering it merely as a matter of fact, no doubt can be entertained that such a statement is correct. Even at a comparatively late period, Protestant officers and masters considered themselves empowered to order their convict servants to attend on Sundays at the Protestant service. Those who refused to obey were on the following morning sent to the neighbouring stockade with sealed order to receive 25 lashes. It is a mere evasion to pretend that the lash in such cases was inflicted for disobedience, and not for refusal to attend at Protestant service, for the disobedience in the case was precisely the refusal to act against conscience by taking part in such service. The testimony of Mr. Justice Therry, in his published "*Reminiscences of N.S.W.*," &c. (London, 1863), should suffice to set the question at rest, for in his judicial position he had the

fullest opportunity of obtaining accurate information on the matter. He writes at page 145: "In the early part of the present century, the local Government of New South Wales promulgated a regulation that the whole prison population, indiscriminately, should attend the Church of England, under penalty of 25 lashes for the first refusal, fifty for the second, and transportation to a penal settlement for the third refusal." Mr. James Bonwick also attests that "all had to go to church: they were driven as sheep to the fold. Whatever their scruples, they had to go. Fallen as many were, they were not to be supposed aliens altogether in principle and indifferent to faith. In some, the very consciousness of crime had developed an eagerness after faith, and that the faith they had known, the faith of a mother. But expostulations were unheeded. If a man humbly entreated to stay behind because he was a Presbyterian, he incurred the danger of a flogging. It is said that upon a similar appeal from another, who exclaimed, 'I am a Catholic,' he was silenced by the cry of a clerical magistrate: 'Go to church, or be flogged.'"

A reference to a few early records may serve to place the whole matter in a clearer light. Lieutenant-Colonel Collins in his "Account of the Colony of New South Wales from January, 1788, to August, 1801," states, at page 19, that the "discharge of religious duties was never omitted, Divine service being performed every Sunday that the weather would permit, at which time the detachment of marines paraded with their arms, and the whole body of convicts attended." When, at a subsequent period, Rev. Mr. Johnson, the Protestant chaplain, complained of the non-attendance of many of the officials and convicts, an order was issued by the Government "that three pounds of flour should be deducted from the rations of each overseer, and two pounds from that of each labouring convict who should not attend prayers once on each Sunday." (*Ibid.* page 109).

In the report from the Select Committee of the House of Commons in the year 1812, the telling words are used: "In Governor Hunter's time (1795 to 1800), the attendance of the convicts was enforced at church." In the evidence before the Committee, ex-Governor Admiral Hunter says: "I gave a General Order that I expected the people would attend Divine service, and I sent constables round the different parts of the town, with directions that if they found any person idling about during the time of Divine service, they were to put them into the gaol, and I settled the point next morning." Two other witnesses, Rev. W. Cowper and Rev. R. Hill, also gave evidence to the effect that all the convicts were "constrained" to attend at the Protestant church.

Lachlan Macquarie arrived in the colony as Governor on the 28th December, 1809. He published a General Order on the 19th of May, 1810, commanding all the convicts and other servants of the Crown to attend Divine service on the

Sabbath Day in the Protestant church. On the 10th of September, 1814, another General Order of the same Governor was addressed from Government House with the following "regulation": "All the male convicts, whether assigned to settlers or on tickets of leave, in each district (with the exception of stockmen and such other persons as the magistrates, under particular circumstances, may see fit to exempt), are to assemble and be mustered by the district constable every Sunday morning, at the hour of 10 o'clock, and to proceed under the direction of the constable to the nearest church or place of Divine service, in case there shall be one within three miles of the place of muster, and any of them who shall absent themselves, except in cases of sickness or other unavoidable cause, are to be reported to the magistrate of the district, who is to reprimand him for the first offence, and punish every subsequent one by placing the offender in the stocks for one hour."

At a later period, even when the Governor disapproved of such regulations, local magistrates and superintendents considered themselves authorised to enforce the attendance of the Catholic convicts at Protestant service. A certain Mr. A. F. Moore appears to have been particularly persistent on this head. In October, 1821, Father Therry, having received many complaints regarding his intolerance, wrote to him as follows:—

"DEAR SIR,--

May I be permitted to inform you that His Excellency the Governor having ascertained that persons professing the Catholic faith are not allowed by the tenets of their religion to attend any place of worship, besides their own, has exempted them from the necessity of going on Sundays to church. I have, therefore, respectfully to beg, Sir, that you will have the kindness to extend this indulgence to the Government labourers under your immediate jurisdiction."

This mild remonstrance does not appear to have had any effect, and among the Therry Papers we find the transcript of a letter which the devoted missionary addressed to the Colonial Secretary in February, 1825, complaining of the infringement of the Catholic rights of conscience by this same magistrate. I insert the letter in full as it throws no little light upon the public feeling throughout the colony at this period:—

"In consequence of a message which I received at Parramatta on my way to Liverpool, on Saturday last, requiring me to proceed immediately to Captain Piper's estate on the South Head Road, for the purpose of administering the last solemn rites of religion to a woman who had been bitten by a snake and in imminent danger of death; on my return from the latter place, my own horse being greatly fatigued, and finding it extremely difficult in consequence of the lateness of the hour to procure another on any terms, I gave up the idea of proceeding to Liverpool on that night. Mr. Moore, the magistrate, having been informed of my absence, on the following Sunday morning insisted that all the convicts professing the Catholic religion should be forced to attend service in the Protestant church, and stated that he had the Governor's orders to that effect. But as His Excellency has more than once condescended to inform me that he had given no such order, I am inclined to believe that Mr. Moore has mistaken and

exceeded his authority. Mr. Moore, with whom I have the pleasure of being acquainted, is well aware that there are many easier, more humane, and more constitutional means of preventing irregularities during Divine service than that which, in opposition to the known pleasure of His Excellency, and in discordance with the general practice of the magistracy, he has thought it proper for a long time to adopt. And it is probably because it is known that His Excellency is a friend to religious and civil liberty, inimical to tyranny, oppression, and peculation of every species, and independent in practice as in principle, that the seeds of dissatisfaction and disunion have been abundantly and industriously sown, and that a few pious souls possessing in an eminent degree every necessary constituent of religion, charity alone excepted, not fully satisfied with the fruits which already appear, devoutly sigh and pray for a change of measures and of men. As for my part, I should consider myself highly criminal if I were to compel my Protestant servants to attend public or private forms of Catholic worship, as in the former the Holy Sacrifice of the Mass is offered, which they are taught by their religion to be idolatrous, and in the latter the Angelical Salutation is recited, which they believe to be derogatory to the merits of our Saviour, I conceive it to be not more proper in any person, however high may be his dignity, or despotic his power, to force Roman Catholics to attend a form of service which they cannot conscientiously adopt, and a place of worship in which their opinions are frequently reviled and their religion insulted. I have, therefore, Sir, earnestly to entreat His Excellency to prevent a recurrence of this evil, which is calculated more than any other existing one to disturb the public peace by exciting a deep and dangerous spirit of discontent."

There are a few other short memoranda among the Father Therry MSS. bearing on this subject. Thus a Catholic convict writes to the zealous priest on October 7th, 1825, from the hulk "Phoenix," calling his attention to the fact that in consequence of his refusal to attend at Protestant service he was there "confined in the cells." Again, Patrick Sullivan writes from Windsor, Sunday evening, 4th of August, 1827: "There is a great uproar in this camp of Windsor in consequence of the Roman Catholics being sent to gaol those two Sundays back during the church service." It is cheering to find, two months later (27th of October, 1827) a polite letter from Mr. Jas. P. Webber, magistrate, Paterson's Plains, assuring Father Therry that he had "discountenanced, as far as lay in his power, any attempt to compel the Catholic prisoners to attend at Protestant public worship." An interesting note of Father Therry written about this time to the wife of Dr. Bowman, whose name we will again meet in the Fourth Chapter, reveals the fact that even the private discharge of religious duties was not overlooked when there was question of inflicting punishment on Catholic convicts:—

"The Rev. J. J. Therry presents respectful compliments to Mrs. Bowman, and begs she will have the goodness to intercede with Dr. Bowman in behalf of his servant, Martin Walsh, who has been ordered, for having come to this house for the purpose of attending his religious duties, to be confined in a watch-house, then in the prisoners' barracks, and to be afterwards sent to a distant farm where he fears he shall never again have an opportunity of receiving the sacred rites of religion. He begs, also, to assure Mrs. Bowman that strict attention to religious duties powerfully contributes to make servants, as well as other persons, faithful and honest."

There is also to the same effect, a letter of Father Power, who came to the colony and was recognized as Chaplain in 1826. He officiated for the most part in

Parramatta, and his letter, which is endorsed, "To Mr. Wilford, respecting the Iron Gang," is dated from Parramatta School House, October 9th, 1827 :—

"The Rev. Mr. Power presents his compliments to Mr. Wilford and requests to know if it is by his orders that the Catholic prisoners belonging to the road gangs are prevented from attending their proper place of Divine worship, and compelled to attend the Protestant Divine service on Sundays? As Mr. Power doubts not but that there is some misunderstanding in the case, he begs leave to tell Mr. Wilford that it is the will of His Excellency the Governor that they should be sent to the next Catholic place of worship, and obtain the free exercise of their religion. Those on the Windsor Road complain of being obliged to attend at Castle Hill, although there is Mass every Sunday between 11 and 12 o'clock at Parramatta gaol for their accommodation and the attendance of all others within the district of said town. Mr. Power, considering this the most regular way of application, and being convinced of Mr. Wilford's complaisant disposition, trusts that Mr. Wilford will not hesitate to arrange the matter as soon as convenient."

The same offensive rule was rigorously enforced at Norfolk Island. As early as the month of April, 1788, the following order for Divine worship was published: "No person is to absent himself from public worship, which will begin every Sunday morning at 11 o'clock, in the Commandant's house, when every one will come clean and orderly, and behave themselves devoutly."

A no less intolerant spirit prevailed in Van Diemen's Land. In the Father Therry MSS., there is a memorandum signed by F. Gannon, dated 13th of March, 1843, attesting that a Catholic convict named Bernard Trainer was sent to Brighton gaol, on Sunday, the 5th of March, for refusing to attend at Protestant service. This is accompanied by a letter from the sufferer, Bernard Trainer: "I was tried at Brighton on the 5th of March, 1843, by Captain Forster, for refusing to attend Protestant service, and received a punishment of 14 days, and to be kept to hard labour, and my ticket suspended." In the following month, the overseer at Sloper Island writes to Father Therry invoking his intervention in favour of the Catholic prisoners who were detained there:

"REV. SIR,—

I beg most respectfully to call your Reverence's attention to the manner in which the Roman Catholic prisoners at this station are situated with respect to the exercise of their holy religion. They are obliged to assemble with the members of the Church of England when they go to church. Reverend Sir, I beg most earnestly that you will cause to be granted to the Roman Catholics, not only at this, but the adjacent stations on Forester's and Tasman's Peninsula, the free privilege of assembling by themselves to exercise the religion which they profess and believe. Reverend Sir, please write to me by return of post.

I have the honour to be,

Rev. Sir, your most obedient servant,

JAMES DOWLING, OVERSEER.

The Rev. Mr. Therry, V.G.,

Harrington Street, Hobart Town."

These extracts have led us somewhat away from the early scenes of colonial life which we were considering. They serve to prove, however, that a most intolerant

spirit prevailed throughout the Australian settlements down to a comparatively late period. We will have occasion from time to time, as we proceed with our narrative, to illustrate the same spirit of intolerance by other documents.

It has been truly said that rum was one of the chief causes of the disorders that prevailed in those early days, and of the ruin that befell so many of the convicts and colonists. For a considerable time rum was the only currency in the colony. We even read of Governor Macquarie having purchased a house from Sergeant-Major Whittle for 200 gallons of rum. When an hospital was required, on account of the increasing number of the citizens, three gentlemen, who carried out the work of its erection, asked, and received, in payment, the right of purchasing imported spirits during four years, to the extent of fifteen thousand gallons. The contract proved remunerative—what they bought for ten shillings per gallon they sold at £2 17s. 6d. per gallon. No wonder that for many years the edifice thus erected would be known as the rum hospital. This traffic in rum had the effect, as Rev. Dr. Lang expressed it, of “overspreading the whole surface of the body politic, in a moral and spiritual sense, with wounds and bruises and putrefying sores.” To such an extent was this traffic adopted throughout the colony that the Governor, on February 14th, 1807, deemed it expedient to publish the following prohibitory Order which, however, almost from the outset became a dead letter:

“His Excellency the Governor laments to find, by his late visit through the colony, that the most calamitous evils have been produced by persons bartering or paying spirits for grain of all kinds, and the necessaries of life in general, and the labourers for their hire; such proceedings depressing the industrious and depriving the settlers of their comforts. In order, therefore, to remedy these grievous complaints, and to relieve the inhabitants who have suffered by this traffic, he feels it his duty to put a total stop to this barter in future, and to forbid the exchange of spirits and other liquor as payment for grain, animal food, labour, wearing apparel, or any other commodity whatever, to all descriptions of persons in the colony and its dependencies.” Then follow the penalties of disobedience: being, for a prisoner, one hundred lashes and twelve months’ imprisonment; and for a free man, a fine of from £20 to £50, and three months’ imprisonment.

Considering the prevalence of drink and the other circumstances of the colony, it will scarcely be a matter of surprise that licentiousness and immorality became the order of the day. Bishop Broughton, at a later period, did not hesitate to declare publicly, in London, that “so far as the inhabitants of this country (Great Britain) are concerned, the thousands of convicts who are annually transported are cast forth upon the shores of those colonies without any precaution being taken, or efforts made, to prevent their instantly becoming pagans and heathens.” A contemporary Protestant clergyman affirmed that “in 1809, almost the whole of the Australian population was living in a state of unblushing concubinage,” and the Governor himself, in 1811, after a tour in the interior, referring in a General Order to the disorders that prevailed, mentioned in particular “the total disregard

of the common decencies of civilised life." A letter from Sydney, dated the 20th of July, 1812, addressed to a London magazine, gives a terrible picture of the state of colonial society. "Many (it says) in respectable situations riot in all the crimes of which their depraved natures are capable. Several live in adultery, and this example is practised by persons in various ranks in society, and, I suppose, one-half at least of the colony is thus circumstanced. All those ties of moral order and feelings of decency, which bind society together, are not only relaxed, but almost extinct." Two years later another letter discloses the fact "that long accustomed to idleness and iniquity of every kind, here they indulge their vicious inclinations without a blush. Drunkenness, adultery, Sabbath-breaking, and blasphemy are no longer considered even indecencies."

When the Scottish Presbyterians resolved, in 1823, to have a church in Sydney, Sir Thomas Brisbane, the Governor, himself a Scotchman, headed the list of contributors. When, however, they further presented a memorial praying for Government aid, assigning as a motive that such aid had already been promised to the Roman Catholics, the Governor administered to them a public rebuke: "When the Presbyterians of the colony (he said) shall have advanced by means of private donations, in the erection of a temple worthy of religion; when in the choice of their teachers they shall have discovered a judgment equal to that which has presided at the selection of the Roman Catholic clergymen; when they shall have practised what they propose, to instruct the people to fear God and honour the King; when by endeavouring to keep the unity of the spirit in the bond of peace, in a colony requiring it more than all others, they shall have shown through their lives the influence of the holy religion they profess—then, assuredly, will the Colonial Executive step forward to extend its countenance and support to those who are following the Presbyterian creed." (Dated "from Government House," Sydney, September 24th, 1823).

At a very early period in the history of Australia, the Independent or Congregationalist Mission gave fair promise of exercising considerable influence throughout the colony. A large number of the Independent missionaries, destined to evangelize the South Sea Islanders, were conveyed to Tahiti at the expense of the London Missionary Society in 1797. Before twelve months had passed, however, a dozen of them quitted that field of labour and cast their lot with the convict settlement at Port Jackson, and the Governor rejoiced in their advent as a happy augury for the diffusion of a religious spirit throughout New Holland. But their fervour soon began to grow cold, and the majority of them instinctively forsook their calling for more worldly pursuits. A record, dating from the year 1802, laments "the small number of missionaries who are men of strict integrity and whose hearts are engaged in the task they have undertaken." Another

narrative, of the year 1814, refers to them as flourishing "in trade and business," and Rev. Dr. Lang, at a later period, attested that their success was restricted to the commercial field; they became, he says, "stars of the fourth and fifth magnitude in the constellations Aries and Taurus, or, in other words, in the sheep and cattle market."

Before bringing these preliminary remarks to a close, some reference may be permitted to "The Autobiography of Most Rev. Dr. Ullathorne," a historical work of the deepest interest in connection with the Australian Church which has been just published. From 1833, when he entered upon his mission in New South Wales, till 1840, when he took his departure from our shores, Dr. Ullathorne had no small share in the administration of church matters, and may be regarded as an authentic witness of many of the facts which belong to that period. For instance, during his stay in England in 1837, he published a narrative of the state of religion in the convict settlements of Australia with such details as he himself had witnessed, and for which his authority is unimpeachable. That narrative we will insert almost in full in Chapter Fifth, and we regard it as a fortunate circumstance for the Australian Church that so vivid and authentic a description of the religious condition of the colony would have been penned just at the moment when the first Vicar Apostolic was entering upon his most fruitful missionary career, and opening a new era of hope and of blessing for the long-suffering Catholic body in Australia. To all the details of "The Autobiography" now published, and of the "Memoir of Bishop Willson" (published in 1887), which may be considered as an extract from "The Autobiography," we cannot attach the same weight. There is a great deal indeed that is truly precious in these works, and many of the facts there narrated are invaluable for the history of the period to which they refer. But it is to be borne in mind that it was not till the year 1868 that Dr. Ullathorne jotted down a great part of the narratives thus published, as we are informed in the preface to "The Autobiography," and that in the long interval, from 1840 till 1868, he had been incessantly engaged in the most arduous work of building up and renovating the ruined sanctuaries of the Catholic Church in England. We cannot be surprised that his memory would have failed him at times, and that authentic witnesses would set forth the circumstances of several facts far otherwise than he has described them. For instance, at page 166 of "The Autobiography," referring to the murder of Bishop Epalle, he relates that the body of the martyred prelate "was taken back to Sydney." The fact, however, is quite otherwise. The martyred Bishop's remains were secretly interred in a small island adjoining the theatre of his massacre, and every care was taken to conceal the spot lest his grave might be desecrated by the savage natives of those islands. The Protestant Bishop Selwyn erected a cross in later times to mark the supposed spot in which

he was interred; and, a letter received, whilst I write these pages, from the illustrious traveller and explorer, Mr. Wolff, from the Solomon Islands, conveys the intelligence that the savages some time ago removed that cross and otherwise attempted to desecrate the grave. The martyr Bishop's companion, who placed his body in the grave, is still living—a member of the Marist Community at Villa Maria in this city of Sydney. In the course of this history we will have occasion to call the reader's attention to many similar mistakes. There is, however, one blunder which so clearly marks the illustrious writer's defect of memory that it may be considered typical of the errors which mar this otherwise most interesting autobiography. Dr. Ullathorne, referring to the consecration of his friend, Right Rev. Dr. Willson, Bishop of Hobart, which took place in the cathedral at Birmingham, on the 28th of October, 1842, at which ceremony he was present and took an important part, makes no reference to Archbishop Polding, but states most plainly and expressly that "Bishop Wiseman was both consecrator and preacher." The life of Bishop Willson, published in Hobart by Father Kelsh in 1882, relying apparently on information received from Dr. Ullathorne, makes the same statement. Nevertheless, it is unquestionable that Archbishop Polding was present, and was the consecrating prelate on the occasion. The only proof for this fact hitherto available, besides the testimony of the public press, was the statement of "Battersby's Ecclesiastical Directory" for the year 1843, repeated again and again in the following years, to the effect that "Dr. Willson was consecrated by Archbishop Polding in October, 1842." I have, however, discovered further contemporary authentic reference to it, which places the matter beyond all doubt. Most Rev. Dr. Polding set sail from Liverpool for Australia five days after Dr. Willson's consecration, and whilst the good ship "Templar," in which he sailed, was as yet in the Mersey he wrote an official letter to the Secretary of Propaganda intimating that on the preceding Friday, 28th October, 1842, in the beautiful Church of St. Chad in Birmingham, he had consecrated Bishop Willson for the See of Hobart. His precise words are: "On last Friday I consecrated Monsignor Willson in the magnificent cathedral of Birmingham. I was assisted by Monsignor Walsh, Vicar-Apostolic of the Central District, and Monsignor Wareing, Vicar-Apostolic of the Eastern District, and three other Bishops were present, Wiseman, Clancy, and Forbin-Janson." (See the letter of 2nd Nov., 1842, in full in Chapter Ninth.) Nor is this all. On Dr. Polding's return to Australia, one of his first cares was to write to Father Therry, who was then the Acting Vicar-General of Hobart Town, to inform him of the consecration of a Bishop for that See, and again he expressly writes: "I had the pleasure of performing the solemn rite of his Lordship's consecration in Birmingham, on the 28th of October, five days before I sailed." (See letter from Sydney, 4th of May, 1843, *Ibid.*) This one instance would alone suffice to make it sufficiently manifest that we cannot accept as

conclusive the sole and unsupported statement of Dr. Ullathorne when he thus writes from memory and when he refers to facts that happened so many years before. I will give at present only one more instance. At page 69 of "The Autobiography," where reference is made to Father Therry, we read: "It is said that Father Therry was offered a small sum of money, £300, to leave the colony, but of that I never heard, and have no proof." Now, in a petition presented by Father Therry to Major-General Bourke, the Governor, and to the Legislative Council, in June, 1833, it is expressly stated that "Petitioner was removed from his official situation as Government Chaplain and his salary withdrawn by order of Earl Bathurst, who at the same time ordered that three hundred pounds sterling should be given to petitioner to provide a passage to England, should he wish to return thereto." To this petition is subscribed the attestation: "Believing the statement of the case of the Rev. John Joseph Therry as given above to be correct; convinced that the rev. gentleman has been much misapprehended, having been myself much more than satisfied with the rev. gentleman's conduct since my arrival in the colony, from a sense both of duty and of justice, I beg leave most earnestly to recommend the application of the Rev. John Joseph Therry to the favourable consideration of His Excellency, Major-General Bourke, and the Honourable the Legislative Council. (Signed) WILLIAM ULLATHORNE, Vicar-General." It is manifest that the illustrious Bishop, writing in 1868, had forgotten the fact which he had himself attested to be true in 1833.

If now we cast a hurried glance over the history of the Church in Australia, we may be permitted to assign to it four distinct periods. The first will embrace a little more than thirty years, extending from the beginning of the convict settlement to the arrival of Fathers Therry and Connolly in 1820; the second will lead us from that date till about the year 1850; the third will comprise the interval between 1850 and 1880; whilst the fourth will extend to the present time.

The first period, which was one of open persecution, corresponds to that of the catacombs in the history of the Universal Church. In the mysterious designs of Divine Providence we often find that the greatest works of God's mercy, destined to achieve the grandest and happiest results, are cradled amid the storms of persecution. In the annals of Christendom it would be difficult to find another Church whose beginnings were more lowly than those of our Australian Continent, or whose foundations were so cemented with the tears of the sorrowing faithful. During this trying period a few convict priests, like the clergy of the second century, who were enslaved in the Thracian quarries, ministered the consolations of religion, for the most part stealthily, to the suffering members of the scattered flock. Another priest, who ventured to devote his life to the spiritual interests of the poor sufferers, received at the hands of the Government a worse than convict treatment, being thrown into prison and banished from the colony like an outcast or a slave.

FACSIMILE OF PAPAL BENEDICTION FOR ALL CONTRIBUTORS TO ST. MARY'S
CATHEDRAL—"OUR LADY HELP OF CHRISTIANS"—SYDNEY.

Très Saint Père
L'Archevêque de Sydney supplie
très humblement le Saint Père
qu'il daigne à donner sa benediction
paternelle à la Nouvelle Cathédrale
de Bienheureuse Marie Immaculée,
Angelus Christianorum et à tous
ceux qui ont contribué ou contribueront
à son érection. Et de la Ville de Sydney

Chr.
Diego Ver. S. S. S.
Deus beati et amplexus
diligentis Cœcores

Domus mea

Deus M. X.

The second period was one of partial tolerance, and witnessed a small measure of recognition graciously extended to the Catholic Church. A few priests were appointed as chaplains and received small salaries; but all the influence and prestige of the Government and all the wealth of the colony were thrown into the scales of Protestant ascendancy, and men in official position left nothing undone to thwart the Catholic Church in her mission of enlightenment and peace, and to maintain a pre-eminence for the favoured Church of the Anglican communion.

A period of nominal religious equality commenced about the year 1850, and may be said to have continued about thirty years. I say a nominal religious equality, for despite the repeated declaration that all religions were equal before the law, many of the men who wielded the political influence of the State displayed an intense irreligious and anti-national bitterness of hatred against everything Catholic, and made the Irish name in a special manner the object of their assault. At times, indeed, the hostility was concealed under the mask of political expediency, but occasionally political leaders, who would fain be regarded as enlightened statesmen, flung aside the mask, and, as far as in them lay, stirred up the embers of sectarian strife, and endeavoured to revive in all its bitterness the old irreligious persecution against the Catholic Church, and against the Irish colonists.

About the year 1880, this anti-Catholic storm may be said to have spent its fury, and the first century of the Church's history in Australia has been brought to a close in a period of comparative calm. The Catholic Church held its own despite the many attacks to which it was subjected by enemies and false friends. Amid the many difficulties which surrounded it, it was found that, like Israel of old, through the blessing of heaven, its sons multiplied in bondage. At the present time it receives no favour, it asks for none, on the part of the State. It asserts its right to a footing of equality with every other religious denomination, and it is strong enough to insist that such a just claim shall be respected. In several branches of the Government, indeed, and in many of the public institutions of the various colonies, some remnants may still be found of the old leaven of anti-Catholic bigotry, and hence it often happens that the Catholic citizen is practically excluded from the civil privileges to which he is entitled. This sectarian prejudice, however, is gradually disappearing, and we may fondly hope that at no distant day our Australian Commonwealth will allow the Church to pursue untrammelled her mission of blessing and mercy, and will throw no obstacle in her path, but will rather encourage her and stimulate her efforts, that she may exercise to the fullest measure a beneficent influence on the world around her, spreading abroad the light of truth and promoting the blessings of Christian civilization throughout the length and breadth of this richest and fairest land.



CHAPTER II.

THE IRISH CONVICT PRIESTS.

Rev. James Harold.

THE Rev. James Harold was the first convict priest who landed on the shores of Port Jackson. Appointed to the parochial charge of Kilcullen, in the year 1789, by the Most Rev. Dr. Troy, Archbishop of Dublin, he was thence transferred in 1794 to the parish of Saggart, which in those days still retained its ancient name of Rathcoole. Father Harold was indefatigable in the performance of the sacred duties of his ministry. Amid the terrible scenes of cruelty and violence, which marked the summer months of the year 1798, he exhorted his faithful flock to forbearance and peace. On the very Sunday preceding the outburst of the rebellion he preached two impressive sermons, urging his flock to shun all disorder and discord. He did not fail, however, to administer the consolations of religion to his suffering people, and he fearlessly rebuked some of the yeomanry and military for the reckless barbarity which they displayed. Such earnestness, in those days, sufficed to justify the suspicion of his being hostile to the Government, and a military order was issued for his arrest. For a time he lay concealed in the house of a friendly Protestant at Hazelhatch, but when he at length ventured from his retreat to say Mass for his flock, he was seized at the very altar, and led off to prison. The only favour that he asked on that occasion was to be permitted to complete the Holy Sacrifice, and that favour was granted to him. He was detained several months in gaol, and was then, without further trial, shipped on board the convict vessel, the "Minerva," for Botany Bay.

As a rule, the treatment of the convicts on board the ships during their long sea voyage to the antipodes was severe and harsh, but such treatment should be considered mild when compared with the hardships they endured on the hulks whilst being transferred from Dublin, and the other ports, to await transhipment in the convict

vessels. General Holt, who had taken a prominent part in the County of Wicklow as a leader of the rebel troops, and had surrendered on promise of pardon, was transported to Botany Bay, together with Father Harold, on board the "Minerva." In his "Memoirs" he has left an account of his sufferings whilst being conducted from Dublin to join that transport vessel at Cove. "A bundle of hay," he says, "shared by another convict, was his pillow; a plank was his berth by day, and his bed at night." Some of the details he gives are too harrowing to be even mentioned. A scanty allowance of food was assigned to each convict, but even that was measured out with light weights, and anyone who ventured to make complaint was instantly chained to the deck of the vessel. They suffered much from thirst, as only one pint of water was allowed in the twenty-four hours. "I often saw struggles," he says, "between the unfortunate wretches on board, for the possession of small pieces of ice, which adhered to the sails and other parts of the ship, to quench the burning of their parched mouths, so much were they distressed by thirst, and one man I actually saw expire, crying out, with his very last breath, 'Water! water!'" He subsequently describes the vessel as "a floating dungeon of disgusting filth," under a "cruel and unfeeling monster, in the shape of a man, who commanded it." He adds that "many of the poor wretches on board had been eight months on the water without a change of clothes, in a state of inexpressible torment, and covered with vermin," and he concludes: "It would have been much better, and more humane, to have ordered us to have been shot on the Strand, than to doom us to linger out such a wretched existence of miseries."

With Father Harold and General Holt, there was on board the "Minerva" a Protestant minister, named Fulton, who was also transported for complicity in the rebellion. Another priest, named Father Barry, was under sentence of transportation, and was to have accompanied them, but he died in port before embarking. The "Minerva" sailed from the Cove of Cork on the 24th of August, 1799, arrived at Rio Janeiro on the 22nd of October following, and entered the harbour of Sydney on the 11th of January, 1800. Father Harold, however, did not land till the 13th, the octave of the Festival of the Epiphany.

There was at this time a young student in the college of the Dominican Order of Corpo Santo, at Lisbon, in Portugal, named William Vincent Harold, a nephew of our convict priest, who at a later period was highly distinguished among the sons of St. Dominick. Father Harold addressed to this young religious two letters, from Cork and Rio Janeiro; and though, unfortunately, these letters have been lost, the substance of the correspondence was forwarded to Father Harold's brother, resident in Dublin, in the following letter, which, though written in schoolboy style, will be found interesting in many respects. It tells us of the sentence of transportation being accepted by Father Harold as a missionary apostolate among the wholly neglected Catholic convicts, and it makes known the sentiments that prevailed in those days as to the disgrace

brought by transportation on the family name, and the opinion prevalent on the Continent regarding the unhappy disturbances in Ireland:—

“Lisbon, Corpo Santo,

October 26th, 1800.

MY DEAR UNCLE,

In vain would I describe the emotions I felt at the reception of your letter. It had a long delay as it was dated on the 11th September. I received it on the 23rd October. I had for a long time desired to commence a correspondence with you; the near ties of kindred between us seemed to demand it. The opinion I had formed (though young and inexperienced) of your judgment made me wish it, and the disagreeable events that happened in Ireland since my absence from that dear, though wretched, country, to one equally beloved by both of us, renders it at present particularly interesting. Previous to my uncle's apprehension he corresponded with me regularly. Since that period I have received two letters from him, one from the transport in the Cove of Cork, the second from Rio Janeiro, in Brazil, when on his way to New South Wales. In both he paints his sufferings in the most moving manner, yet, through the whole, he showed a resolution which could have originated in no human motives. He rejoiced at the prospect of his future labours in Botany Bay. He went not as a convict, but as an apostle, and the spirit of the latter seemed to animate every line he wrote. He not only forgave his persecutors, but considered them as instruments in the hands of Providence for the best of ends. I am so far from considering his situation miserable, that, were I to leave Portugal, and my native country needed not my labours, I would not for a moment hesitate to join him by the first opportunity, for, if we seriously reflect on the short time we have to remain on this earth, and our real interest during this short period, we will be convinced that the place where we can do most for the glory of God and good of our fellow creatures should be our choice. I write this, however, in general terms, for, as yet, I know not the situation of Botany Bay, or whether the missionaries of our religion are admitted there; this information I hope to get by means of correspondence, which you say is established by Mr. Cummins for my uncle. You will present my best respects to Mr. Cummins, and tell him that, if ever an opportunity should offer of serving him, or any of his friends, he shall not find me ungrateful. He has served the man whom I love best on earth, and I can never forget it.

My dear uncle, the state of life it pleased Providence to choose me to has not left me the choice of my situation. That alone prevented me from being in Ireland last summer. It has long been the dearest object of my wishes to return to my native country; no circumstances should have retarded me. I foresaw the difficulties (at least, part of them) I should be exposed to. I have received letters on that subject, but nature has given me a resolution not easy to be shaken. If justice has not entirely abandoned that ill-fated island, my personal safety could not have been endangered. I have been absent from Ireland during the whole course of those bloody scenes that have disgraced her in the eyes of all Europe. There is nothing against me there but a name which has been hitherto no disgrace, and in which I as yet glory, though appearances are against one who bears it. It was proposed to me by a gentleman in Dublin, whom I shall mention in some future letter, to change my name. He told me it became a matter of prudential necessity. Prudence forbade me to answer his letter, as I could not have answered it with temper, and he is such a person as I would not willingly offend. I would reject the offer with the most marked contempt and indignation, were it made me by the first man in Ireland. No, I will keep that name for the very reason that others think I should change it, for his sake who is now unjustly exiled from his friends and country. Prudence, they say, requires it. I answer that such temporising prudence is mean, and only fit for those who are conscious of guilt. I cannot, then, go home. It is folly—a name will never prosecute me, and were it made the condition of my return, it would render the worst country on earth more agreeable than Ireland, which is among the finest, for would not changing my name be a tacit confession that “uncle's guilty of a crime which should render his name odious.”

You mention my uncle's abilities. I believe nature gave him very superior ones. I always admired him as a speaker, but did not know till now that he appeared as a writer. I most earnestly request that you will send me his "Poem on Assassination" and anything else of his writing in your possession. They will be the most agreeable presents I can receive.

You hope "Nature has not been unkind to me." I must tell you she has not been entirely so, and I have endeavoured to supply the defect by a close application to the best books I could find in Latin, English and French. I am appointed Professor of Philosophy in this college; I hence cannot return to Ireland for some years.

I will expect a constant correspondence—on my side it shall not fail. Adieu.

Dearest uncle, I am your affectionate nephew,

WILLIAM VINCENT HAROLD.

P.S.—You will please to let my situation known to my mother, brother, and sisters. Give them my love.

Mr. Thomas Harold,

at Mr. Cummins', No. 57 Watling-street,
Dublin, Ireland."

On the arrival of the "Minerva" in Sydney considerable indulgence was shown to the Protestant convict clergyman, Rev. Mr. Fulton. He was not only allowed to exercise his religious functions, but was very soon invested with magisterial authority, with all the privileges and emoluments which were connected in those days with the position of magistrate. The Catholic convicts hoped that some like indulgence might be extended to Father Harold, but bitter was their disappointment when they saw scornfully rejected every petition of the zealous priest to be allowed to administer the consolations of religion to his Catholic fellow sufferers.

In the month of May, 1800, information was given to the Governor by some of the military officers that the Irish convicts were engaged in seditious correspondence and unlawful meetings, and every effort was made to connect Father Harold in some way with such proceedings. The whole plot, however, appears to have been nothing more than a fancied conspiracy, concocted by designing officials to increase their own emoluments, and to heap obloquy on the Catholic convicts. The convict Barrington has been made to write, in the narrative published under his name, that "the secrecy with which this business was conducted prevented the magistrates from making any discovery, and, of course, they succeeded in no degree on an examination of Harold, the Catholic priest, as being a party in seditious conversations; for nothing appeared to criminate him, though the fact was universally credited." In the following September those rumours of conspiracy were renewed. Several of the convicts were treated with the greatest barbarity in order to extort a confession of their guilt. On vague suspicion Father Harold was thrown into prison. Barrington again writes: "In the routine of the inquiries of the officers they found occasion to imprison Harold, the Catholic priest, who, both from his language and behaviour, was suspected of being concerned in the intended attack on the Government." We learn from General Holt,

who was eye-witness of the harrowing scenes, the terrible treatment to which some of the suspected convicts were subjected. "The prisoners," he tells us, "were led out to Parramatta on the 6th October, and were consigned to gaol, except the priest, who was left in a private house, on which, however, a guard was placed." The next day all were marched a few miles beyond Parramatta, to Toongabbee, where the Government transports were kept. One man, named Maurice Fitzgerald, was sentenced to receive 300 lashes. "The unfortunate man had his arms extended round a tree, his two wrists tied with cords, and his breast pressed closely to the tree, so that flinching from the blow was out of the question, for it was impossible for him to stir. Father Harold was ordered to put his hands against the tree by the hands of the prisoner, and two men were appointed to flog. They stood on each side of Fitzgerald, and I never saw two threshers in a barn move their flails with more regularity than these two man-killers did, unmoved by pity, and rather enjoying their horrid employment than otherwise. The very first blows made the blood spout out from Fitzgerald's shoulders; and I felt so disgusted and horrified, that I turned my face away from the cruel sight. One of the constables employed to carry into effect this tremendous punishment came up to me and desired me to look on at my peril. I have witnessed many horrible scenes, but this was the most appalling sight I have ever seen. The day was windy, and I protest, that, though I was at least fifteen yards to leeward from the sufferers, the blood, skin, and flesh blew into my face as the executioners shook it off their cats. Fitzgerald received the whole 300 lashes. The next prisoner who was tied up was Paddy Galvin, a young lad about twenty years of age; he was also sentenced to receive 300 lashes. The first hundred were given on his shoulders, and he was cut to the bone between the shoulder blades, which were both bare. The doctor then directed the next hundred to be inflicted lower down, which reduced his flesh to such a jelly that the doctor ordered him to have the remaining hundred on the calves of his legs. During the whole time Galvin never even whimpered or flinched, if, indeed, it was possible for him to have done so." The object of the officials, in forcing Father Harold to put his hands beside the bound hands of the sufferers, was supposed to have been to lower him in the estimation of his brother convicts, by making it appear that he was concerned in the plot, and that by not revealing it he was the real culprit, and responsible for the punishment to which the sufferers were subjected.

Soon after this barbarous scene, Father Harold, with several of the supposed conspirators, was transported from Sydney to the more dismal penal quarters of Norfolk Island. At a later period we will see that this island dungeon was again portrayed as a place of horrors set aside for the most refractory, and for the outcasts among the convicts, but at the time that Father Harold was sent thither it was described by one who dwelt there as "a barbarous island, the dwelling place of devils in the human shape, who were the refuse of Botany Bay, the doubly-damned."

General Holt was sent thither in 1804, and his experiences, as described by himself, will enable us to form some idea of the horrors of this penal abode. "I was locked up every night," he says, "with the worst of criminals, and, two hours before day in winter, every man was made to get up and to tie up his bed, which he had to carry out into the gaol yard, and there it remained until night, whether it rained or not. We were then marched before the door of Robert Jones, who was the head gaoler or superintendent of convicts. His real name was Bob Buckley. In some part of England, his father, his two brothers, and himself were concerned in many robberies; and a reward being offered for their apprehension, this wretch prosecuted his father and his two brothers to conviction. The three were hanged, and he came to be transported under the name of Robert Jones, by which he thought that he should not be known. When the convicts were returning from the public labour, they have frequently been turned back to the Cascade to launch a boat, and kept there until ten o'clock at night, without having during the entire day tasted a morsel of food. I have myself, with them, experienced this treatment, and have been sent back to the gaol with the gang, wet from head to foot, in which condition we have been turned in, and reckoned like a flock of sheep, without time being allowed us to prepare our food. The next morning, when the bell rang at five o'clock, the order for every man to get up was given in these words: 'Turn out, you damned souls.' We had then to look for our wet rags; and if the slightest grumbling escaped the lips of anyone, the order was: 'To the triangle,' where the flogger was ready to give the unfortunate wretch twenty-five lashes on his bare back, after receiving which, he had to go to work as usual. I ask whether hanging or shooting, which puts a man out of his misery at once, is not infinitely preferable to this kind of treatment? I think that the usage I have seen men receive in Norfolk Island exceeds in cruelty anything that can be credited." He adds: "It would have been far more merciful, in those days, to have hanged all who violated the laws of their country, than to have sent them out to New South Wales and its dependencies, subject to the unmerciful treatment of human tigers, who tortured or killed those within their power, according to the caprice of the moment."

It will hardly be a matter of surprise to learn that, under such officials, the lot of the convicts from Ireland was nowise enviable. On one occasion, during Holt's stay in the island, some vessels, supposed to be a French fleet, hove in sight. All the Irish convicts, sixty-six in number, were at once committed to the gaol. Scaffolds were placed all round the building, and the soldiers on guard received orders to set the gaol on fire, and to shoot any that attempted to escape, in case of the approach of what was supposed to be a hostile fleet. It was fortunate for the imprisoned convicts that the fleet proved not to be hostile, and thus the intended victims escaped the terrible fate prepared for them.

A letter of Father Harold, addressed from Norfolk Island on the 8th of January, 1803, to Mr. James Harold, his near relative, brings vividly before us the hardships endured by the venerable priest in that abode of sorrows. He had been allowed by the Lieutenant-Governor to open a school in the island, but his increasing infirmities very soon rendered him unequal to the duties connected with that pleasing charge. He had also enjoyed for a while the company of a brother convict priest, Father Peter O'Neil, of whom we will have more to say hereafter. On the very day, however, on which he writes, an order had come for Father O'Neil's release, and thus every consolation would be withdrawn which had hitherto enabled him to bear up in some way against the trials and hardships of that penal settlement. The document itself is singularly precious, as it is probably the only letter that is now preserved, written from Norfolk Island by the convicts of those days :—

“ Norfolk Island,

Jan. 8th, 1803.

DEAR JAMES,

Having written several letters since my arrival without receiving a single line from you or any other relation or friend, I had given up all intention of writing as useless business, but, as the bearer is my good and faithful friend, who certainly will have this letter forwarded to you, I could not miss the opportunity. This gentleman is the Revd. Peter O'Neil, mentioned in a former letter. He brought with him a property sufficient to afford us the necessaries of life, and had just as much left as paid his passage, &c., when his release arrived. Every shilling he could spare he left me, but any consideration of this nature is but a miserable compensation for his absence.

I am now recovering from the flux, with which terrible disease I have been severely afflicted for the long space of twelve weeks, during which time my recovery was considered extremely doubtful. I was a month in the hospital, which I left as I came into it. I now live with a poor, honest, industrious, moral man (a great rarity in this island). I could not think of living alone in a cabin, especially in my present very infirm state. Last June I was very much reduced by the disorder of my head and bowels, aggravated by being confined to a school, which our Lieut.-Governor allowed me to open for my own accommodation, but I was obliged to resign the charge. In Port Jackson my health was very good, for there the country is level, and admits exercise, but this island is nothing else than a seminary of hills, so high and steep that all the exercise an infirm man can take becomes fatigue, so that my existence here can be but short and miserable. It may be said, ‘ Why could I not continue in Port Jackson ? ’ Were I guilty of any misdemeanor, I should remain silent on that head, but I solemnly declare I was not. I endeavoured, at all times, to prevent any disturbance, and to preserve the peace of the colony. As there is now a general peace, I am inclined to suppose that a proper application to Government might procure me liberty to retire to some of the Portuguese or Spanish settlements, without the privilege of returning to His Majesty's dominion. I should have wrote to Colonel Wolfe and to Most Revd. Dr. Troy on that subject, but certainly I am not able in the short space, for, only this day, Friday, Mr. O'Neil agreed with the captain of the ship, and on Sunday morning early he must be on board. However, with the advice of your friends, you may apply to these gentlemen in my name. This miserably-written letter will serve for your introduction.

I have a thousand questions to ask, and many persons to enquire about, but I apprehend I should not be answered. I am particularly anxious about my nephew, William, and often think of little James. You know those to whom I am sincerely attached ; make them my affectionate remembrance, and write to me accordingly. As soon as you receive this letter, write to Mr. O'Neil, and inclose a letter to me,

which he will take care to send me. In the meantime, write by post. The manner of conveyance, and whether the postage is to be paid to London, some gentleman will let you know, or you will be informed at the post office in Dublin. Mr. O'Neil's address and mine you have underneath. I am,

Your affectionate uncle,

JAMES HAROLD.

My address:—Rev'd. J.H., Norfolk Island, New South Wales,—to the care of Mr. John Drummond, Beech Master.

Mr. O'Neil's address:—Rev'd. Peter O'Neil, Garry Duff, near Castlemartyr.

To Mr. James Harold, to be forwarded by Mr. Simon Ryan. Mr. Ryan will please read this letter and send it as directed."

As early as the year 1803, positive orders had been forwarded from the Home Government for the withdrawal of the convicts from Norfolk Island, and the abandonment of that settlement. Under various pretexts, however, the execution of this order was deferred, and it was not until 1807 that the last of the convicts and officials quitted the island, and were transferred to the Derwent, in Tasmania. It was the privilege of Father Harold, thus transferred with the other convicts to the Derwent, to be the first priest to land in Tasmania; but we have no record of his being permitted to exercise his sacred ministry there. It was not till after the departure of Father Dixon from the colony in 1808, that Father Harold was allowed to proceed to Sydney. He was now, however, so weighed down by infirmities, and so worn out by years of untold suffering, that he could do but little to console his brother convicts. Moreover, there was hardly any toleration for even the Catholic name in Australia in those days, and all the convicts were expected to conform their consciences to the religious dictates of the Protestant state.

At length the officials became weary of Father Harold's presence among the convicts, and permission was granted him to quit the colony. In the "Official Sydney Gazette, and New South Wales Advertiser," of July 14th, 1810, there is the following official notice: "All claims or demands on the Rev. James Harold are requested to be presented for payment, he designing to leave the colony per 'Concord.'"

He settled for a time at Rio Janeiro, and thence proceeded to the United States, probably to Philadelphia, where his relative, Rev. Wm. Harold, was engaged on the mission from 1808 to 1813. He arrived in Dublin, however, before the close of 1813. The "Memoranda" Book of Dr. Troy, Archbishop of Dublin, refers to him as P.P. of Kileullen in the year 1816, but he probably resigned the parochial duties in the following year. He lived for several years with his cousin, Mr. Michael Ryan, at 21 Lower Dominick Street, in the city of Dublin, but very soon, according to the traditions of the family, he became quite helpless and childish through the hardships which he had endured, and through his many infirmities. He died on the 15th of August, 1830, at the age of 85 years. In the old Richmond Cemetery, Dublin, there is a tombstone to mark the resting place of five priests, the first of whom is our missionary priest.

Father Harold, the others being Dominican Fathers from the Dublin community, some of them near relatives of the convict priest. It may be mentioned that the Harold family was reckoned among the devoted friends and benefactors of the Dominican Order in the period of its revival in Ireland, and it is said that the ground on which St. Dominick's Church or Monastery now stands was the gift of a member of that family. As every minute detail connected with the first priests, who sowed the seed of the Faith under the Southern Cross, is full of interest to those who now enjoy the blessings of religion in the Australian Church, the inscription engraved upon the tombstone is here inserted in full :—

“Beneath this stone lie entombed the mortal remains of the Revd. James Harold and the Revd. William D. Harold. The former was during many years Parish Priest in this Archdiocese. He died on the 15th of August, 1830, in the 85th year of his age, a faithful Christian and a firm friend. The latter was of the Order of Preachers, and a member of their house in Denmark-street. The few years of his public ministry were spent in the zealous discharge of all his sacred duties. Pious, upright, and benevolent, he expired on the 15th December, 1830, in his 29th year, leaving many who revere his memory and deplore his death. Here also lie interred the mortal remains of the Revd. John Raymond Tommins, O.P., whose career as a truly virtuous and exemplary priest was brought to a close in the Convent of St. Saviour, on the 14th May, 1842, in his 40th year. The Very Revd. William V. Harold, D.D., of the same Order, who, both in Ireland and in foreign lands, did good service to religion, being held in high repute for his accomplishments as a scholar, his eloquence as a preacher, and the purity of his life. He died at the age of 80, on the 29th of January, 1856. The Revd. Laurence Cremmin, whose name as a Dominican Friar was held in loving veneration by the many he had guided in the ways of repentance and salvation to the very day before his death. He finished his course on the 10th June, 1866, in his 72nd year.

Blessed are the dead who die in the Lord.”—Apoc. XIV.

Rev. James Dixon.

THE second convict priest who landed on the Australian shores was the Rev. James Dixon. Born at Castlebridge, a market town of the County of Wexford, in the year 1758, he received in those troublous times of the penal laws his early education under the care of Father Sutton, parish priest of the neighbouring parish of Oylgate, and subsequently proceeded to Salamanca. Louvain, where he completed his course in 1784. His family was in comfortable circumstances, one of his brothers, in the beginning of the present century, was partner in the banking firm of Lambert, Dixon & Co., whilst another brother was regarded as a rebel leader in 1798. Father James, at the time of his arrest, was curate in the parish of Crossabeg, and was reckoned among the meekest and gentlest of men. Suspicions, however, were roused by the fact that some members of his family were actively engaged in the rebellion, and informers were only too ready to

impute to him the deeds for which a secular namesake of his family was responsible. One of his alleged crimes was that he had commanded a company of rebels at Tubberneerin, near Gorey. Many years after his return from Australia, he was asked by his curate, Father Murphy, who was subsequently Dean of Ferns, whether there was any foundation for this charge. He replied most emphatically that it was wholly devoid of truth, and, he added, that he was never present at, and had no part in, that or any other battle. What was the more strange, of all the districts of the diocese, Tubberneerin was one of the few which he never had visited at any time. Some of the accusations, which were made in proof of his treason, serve to reveal the embittered party feeling of those times. For instance, one accusation was to the effect that he had been heard singing a song with the refrain, "Hurrah for the shamrock, and Erin-go-bragh;" whilst, as a further accusation, an informer gave testimony that Father Dixon went about wearing a rebel badge with a medal, on which was inscribed the watchword, "Erin-go-bragh." As a matter of fact, the good priest knew no such song, and never had worn a national badge of any sort. He was, however, tried by court-martial, and sentenced to death, and it was considered a proof of clemency that such a sentence was changed into transportation for life to Botany Bay. Some letters of Dr. Caulfield, Bishop of Ferns, to Most Rev. Dr. Troy, Archbishop of Dublin, throw additional light on this dismal period of Ireland's history.

"MY EVER DEAR AND HONOURED FRIEND,—

Two days after the receipt of your favour of the 24th ult., Mrs. Talbot and I waited on General Grose, who could do nothing for us, though he seemed to wish to do everything we solicited. Jas. D'Arcey was convicted of murder, and sentenced to be hanged. He was executed the following day, with two others—a Peter Byrne and — Phelan. Two witnesses produced by D'Arcey prevaricated and aggravated his cause. They were afterwards tried, and convicted of perjury. Sir Jas. Foulis, a most humane, judicious, and worthy man, President of the Court, complained to me that the number of clear perjuries that appeared on these trials was shocking.

The order for liberating P. Sutton certainly came down, but on consulting the magistrates they sent up some strong representations against it; so the matter lies over. I advised Mr. Sutton not to stir in the business for some time, in hopes the magistrates may be prevailed on to change their mind and manner of proceeding, &c. I have not heard that Mr. Sutton injured any particular of them, but he served and saved several to the utmost of his power.

In the cause of my poor friend, Rev. James Dixon, nothing can be done here, he being out of this jurisdiction, nor had General Grose any acquaintance with General Johnston, who commands in Waterford. I advised Mr. Nicholas Dixon, brother of the priest, by General Grose's direction, to get Mrs. Hutton here to apply to General Johnston in favour of Father James, as she is known to have some influence on the General. The poor man is a real object of pity, for I am convinced, in my conscience, that he was, and is, as innocent of the rebellion, and of everything tending to it, as any man in Ireland; and that he was not the real object of the prosecution he underwent, but that, if the witnesses against him were sincere and pure in their depositions, they must have mistaken him for his brother. Father

James was of the first who complained to me of his cousin-german on account of his agitating and encouraging the people to unite, and for which I removed and censured him, though I had, or could get, no positive proof against him. This early step, with his uniform conduct before and during the rebellion, left me not a scruple of doubt of his loyalty and virtue; nor would anyone give stronger or plainer proofs of his abhorrence of the rebellion. I know him intimately these many years, and never heard that he injured, insulted, or offended man or womankind. He ever appeared to me a simple, sober, virtuous, pious priest, so that I cannot but feel for his unmerited sufferings.

Last Tuesday, General Grose, Sir James Foulis, Colonels Courtney and Campble, with some of their officers, did me the honour of dining with me. They are humane, pleasing, sensible men. They coincide in opinion with you, and there is now a fair prospect of effectually checking and chastising the *great nation*—indeed, it is very great in every species of vice. It is high time for all the Powers around them to take the alarm and seriously to provide for the safety of their own Governments, if they value them at all. I remain with inviolable attachment,

My ever dear and honoured friend,

Wexford,

December 6th, 1798."

Your most grateful and devoted servant,

JAMES CAULFIELD.

Another letter of the same prelate attests that so far were the Catholic clergy from being engaged in deeds of blood, that there was not a Protestant in the town of Wexford and the surrounding country but came to the priests soliciting their protection, so much so that as a matter of fact the priests were engaged from morning to night in endeavouring to make some provision for their Protestant neighbours. Again, in a letter bearing date: "Wexford, one o'clock Tuesday morning, May 21st, 1799," Dr Caulfield writes:—"Every day now brings new charges and new arrestations, so that not one individual is safe, for there will be found people to swear anything. I was myself called on last Saturday to turn a priest out of his parish for refusing to absolve the man who informed against the unfortunate Father James Dixon, and if I do not, I and all of us must be considered as systematically concerned in the rebellion. This was given me in such an air and tone as would really terrify me had I not been prepared and my mind made up for the worst. I declare that from the repeated or continual cruel attacks on me, life or death is become almost indifferent to me, but I commit myself to the mercy of God and the dispositions of Divine Providence. I can truly say (but it would ill become me to boast) that I saved more lives, and prevented more mischief, than all the yeomanry and army in this part of the country during the rebellion." Four months later, on the 19th October, 1799, another letter gives the short but pregnant announcement:—"The Rev. James Dixon was tried at Waterford; his sentence was death, but changed to transportation; he is sent to Botany Bay."

Father Dixon was conveyed to this land of exile in the transportation ship "Friendship," which arrived in Port Jackson on the 16th of January, 1800, and two days later, the Feast of the Chair of St. Peter, he landed on the shores of

Australia. In the "Account of the Colony of New South Wales," by Lieut.-Colonel Collins, a few details are given regarding the living freight of this transport vessel:—

"On the 16th January, the "Friendship," transport, arrived from Ireland with convicts, who came in good health, notwithstanding which, they were not calculated to be of much advantage to the settlement, but little addition being gained by their arrival to the public strength. Several of them had been bred up in the habits of genteel life, or to the professions in which they were unaccustomed to hard labour. Such must become a dead weight upon the provision store, for notwithstanding the abhorrence which must have been felt for their crimes, yet it was impossible to divest the mind of the common feelings of humanity, so far as to send a physician, the once respectable sheriff of a county, a *Roman Catholic priest*, or a Protestant clergyman and his family, to the grubbing hoe, or the timber carriage. Among the lower classes were many old men."

It was the singular fortune of Father Dixon that, unlike his brother convict priests, he was allowed by the ruling powers in Port Jackson to remain at that settlement without being subjected to the further hardship and indignity of transportation to Norfolk Island. He was thus enabled in some little way to bring the consolations of religion within the reach of the poor Catholic sufferers, the companions of his exile. Frequent remonstrance was made to the authorities at Home on the cruelty and injustice of depriving the Catholic convicts of the consolations of religion, and, as a result, instructions were sent, in 1802, to the Governor to authorise one of the convict priests to exercise his sacred functions and administer the Sacraments to his co-religionists. In the State Papers' Office, London, there is the memorandum of a letter addressed to Governor King, on the 29th August, 1802. After referring to the system of conditional emancipation, it thus runs:—"The Catholic priests, Dixon, O'Neil and Harold, have been represented to me as persons who may not be undeserving of the conditional emancipation above explained; if their conduct should have justified this representation and you should be of opinion that the priests may be usefully employed either as schoolmasters, or in the exercise of their clerical functions, you may avail yourself of their services."

Governor King appears to have been personally well disposed to meet the wishes of the Catholic convicts, and on the 21st of April, 1803, the following proclamation was issued:—

PROCLAMATION.

"By His Excellency Philip Gidley King, Esq., &c.

Whereas I have judged it expedient and admissible, in consequence of a communication from His Majesty's Principal Secretary of State for the Colonies and War Department, to grant unto the Reverend

Mr. Dixon a conditional emancipation, to enable him to exercise his clerical functions as a Roman Catholic priest, which he has qualified himself for by the regular and exemplary conduct he has manifested since his residence in the colony, and his having taken the oath of allegiance abjuration, and declaration prescribed by law.

Which permission shall remain in full force and effect, so long as he, the Reverend Mr. Dixon (and no other priest) shall strictly adhere to the rules and regulations which he has this day bound himself by oath to observe, as well as all the other regulations which may hereafter be made thereon by His Majesty's Governor of this territory for the time being; and in case of any deviation therefrom by the said Reverend Mr. Dixon, or any of his congregation, it will remain with the Governor of this territory to suspend such religious assemblies, and to deal with the offenders according to law.

To His Majesty's Justice assigned to keep the peace, &c., &c.

Given under my hand and seal this 19th day of April, 1803.

P. G. KING."

To this proclamation were appended the following official regulations:—

"General Order, April 21, 1803.

Regulations to be observed by the Rev. Mr. Dixon and the Catholic congregation in this colony:—

- FIRST—They will observe with all becoming gratitude that this extension of liberal toleration proceeds from the piety and benevolence of our Most Gracious Sovereign, to whom, as well as our parent country at large, we are (under Providence) indebted for the blessings we enjoy.
- SECOND—That the religious exercise of their worship may suffer no hindrance, it is expected that no seditious conversations that can anywise injure His Majesty's Government or affect the tranquillity of this colony, will ever happen, either at the places prescribed for their worship or elsewhere; but that they will individually manifest their gratitude and allegiance by exerting themselves in detecting and reporting any impropriety of that or any other nature that may fall under their observation.
- THIRD—As Mr. Dixon will be allowed to perform his clerical duties once in three weeks at the settlements at Sydney, Parramatta and Hawkesbury, in rotation, the magistrates are strictly forbid suffering those Catholics, who reside at those places where service is not performing, from resorting to the settlement and district at which the priest officiates for the day.
- FOURTH—The Catholic service will be performed on the appointed Sundays at 9 o'clock in the morning.
- FIFTH—No improper behaviour during the time of service is to be allowed by the priest, who will be responsible to the magistrates for his congregation going regularly and orderly to their respective homes, after the offices are ended.
- SIXTH—And to the end that strict decorum may be observed, a certain number of the police will be stationed at and about the places appointed during the service.
- SEVENTH—Every person throughout the colony will observe that the law has sufficiently provided for the punishment of those who may disquiet or disturb any assembly or religious worship, or misuse any priest or teacher of any tolerated sect."

The first Mass offered up in Sydney under these Government regulations was celebrated on Sunday morning, the 15th of May, 1803; on the following Sunday, Mass was said in Parramatta; and on the 29th of May the poor convicts at the Hawkesbury had the consolation of assisting at the Holy Sacrifice. The *Government Gazette*, of May, 1803, gave official notification of such celebration of Mass by Father Dixon, and it added, that in the same succession "the meetings" were to

be held on the Sundays at these three principal settlements. The same *Gazette* has recorded the first public celebration of marriage by the Catholic priest on "May 15th, 1803":—"Married by the Rev. Mr. Dixon, of the Church of Rome, Henry Simpson, shipwright, to Catherine Rourke, of the Rocks, widow."

The Holy See was not slow to recognise the advantages that would accrue to the Catholic convicts from the permission thus accorded by the Government to Father Dixon, and at the petition of Father James McCormack, O.S.F., Guardian of St. Isidore's, in Rome, faculties were forwarded by the Sacred Congregation of Propaganda to the three exiled priests, whilst by special decree Father Dixon was constituted Prefect Apostolic of New Holland. This was the first ecclesiastical appointment made by the Holy See for the Australian Church.

In the exercise of his sacred functions, Father Dixon was beset with many difficulties. A small tin chalice was made for him by one of the convicts. Some old damask curtains were transformed into a many-coloured vestment. There was, for a time at least, no altar-stone, and the consecrated oils had to be procured from Rio Janeiro. But the material difficulties were not the most trying hardships which he had to endure. Men fired with hatred of the Catholic Church began, at first privately, and then publicly, to circulate reports to the effect that those meetings for Mass were gatherings of traitors, and that the Irish convicts were availing themselves of them to mature their plans for another rebellion. The ruling authorities in those days were only too ready to give credence to such reports, and by order of the Governor the permission for attendance at Holy Mass was revoked before the close of 1804.

An emeute happened about this time in which some of the Catholic convicts were implicated. The military authorities, anxious to discover the ringleaders, interrogated Father Dixon, being persuaded that he had got some tidings of the matter—at least in the tribunal of penance. When he declared that he knew nothing about it, thirty men were sentenced to be flogged in the presence of the priest, who was obliged, after the flogging, to put his hand on the bleeding back of each of the sufferers. His courage and strength held out for the first eight who received the lashes. He then swooned away and had to be carried off from that brutal scene of suffering.

The Governor now determined to enforce the Protestant religious observance throughout the settlement, and strict orders were issued for all convicts, without distinction, to attend at the Church of England service, and, if anyone absented himself, he was to receive, for the first offence, twenty-five lashes; for the second offence, fifty lashes; and, for absenting himself a third time, he was to be transported to a penal settlement.

Bonwick, writing of this period of Australian history, says: "New South Wales, in the beginning, was regarded as England over the way, and absolutely attached to the State Church of England, and Roman Catholics could expect no favour. All had to go to church; they were driven like sheep to the fold, and, whatever their scruples, they had to go. Fallen, as many were, they were not to be supposed aliens altogether in principles and indifferent to faith. In some, the very consciousness of crime had developed an eagerness after faith, and that the faith they had known, the faith of a mother. But expostulations were unheeded. If a man humbly entreated to stay behind, because he was a Presbyterian, he incurred the danger of a flogging. It is said that, on a similar appeal from another, who exclaimed, 'I am a Catholic,' he was silenced by the cry of a clerical magistrate, 'Go to church, or be flogged.'"

Before the close of the year 1808, Father Dixon, overcome by the hardships to which he saw the convicts subjected, and being himself weighed down by sickness, availed of the permission, obtained from the Home Government by his friends, to quit Australia, and returned to Ireland. On his departure, the whole settlement was left without any minister of religion. Rev. Mr. Johnson, the Anglican clergyman, had already quitted the colony and returned to England; Rev. S. Marsden had also sailed for England in search of additional Protestant chaplains, and had not as yet returned; Rev. Mr. Fulton shared the fate of Governor Bligh in the revolt of the military, and was forced to take refuge in Van Diemen's Land. A ranter, however, was appointed by the military authorities to attend to the spiritual wants of the community. An order was even issued for all the officers to go to church to assist at service performed by him on the Sunday immediately following the military revolt, to return thanks for their deliverance from the oppressive tyranny of the deposed Governor. The official proclamation further added, that "all well disposed persons were expected to attend to return thanks on this memorable occasion." General Holt, who at this time had been permitted to return to Sydney from Norfolk Island, thus describes the sad condition, as regards religion, to which the Australian settlement was now reduced: "We were left," he says, "without minister or priest of any kind, or preacher, except a barn-ranter that neither Roman Catholic nor Protestant would go and listen to. There was no clergyman to visit the sick, baptize the infant, or church the women; so we were reduced to the same state as the heathen natives, who had none of those ceremonies performed among them."

In the Archives of the Propaganda in Rome there is a short memorandum in Italian, presented to the Sacred Congregation by Father Richard Hayes, a Franciscan, on the 28th August, 1816, which makes special reference to Father Dixon. "The undersigned certifies," it thus begins, "that neither in the colony



VERY REV. DEAN HANLY.
RIGHT REV. MONSIGNOR RIGNEY,
ARCHDEACON.

VERY REV. FATHER MCCROBIE.

VERY REV. FATHER THERRY.
VERY REV. DEAN COFFEY, O.S.F.

VERY REV. DEAN GRANT.

EARLY PRIESTS OF AUSTRALIA.

of Sydney Cove, where there are several thousand Irish Catholics, nor in any part of New Holland, is there at present any priest or Catholic missionary. In 1804, Rev. James Dixon, a priest and native of the County of Wexford, and Diocese of Ferns in Ireland (transported to New Holland together with many others of the laity of the same country, one of whom was Mr. Michael Hayes, eldest brother of the writer of this memorandum) was appointed Prefect Apostolic of that region by the Sacred Congregation de Propaganda Fide, at the petition of the undersigned, presented in his name by Father Guardian, of St. Isidore's Convent. The undersigned further certifies that the Rev. James Dixon, with whom he is personally and intimately acquainted, resides at present in the house of his brother, Mr. Nicholas Dixon, about two miles from the city of Wexford, the native city of the writer of this memorandum, who has seen him there, and who has continually and familiarly conversed with him there, from the year 1811 to the year 1815; and who further attests that the said Rev. James Dixon has been for a long time laid up with the gout, and that he has no intention of ever returning to New Holland."

Subsequent to his return from exile, Father Dixon was for a time curate in the parish of Crossabeg, and on the death of Father Roche, P.P., he succeeded to the pastoral charge of that district in 1819. It is said that he was the first parish priest appointed by the Right Rev. Dr. Keating, Bishop of Ferns, who received the episcopal consecration on the 21st March, 1819. In 1835 Father Dixon's health began to fail, but he continued to administer the parish of Crossabeg till his death in the year 1840. He rests in peace in the old chapel of Crossabeg, being interred at the epistle side of the altar, where the following inscription marks his tomb:—

"Of your charity pray for the soul of the Rev. James Dixon, pastor of Crossabeg and Ballymurrin. He died on the 4th of January, 1840, in the 82nd year of his age."

The venerable priests, who were his contemporaries, all attest that Father Dixon was a man of singular meekness, and of a retiring disposition. One of them writes that "he was remarkable for silence, and for his inoffensive manner; he was of blameless life, and one of the most inoffensive of men." He was very reticent as to his treatment in exile, but when asked categorically by another priest, a word of his would throw a lurid light upon the inhumanity of his treatment. Another writes that "he was low in stature, and had nothing commanding in appearance. He was a silent, reserved, unassuming, and inoffensive man, rather wanting in energy and decision, and quite unfitted for the post of a rebel commander. He was a peace-loving man, and, by natural disposition, quite unequal to the task either to excite or to repress sedition or revolt."

Rev. Peter O'Neil.

AMONG the State Papers of the Colonial Office, in London, there is a despatch of Governor King addressed from Sydney to the Home Government, in the first months of 1801, in which he sets forth, among the hardships attendant on his unenviable position, that 135 convicts had just arrived from Cork, "men," he goes on to say, "of the most desperate and diabolical characters that could be selected throughout the Kingdom." The new arrivals brought up to 600 the number "of avowed and unrepentant united Irishmen" in the colony, and, worst feature of all, the Governor adds, among those just arrived there was "a Catholic priest of most notorious seditious and rebellious principles." The clergyman thus referred to was the Rev. Peter O'Neil, parish priest of Ballymacoda, in the County of Cork Diocese of Cloyne, whose name is the third on the honoured roll of the convict priests of the Australian Church.

In the accounts hitherto published regarding this worthy priest, it is generally taken for granted that immediately on arrival at Port Jackson, his pardon was intimated to him, and that, therefore, he was never classed among the convicts, but at once returned to Ireland. These statements, however, are inexact. Father O'Neil arrived in Sydney in the ship "Anne," in the beginning of 1801, and was classed among the convicts; subsequently, under some pretence of insubordination, he was transferred to Norfolk Island, and it was there in the first days of January 1803, that the order for his release from exile was intimated to him.

Rev. Peter O'Neil was born in a wild and romantic spot in the parish of Coona, County of Cork, on the 29th of June, 1757. His ancestors had come from Tyrone, and the family still cherished as a heirloom the national spirit of the Earl Hugh and Owen Roe O'Neil. Young Peter began to taste the fountains of knowledge at a hedge school in Inch; he studied classics at Kilworth, and pursued the higher ecclesiastical studies in the Irish College of Paris. After a distinguished career as student, he discharged there, for a time, the duties of Professor of the Celtic language and literature, and it is the tradition that he had a thorough knowledge of that "language of saints and sages." After some years of missionary labour in various districts of the Diocese of Cloyne, he received from the Bishop, Right Rev. Dr. McKenna, the parochial charge of Ballymacoda. The appointment was conveyed to him in the following letter:—

"Being answerable to the great God for the choice I make to fill vacant parishes with proper pastors, as the district of Ballymacoda is now vacant, and certainly wants a pastor conspicuous for good sense, prudence, discretion, zeal and talents for instruction, we hereby assign and appoint you as pastor, whom we well know to possess these qualifications, and charge in conscience to labour strenuously in reforming

and instructing said flock, as you have done in all places you have served hitherto, and charge said flock by virtue of the obedience they owe to you their pastor, and to me their superior, to show you due obedience and respect, and charge the Rev. Mr. Dinahy to induct you properly.

MATT. MACKENNA."

There were some peculiar circumstances connected with his appointment to this parochial charge. Another priest had been appointed to it, but being refused admission to the parochial church by the parishioners who sought to have their own curate promoted to the post of parish-priest, he declined to have any further dealings with them, and resigned the charge. Father Peter O'Neil was a man of fine appearance and gentlemanly bearing, and soon obtained admission to the church. On the first Sunday that he addressed the congregation he spoke to them after Mass in their own melodious tongue, and at once won their hearts and their good-will. It appears that Paul was the name of the priest whom they refused to receive. "Well," said he, "as you have sent away Paul, you cannot refuse to receive Peter." The happy saying was taken hold of by the people, and became proverbial among them.

Father O'Neil soon gave proof of indomitable energy and unbounded zeal. He was up at 4 o'clock a.m., in all seasons of the year, and till late at night was engaged in faithfully discharging his round of pastoral duties. He built two commodious churches and provided his people with good parochial schools. Out of his slender income he supported many poor families, and it was nothing unusual to witness thirty or forty poor people waiting for relief at his door. He made every effort to stem the spread of secret societies in his district, but owing to the circumstances of those disturbed times his efforts were not altogether successful. Among the most active in enrolling the people in those secret societies was a supposed deserter from the British army, who, in reality, was an informer and agent of the Government. The suspicions, however, of this man's associates were aroused, clear proof was found of his holding communication with the neighbouring magistrates; in a few days he was murdered and his body was thrown into a deep hole in the river Fornisk. Informers were soon ready to make the parish-priest, Father O'Neil, responsible for this deed of blood. One witness stated that if Father O'Neil had done his duty the murder would not have occurred. Another improved on this by affirming his belief that Father O'Neil had presided at the secret meeting of United Irishmen in which the murder was decreed. Lord Loftus, who commanded the military in the district, declared that he would make the Popish rebel tell all he knew, and the order was given for the arrest and flogging of Father O'Neil. It is not easy for us, living as we are in an age of toleration and religious equality, to realize the anti-religious and blood-thirsty spirit which prevailed during those days of martial law that marked

the close of the last century in Ireland. The fact, however, is unquestionable. Lord Holland, in his "Memoirs of the Whig Party," tells us of "the free quarters and excesses of the soldiery, which are not permitted in civilized warfare, even in an enemy's country." Lord Cornwallis, the then Viceroy of Ireland, asserts in his correspondence, that murder and violence were "the favourite pastime of the militia," and he adds, in a letter to General Ross, that "even at his own table, where he did his best to prevent it, the conversation always turned on hanging, shooting, and burning, and if a priest had been put to death the greatest joy was expressed by the whole company."

The Rev. E. Hudson, Protestant incumbent of Portglenone, near Ballymena, addressed a series of letters to the Earl of Charlemont during the years 1796, 1797, and 1798, setting forth the "harsh measures" then in fashion in the neighbouring districts of Derry. A few brief extracts will suffice to show the spirit of those times. "The soldiers make no scruple of stripping men, tying them to a tree, and flogging them with belts and bridles." "On Tuesday last," he writes on the 30th June, 1797, "a party of the Kerry militia marched into the town from Kilrea, in the County of Derry, followed by two rectors on horseback and a curate on foot. Before they left home, they had given a country fellow seventy lashes, which was all the dog was able to bear without fainting." "I saw a man, upwards of three score, whose hands, drawn through the latches of his own car, were held by two soldiers, whilst forty lashes were inflicted on his naked body by a parson who was not even a magistrate."

The account of Father O'Neil's suffering will best be given in his own words. Many accusations were made against him as being a rebel priest, on his return from Australia, and he was thus compelled, in self-defence, to publish, under the title of an "Humble Remonstrance," an authentic narrative of the cruel treatment he endured. As this pamphlet is exceedingly rare, I have thought it advisable to give such extracts from it as may serve to throw light on this period of the career of the venerable sufferer.

The full title of the pamphlet, of 11 pages, is as follows:—"To the Nobility and Gentry of the County of Cork, the Humble Remonstrance of the Rev. Peter O'Neil, R.C. Parish Priest of Ballymacoda."

There is no date nor printer's name. There was a reprint of it in 1804, added to "Correspondence between the Rt. Hon. Lord Redesdale, Lord High Chancellor of Ireland, and the Rt. Hon. the Earl of Fingall," London, printed by T. Ginger, Piccadilly, 1804. From this correspondence it appears to have been written towards the close of 1803. In this "Remonstrance," Father O'Neil writes:—"Immediately upon my arrest, I was brought into Youghal, where, without any previous trial, I was confined in a loathsome receptacle of the barrack, called the

Black Hole, rendered still more offensive by the stench of the common necessary adjoining it. In that dungeon I remained from Friday until Monday, when I was conducted to the Ball-ally to receive my punishment. No trial had yet intervened, nor ever after. I was stripped and tied up; six soldiers stood forth for this operation, some of them right-handed, some of them left-handed men, two at a time (as I judge from the quickness of the lashes), and relieved at intervals, until I had received two hundred and seventy-five lashes, so vigorously and so deeply inflicted, that my back and the points of my shoulders were quite bared of the flesh. At that moment, a letter was handed to the officer presiding, written, I understand, in my favour by the late Hon. Capt. O'Brien, of Rostellan. It happily interrupted my punishment. But I had not hitherto shaken the triangle, a display of feeling which it seems was eagerly expected from me. To accelerate the spectacle a *wire cat* was introduced, armed with scraps of tin or lead (I judge from the effect and from the description given me). Whatever were the appendages, I cannot easily forget the power of it. In defiance of shame, my waist band was cut for the finishing strokes of this lacerating instrument. The very first lash, as it renewed all my pangs, and shot convulsive agony through my entire frame, made me shake the triangle indeed. A second infliction of it penetrated my loins and tore them excruciatingly; the third maintained the tremulous exhibition long enough; the spectators were satisfied. A court of enquiry (was) held to investigate my case the year following, in Youghal, under General Graham, by order of the Marquis Cornwallis. Before this court I was not brought; nor any friend of mine summoned thither to speak for me. It was even a subject of sarcastic remark in the prison ship, that, while I stood there among the sailors, my trial, as they termed it, was going on in Youghal. With the proceedings of that court I am to this day unacquainted. It was ordered, I know, in consequence of a memorial upon my situation handed to a distinguished nobleman, and by him presented at the castle. I was not consulted with regard to its contents. Unfortunately for me, it was penned with more zeal than accuracy. Setting forth, among other hardships, that, after my punishment, I had been left without medical assistance (on the report, I presume, of a sister-in-law, who visited me within the interval between the whipping and the apothecary's arrival), it further stated that I had been '*whipt and thrown into a dungeon*,' instead of stating, as I should have done, '*thrown into a dungeon and whipt*.' This inversion was fatal to me."

He appears to have been a man of giant strength, but of the greatest simplicity of life, and often he was heard repeating to himself, like Job of old, "I deserved this suffering." Mr. Benjamin Green, the apothecary who dressed his wounds, was reported to have received from him an acknowledgment of his

being guilty of the crime imputed to him, and, to add force to this narrative, it was added that Mr. Green was a Roman Catholic. The Bishop, Dr. Coppinger, at once attested that Mr. Green was not a Catholic; and Mr. Green himself came forward publicly to avow that he had made no such statement. He even presented himself "at the chapel of Ballymacoola, offering to make oath that he had not given the evidence attributed to him."

Another gentleman, whose name is not given, is also stated to have attested that Father O'Neil, after his punishment, made a similar declaration. To this Father O'Neil replies that he had no communication whatever with this gentleman after the punishment, and adds the following details: "During my flagellation he stood opposite to me, close to the triangle, with a paper and a pencil in his hand, noting down whatever then occurred to him. He asked: '*Did you not know that firearms were taken from my house?*' My answer was rather too short: '*Sir, I heard you said so;*' but I felt at the moment, by heavier strokes, the consequence of my impoliteness. I beg leave to ask, if I had made this acknowledgment at the Ball-ally, why a certain subaltern, declaring that he had power to act as he pleased by me, should take me (naked and bleeding as I was) into a small room in the corner of the Ball-ally, and sternly tell me that, if I would not now make an avowal of my guilt, I should be brought out to receive a repetition of my punishment, and afterwards to be shot? And why he should repeat that menace the same evening in the gaol, and still more forcibly the day following? The circumstances of his exertions on that day are too striking to be omitted. After I had answered him in the corner of the Ball-ally, that I would suffer any death rather than acknowledge a crime whereof I was not guilty, he told me I should be set at liberty if I would agree to a certain proposal which he then made to me; but justice and truth commanded me to reject it. When conducted to gaol, after a lapse of three hours, I was presented with a refreshment. It appeared to be wine and water, but must have had some other powerful ingredient, for it speedily brought on a stupor. The same officer soon roused me from my lethargy, with a renewed effort to extort this avowal from me; he drew his sword; he declared he would never part me until it were given in writing; he threatened that I should be forthwith led out again, flogged as before, shot, hanged, my head cut off to be exposed upon the gaol top, and my body thrown into the river; that he would allow me but two minutes to determine. Then, going to the door, he called for a scrip of paper, while the sentinel swore terribly at the same time that he would blow my brains out if I persisted longer in my refusal. Under this impression, I scribbled a note to my brother, (which) purported a wish that my brother might no longer indulge unensiness upon my account, for I deserved what I got. They cried out that they had now what they wanted. His

sister-in-law soon after got admittance, and, having informed him of the use made of his letter, he exclaimed: 'These dreadful threats had compelled me to write it,' which exclamation being brought to the officer, he returned next day. He called me to the gaol window, commanding a view of the gallows, whereon two men were hanging, their bodies so bloody that I imagined they were red jackets. A third halter remained yet unoccupied, which he declared was intended for me, should I persist in disclaiming the aforesaid note. 'Look,' said he, 'at these men; look at that rope. Your treatment shall be worse than theirs if you disown what you wrote yesterday,' adding that 'it was still in my power to get free.' I imagined from this that he wanted money from me, or a favourite mare which I occasionally lent him. My answer was: 'If you liberate me, you shall always find me thankful; there is nothing in my power that I will not do.' 'Do not then attempt,' said he, 'to exculpate yourself,' and so he retired. I now procured paper, whereon I wrote a formal protest against what he extorted from me as above, that, should I be executed, this protest might appear after my death."

These attempts to entrap him, and these misrepresentations becoming known to the authorities, at last occasioned his release. "Lord Cornwallis, whose discernment perceived, and whose generosity recoiled at, this questionable proceeding, unhesitatingly issued an order for my removal from the transport. The following letter announces that order to my friend in Dublin:—

"Dublin Castle, 30th June, 1800.

SIR,—I have had the honour to receive, and to lay before my Lord-Lieutenant, your letter of the 28th inst., with its enclosure, and am directed to acquaint you that His Excellency's commands have been this day conveyed to Major-General Myers, to take the Rev. Peter O'Neil from on board the "Anne," Botany Bay ship, in Cork harbour, and to cause him to be imprisoned until further orders, but not to treat him with harshness or severity.

I have the honour to be, Sir,

Your most obedient humble servant,

E. B. LITTLEDALES."

Father O'Neil continues: "I had sailed before this order arrived. On the passage out a mutiny arose among the convicts, who, taking advantage of the moment when the captain was fumigating the ship, suddenly set upon, and tied, him. The sentinel, a Malay, cried out to me in his own jargon, as I was walking on the main deck, that *there was war below*, offering me his drawn sword in order to fortify my interference. What my conduct at that critical moment was will come better from others. I shall only say that the most prompt and athletic exertion preceded my entreaties, and rendered them effectual. How, as well as by whom, the captain was extricated, without even the intervention of an officer, he himself

can tell. Another gentleman, Mr. Piper, of the New South Wales Corps, can also tell. Mr. Roberts, the surgeon, told it so circumstantially to the Lieut.-Governor, Major Foveaux, that he afterwards treated me with particular kindness. This powerfully contributed to reconcile me to my fate; I had almost made up my mind to remain there for ever; the thought of home ceased to be importunate."

In the meantime, his friends represented the case to his Government. It was investigated by the Lord-Lieutenant, Lord Hardwicke, "whose firmness was not to be warped by party-opposition. He listened with patience; he examined with impartiality; he decided with justice. An order from him hath set me free."

On his return, at his own urgent request, he was reinstated by Dr. Coppinger in his former parish of Ballymacoda. "A circumstance occurred upon the present occasion very trivial in itself, but which, as it gave rise to a most injurious misrepresentation, I feel myself bound to notice. Six or seven of Dr. Coppinger's clergy had been engaged to dine with him on the following day; he was pleased to ask me to join them; which, having done, I was since, in addition to my other crosses, extremely mortified to learn that this plain, private repast, was magnified into a most sumptuous banquet given in honour of Mr. O'Neil's return." He adds that a personage of high rank in the metropolis had complained that "Dr. Coppinger restored me to my parish, *as a martyr in triumph, with insult to the offended justice of the laws, &c.* These are Lord Redesdale's words in his letter to Lord Fingall, dated September 6th, 1803."

The letter of Dr. Coppinger, in which he refers to Father O'Neil's "Remonstrance," is dated January 26th, 1804. He says:—"The Rev. Peter O'Neil, to whom your Lordship alludes, has been urged by the obloquy which assailed him to lay the particulars of his situation before the public in an humble remonstrance forwarded to your Lordship through the post office, at my own instance, the moment it was issued from the press. It has, I trust, my Lord, fully vindicated my conduct towards this much injured man. It has, in my apprehension, demonstrated that his return was the concurrent act of two successive chief Governors; the one suspending his transportation, the other ordering him home from it. Nor this, my Lord, by way of a pardon which was never solicited, but by an impartial decision upon the merits of his case."

So telling was the effect of Father O'Neil's "Remonstrance" that the Government found it necessary to publish an official reply entitled, "Observations on the Remonstrance of the Rev. Peter O'Neil, P.P., of Ballymacoda, in the County of Cork, &c. (Dublin, 1804)." They attempt to justify the action of the military authorities by such principles as that "a part should be sacrificed to save the whole," and that "desperate remedies, though repugnant to the spirit of the Constitution, have been adopted to check the progress of desperate evils." They

admit the fact, however, that 300 lashes were inflicted on Father O'Neil, and they further officially record the all-important admission that "in that moment of irritation and alarm, when martial law was proclaimed, a regular trial was not held."

A no less interesting piece of evidence is given in the *Dublin Monthly Magazine*, for February, 1810. Sketching the character of Lord Redesdale, Lord Chancellor of Ireland, and referring to the words used by him in a published letter, dated from Ely Place, Dublin, September 6th, 1803, regarding "a priest proved to have been guilty of sanctioning murders in 1798, transported to Botany Bay, and since pardoned by the mercy of Government," this Protestant periodical remarks:—"We are inclined to think that his Lordship appears in this instance to have been misled, for the Rev. Peter O'Neil, the person supposed to have been alluded to, has vindicated himself in an address—"The Humble Remonstrance"—to the nobility and gentry of the County of Cork, dated October 23rd, 1803, in which he has laid open such a scene of horror, such a monstrous conspiracy, such a terrifying recital of stupefying draughts, horrible threats, and hellish tortures, that until his account has been publicly and solemnly contradicted, we must consider him as the victim of baseness, treachery, and a degree of barbarism and injustice that makes the heart of an Englishman quiver with sensibility and indignation."

The extracts from Father O'Neil's "Remonstrance" have obliged us to anticipate, in some measure, the course of events. We may now resume our narrative.

Two other priests, Father Meara, P.P. of Nenagh, and Father O'Brien, P.P. of Doone, in the County of Tipperary, were sentenced to transportation about the same time as Father O'Neil, but before the sentence was carried out the order was given for their release. Father O'Neil was kept for two years in gaol or on the hulk before he was put on board the convict ship "Anne" for Botany Bay. A few days after the vessel had set sail, an order reached Cork, not for his release, but substituting imprisonment for transportation. Mr. McKenna, and other friends, continued to interest themselves in his behalf, and to urge his pardon on the Government: but two years more elapsed before their efforts were crowned with success.

A few incidents of his voyage, related by himself in after times, have been recorded by his brother priests. The captain of the ship was a humane man, and treated Father O'Neil more as a companion and friend than as a convict; but the mate, a Cornish man, was a harsh brute. One day as they were nearing the West Indies, a convict happening to upset some vessel on deck, the mate struck him a violent blow and killed him. A few days later, whilst the

captain and Father O'Neil were conversing on deck, a sailor was sent up the foremast to carry out some work. The mate, not satisfied with the way the work was done, went up also. Suddenly a rope broke, and he came on his head on the anchor, so that his brains were scattered over the deck. At Rio Janeiro, Father O'Neil was allowed to go on shore. He celebrated Mass there, and procured the Holy Oils for administering Extreme Unction. During the remainder of the voyage he was allowed to assemble the Catholic convicts for the recital of the Rosary, and to chant their sweet hymns to the "Star of the Sea." In the southern latitudes they encountered a severe storm, and what made their position perilous in the extreme, they were being driven towards a huge iceberg. The captain said there was no possibility of their escaping shipwreck; they would inevitably be dashed to pieces against the mountain of ice, and not one would survive to tell the tale of their loss. The priest assembled the Catholic convicts. Amid the howling of the winds, and the roaring of the waves, they recited the Rosary, beseeching God, whom the winds and waves obey, to free them through the intercession of the Blessed Virgin from their impending doom. The Rosary was scarcely ended when the storm began to subside, the wind veered about, and the storm passed away. On their arrival in Sydney harbour, most of the officials and free citizens came down to witness the disembarking. When Father O'Neil landed, a well-dressed lady approached with tears in her eyes, and asked in Irish whether he recognised her. She then reminded him that she was at one time a servant in his own house at Ballymacoda. On quitting that situation, she had lived with a Protestant family in Youghal, and some family plate being stolen, suspicion fell on her. She was tried for the robbery, and transported to Botany Bay. Soon after, however, the real thief was discovered, and an order was forwarded for her release. Providence had watched over her, and she was now married to a wealthy and respectable husband.

In connection with Father O'Neil's convict life for two years in Sydney and Norfolk Island, it is recorded that he devoted his attention, as far as he was permitted, to the aborigines whose state of ignorance he constantly deplored. He instructed many of them in the great truths of religion, and led them to abandon their idolatrous practices. When he was quitting Australia he promised Father Dixon that he would use his endeavours to procure for them, and for the no less destitute convicts, some missionary aid, and in a letter addressed to Father O'Neil a few years later, Father Dixon thus wrote: "My Dear Brother, -Where is the assistance you promised me? I fear that if it does not come soon, the convicts will turn out and the natives will return to their old ways."

In the beginning of June, 1802, the brother of Father O'Neil received, through the Bishop of Cloyne, the intimation that an order had been forwarded to Australia for the convict priest's immediate release and return to Ireland:—

"MY DEAR SIR,—I am highly gratified at being authorised by Dr. Troy to inform you that his renewed application to the Government, in favour of your much-injured brother, has been crowned with success. He presented the memorial drawn up by you. An order from the Government was sent off last Thursday to Botany Bay, that the Rev. P. O'Neil be forthwith sent back to Ireland. The Lord-Lieutenant desires that the matter be but little spoken of, and by no means admitted into the newspapers.

I am, faithfully yours,

W. COPPINGER.

Middleton, June 2nd, 1802."

The first intimation which Father O'Neil received of the order of the Government for his release was in a letter from home. On calling on the Deputy-Governor, he was informed that the information was correct, but for some days his departure from Norfolk Island was delayed, and it was only on the 15th of January, 1803, that he was allowed to quit that land of woe with the following certificate, the original of which is still preserved:—

"I do hereby certify that Mr. O'Neil has permission from his Excellency Governor King to leave this island, and to return to Ireland.

J. FOVEAUX.

Norfolk Island, 15th January, 1803."

Father O'Neil, on his arrival in Ireland, hastened to resume his old parochial charge at Ballymacoda, to which another priest, Father O'Brien, had been in the meantime appointed. The Bishop of Cloyne, Rt. Rev. Dr. Coppinger, on the 29th of July, 1803, addressed to him the following letter:—

"MY DEAR SIR,—Though for reasons stated I intended to postpone my acquiescence in your demand till I should have the expressed sanction of the prelates now in Dublin; yet weighing the motives you assign and the hardships of your case likely to be augmented by delay, I forego my design, and hereby agree to your resuming your parochial functions in the parish of Ballymacoda, after my letter to Mr. O'Brien on the subject shall have been delivered to him in your presence by the Rev. J. Scanlon, whom I thought it necessary to depute as my express negotiator on this occasion.

I am, with affectionate esteem, yours truly,

W. COPPINGER."

Father O'Neil was received with the greatest enthusiasm by his devoted people. The official reply to his "Remonstrance," published in 1804, authenticates their devotedness and affection to their convict pastor, whilst it instances, as a proof of the Bishop's disloyalty, that "he restored Father O'Neil to his parish, to kindle fanaticism in the Popish multitude, who approached him with enthusiastic zeal, and revered him as a martyr, persecuted by heretics on account of his holy religion."

For forty-three years after his return from Australia, Father O'Neil continued to labour with devotedness and zeal, the churches of Ladysbridge and Shanagarry being among the monuments of his piety and energy. On the Feast of SS. Peter and Paul, 29th June, 1846, he prepared, as usual, for Holy Mass, but, as he proceeded to the altar, he became suddenly ill. He received the last rites of religion with fervour and resignation, and next day went to his reward at the age of 88 years. He rests in the little graveyard of Ballymacoda, and close by is the Celtic Cross, erected to the memory of his nephew, Peter O'Neil Crowley, the martyr patriot of 1867.

Father O'Neil was a tall and athletic man. The mark of the lashes was never effaced, and he was partly disfigured by an unnatural bend in the back, which was caused by the terrible torture to which he was subjected.

Many of those who were concerned in the arrest and flogging of Father O'Neil met with terrible punishment. The chief informer against him was convicted of murder, and hanged in Cork, and, before his execution, made a full retraction of all he had sworn against the worthy priest. The man who arrested Father O'Neil lost, after some time, the use of his hand, which had to be amputated, and, in the expressive words of the popular saying, "The grave received his hand seven years before it received his body." Most singular of all was the chastisement that came upon a bitter Orangeman of Youghal. He was present at the horrible scene of the priest's flogging, and standing in front of him grinned at him in mockery. It was remarked in after times that, whenever this man appeared abroad, he could not walk more than a few paces without stopping, then looking up, as if at some startling object, and grinning. His life became a burden to him, and he was held in abhorrence by all his neighbours.





CHAPTER III.

REVEREND JEREMIAH FRANCIS FLYNN,

Prefect Apostolic of New Holland.

THE years that intervened between the departure of Father Harold and the arrival of Father Flynn were a period of the deepest anguish and spiritual privation to the Catholics of Australia. Many of them were, in the strictest sense, prisoners for political offences. It was barbarous in the extreme that, for no other crime than their love of country and religion, they should be crushed down with the most cruel and debasing punishment, but this tyranny was intensified a thousand fold when, as far as man could effect, they were to be debarred from peace with their Creator, and from the consolations and mercies and blessings which religion alone can give. And, whilst a ban was set upon the only religion in which they believed, everything was done by false zealots to force them to act against the dictates of conscience, and to outwardly accept a religion which they in their hearts despised. Attendance at Protestant service, or the lash, was the rule strictly enforced for those poor Catholic exiles.

Mr. Michael Hayes, a native of the city of Wexford, was one of those who, having been transported in connection with the disturbances of the year 1798, now bitterly deplored their sad spiritual destitution. His brother, Father Richard Hayes, was a Franciscan, residing in the Convent of St. Isidore in Rome, who fearlessly championed the liberties of the Irish Church against the promoters of the Veto. This distinguished son of St. Francis did not fail to represent to the Sacred Congregation of the Propaganda the sorrows and prayers of his brother and the other Catholic exiles of Australia. In a memorial, presented on the 28th of August, 1816, he refers to the return of Father Dixon and the other convict priests from exile, and to the desolate condition of the whole

settlement, as regards religion, and adds: "All these facts I certify from my own knowledge, and on the authority of several letters received from my brother, Michael Hayes, who, in each letter, deplores, with tears, the heartrending condition of those forlorn Catholics now left without any priest, and he implores me to volunteer for that mission, which I would willingly indeed do, were it not that circumstances make it impossible for me to attempt it."

At the time that this memorial was presented to Propaganda, there was in Rome a pious Irish priest, of the Cistercian Order, who, through ill health, had been obliged to quit for a time his mission in the West Indies, and had come to seek repose in the Holy City. This was Father Jeremiah Flynn, better known at this time as Father Francis, the name which he had received at his religious profession. He had been for many years associated with the French Cistercian Fathers, among whom he had well nigh forgotten the English tongue, and subsequently he had laboured for three years almost alone in the West Indies, where an Indian and Anglo-French patois was his daily language. Nevertheless, he no sooner learned the sad privations which his countrymen in Australia endured, than, broken in health as he was, he offered to devote himself to that mission, that he might bring to the desolate sufferers the consolations of religion, and spend his life in their service.

A few words as to his early missionary career will not be without interest. In the early spring of the year 1813, a Cistercian mission, having at its head the Abbot of La Trappe, in France, set out for the West Indies. Brother Francis was one of the party, and, as matters were at that time so disturbed in France, he was promoted to the priesthood in London at the hands of the Vicar-Apostolic, Right Rev. Dr. Poynter, on the 29th March, 1813. The Cistercian mission proved a failure, but Father Flynn remained in the island of St. Croix, devoting himself to the spiritual wants of the faithful who were stationed there. In a letter, which he addressed to Dr. Poynter from that island on the 31st of October, 1815, he states that the island of St. Croix had, a few months before, been surrendered to the Danes, who consented to tolerate the Catholic religion only under many restrictions, and he was obliged, in consequence of these restrictions, to solicit from the Bishop a certificate of having been ordained for the West Indian mission, which certificate was to be addressed to his Danish Majesty. He adds the following interesting particulars:—

"Another priest, who officiates at St. Bartholemew's and St. Martin's, and myself are the only remains of the Abbot of La Trappe's mission to the West Indies. I am living in this island those two years back, six months of which I lived under the direction of the Apostolic-Prefect, but God, in his mercy, was pleased to call him out of this world after a laborious mission of seven and thirty years in this island. After his death I had to take charge of the whole island, under the direction of the Most Rev. John Carroll, Archbishop of Baltimore. There are at present about eleven thousand (11,000) Roman Catholics

in this island, ten thousand of whom are poor distressed slaves; about eight hundred free negroes and Mulattoes; the rest are white. Since my arrival I baptized 596, the greater part of whom were grown persons. There are a great many of the West India Islands without a clergyman. Monserat is one, which, I believe, is under your Lordship's jurisdiction. There are a great many of them without any ecclesiastical authority. The island of Porto Rico has no Bishop since September, 1814. My Lord, I crave your indulgence for the liberty I have taken.

My Lord, with the highest respect,

I remain, your Lordship's most obedient and humble servant,

To the Right Rev. Wm. Poynter,
Vic.-Apos., London.

FRANCIS FLYNN.

N.B.—I am the only priest in the island."

Father Flynn, having come to Rome in 1816, and having volunteered for the Australian mission, was warmly recommended by the worthy Franciscan, Father Hayes. He was accordingly examined as to his theological knowledge by order of Propaganda. The island of St Croix was scarcely an appropriate field in those days for cultivating the sacred sciences, and we cannot be surprised that the examiners presented a somewhat qualified report on the 9th of September, 1816, declaring, however, that he was sufficiently instructed, and that, "with the use of good theological works, he would, without doubt, be able to discharge his onerous duties in New Holland." Father Flynn was accordingly secularised, that is to say, he was freed from all connection with the Cistercian Order, and was admitted to the ranks of the secular clergy, and was at the same time appointed by Propaganda "Prefect-Apostolic of New Holland," with faculty to administer the Sacrament of Confirmation. Among the records preserved in the Archives of Propaganda, in Rome, there is a memorial in the name of Father Flynn, dated the 16th of September, 1816, but in the handwriting of Father Hayes, O.S.F. It sets forth that, on his departure from Santa Cruz (St. Croix), the Catholic Society there had supplied him with the necessary funds for his journey to London, and had promised some further sums, in the hope that he would soon return amongst them. All the means, however, which he could command were now quite exhausted in the purchase of books and vestments and other sacred requisites for his mission to the antipodes. The additional sum of fifty dollars, contributed by Propaganda, was quite insufficient for his journey to England. He would, moreover, require a supply of catechisms and other devotional works. "The fleet for the East Indies will sail in January, and he is most desirous to have all his preparations completed in time to join it. Wherefore, he prays that further aid may be granted him for his Australian mission." The reply of the Sacred Congregation was favourable. He received a commendatory letter, addressed to the Irish Archbishops, appealing to their charity in behalf of himself, and of the arduous mission on which he was embarking. From the then very limited

resources of the Sacred Congregation a further sum of 100 dollars was assigned to him, together with a chalice and patena, sets of vestments, a pyx and oil stocks, and several theological works. Thus equipped, Father Flynn set out from Rome, and we next meet with him in London, endeavouring to obtain from Lord Bathurst, the Colonial Secretary, some official authorization to exercise his sacred ministry among the Australian convicts. It may not be out of place to remark that, in the various Propaganda papers referring to his mission, he is sometimes styled Father Francis Jeremiah Flynn, and sometimes Father Jeremiah Francis Flynn. His own official signature, however, was "Jeremiah F. Flynn, Prefect-Apostolic of New Holland."

In London matters did not proceed so smoothly with him as in Rome. Some letters which he addressed to the Colonial Office appeared to betray a very slight acquaintance with the English tongue. His simplicity of manner and of life, which was so consonant to the Cistercian monastery, seemed to the officials in London to quite unfit him for ministering to such a community as Sydney at that time presented. Worst of all, rumours reached them of his having been mixed up in some of those West Indian military enterprises, and he, as a member of a French community, was suspected of showing favour to France and hostility to England. In reply to his repeated letters he received at length an official intimation from Mr. Goulburn, Secretary of Lord Bathurst, to the effect that it was not the intention of the Government to send any Roman Catholic clergyman to New South Wales, and that, under no circumstances, would Lord Bathurst accede to his request to be permitted to proceed thither without previous conference being had with the Right Rev. Dr. Poynter.

A memorandum, written by Dr. Poynter in February, 1817, furnishes some further details of the negotiations between the Vicar-Apostolic of London and Lord Bathurst relating to Father Flynn's mission to the Catholic convicts of New Holland.

"Mr. Goulburn had written to Mr. Flynn before this note, to say to him that Lord Bathurst could not, under any circumstances, accede to his proceeding to New South Wales without having previous conference with Dr. Poynter. In consequence, Mr. Flynn came to me on or about Monday, February 10th, saying the salvation of thousands in New South Wales depended on me on my speaking to Lord Bathurst, and he requested that I would go. I told Mr. Flynn that I thought it better that I should not go till sent for; because, if I went uncalled, Lord Bathurst would expect that I should give him a positive recommendation, or that I should lay open everything that I know concerning him; whereas, if I should be sent for, I might be on the side of silence, and should not be expected to do more than answer the questions put to me. I told Mr. Flynn I



1. FIRST CONVENT IN AUSTRALIA (AT PARAMATTA).

2. PRESENTATION CONVENT, WAGGA WAGGA.

4. NEW CONVENT, SISTERS OF MERCY, PARAMATTA.

3. ST. JOSEPH'S CONVENT, NORTH SYDNEY.

CONVENTS OF NEW SOUTH WALES.

was fearful that the expedition to Martinique would be unfavourable to him. I told him that I had not received any letter of recommendation in his favour from Rome, that he had indeed been recommended to the Irish Bishops, but that I had nothing official to show as a pretext for asking an audience of Lord Bathurst. Mr. Flynn carried his papers to Mr. Goulburn (the Under Secretary), and requested that I might be invited to an audience with Lord Bathurst, I having said that I should go to his Lordship, if sent for. In consequence, I received the following:—

“Downing Street, 24th February, 1817.

Lord Bathurst presents his compliments to Dr. Poynter, and will be glad to see him at the office on Wednesday, at 2 o'clock.”

“In consequence, I waited on Lord Bathurst. His Lordship began by saying that a Mr. Jeremiah Flynn had applied to him for his sanction and recommendation, as he was going in quality of a Catholic clergyman to New South Wales. His Lordship said that the letter he had received from Mr. Flynn was written in a style that showed him to be a person of no education, that he should wish those who go so far in such a capacity should be persons of respectability and of learning, to a certain degree, for that where this was wanting, it would be supplied by a tone of imperious authority, and by intemperate conduct. After this observation, his Lordship said he wished to know, in the first place, whether there are so many Catholics in New South Wales—Mr. Flynn speaks of many thousands—and whether there are not some Catholic clergymen there. As to the numbers, he said he conceived they consisted chiefly of the Irish convicts sent there; besides these, there may be some Catholics among the soldiers and among the speculating adventurers who go over. But he did not think that these latter would give much trouble to a priest. I answered that I could not speak to the numbers, but that I did conceive there was quite a sufficient number there to employ three or four Catholic clergymen; that reports had been brought by some, who had returned from thence, of the distress which the Catholics there are in for want of a priest; that there has been a general feeling among the Catholic clergy for many years that there ought to be some there; that I had received a letter from Monsignor Caleppi, about two years ago, stating the distress of the numbers of Catholics in New South Wales for want of clergymen, and urging me to send some thither. Monsignor Caleppi had received this account from an Irish clergyman who was returned from New South Wales. I added that I did not believe there was any clergyman there. Lord Bathurst thanked me for these observations, and said he should be happy that some Catholic clergy should go thither. But then, secondly, he asked me, whether I considered Mr. Flynn as a person of education; he should not think

so from his letter. I said that I did not know much of Mr. Flynn, but that certainly I had heard the same observation from others who had received letters from him."

It is sufficiently manifest from this memorandum that the Vicar-Apostolic of London had but little sympathy with Father Flynn, and, indeed, there was not much friendship in those days between the English and Irish clergy. Perhaps I should rather say that, to a certain extent, they were arrayed in hostile camps. The Veto was being discussed with greater asperity than any other politico-religious question of the day, and the friend of Father Hayes, in Rome, would be sure not to receive much attention in London, and it is quite possible that Father Flynn, in his earnestness and simplicity, may have committed himself by using strong forms of expression not at all in accordance with the diplomatic delicacy of the agents of the British Government. Whatever may have been the cause, the result at all events was not in accordance with the zealous missionary's petition, as is shown by the following letter:—

Downing-street, 29th February, 1817.

SIR,—I am directed by Lord Bathurst, before whom I have laid your letters of the 22nd instant, to acquaint you that, after a full consideration of all the circumstances, his Lordship does not consider it advisable to authorize your proceeding to New South Wales.

I am, Sir,

Your most obedient humble servant,

Rev. Mr. Flynn,

HENRY GOULBURN.

No. 3 Skinner-street, Snow Hill, London."

Father Flynn, however, set his heart on bringing religious consolation to the sufferers of New Holland, and, as he could not proceed thither with the official sanction of the Government, he resolved to avail himself of the first opportunity to sail for Sydney as a private citizen, full of confidence that, through Dr. Poynter's well-known influence with Lord Bathurst, everything in due course would be set aright at the Colonial Office. Before sailing, he addressed to Most Rev. Dr. Murray, Coadjutor of the Archbishop of Dublin, the following letter, conveying to him special faculties in the interest of the distant missionary field on which he was about to enter:—

"MY LORD,—

As your Lordship is fully acquainted with the extent of those spiritual powers, which the Holy See has judged fit to delegate to me in quality of Prefect of the whole of New Holland, previous to my leaving Europe, I have been advised to request your Lordship to consider yourself authorised by me to grant missionary faculties to any priest you may consider fit for a mission in that settlement, and who may be willing to go thither. I therefore request of your Lordship to act for me in all circumstances as

you may judge best, and I hereby do invest you, my Lord, the Most Reverend Dr. Murray, Coadjutor of the Most Reverend Dr. Troy, Archbishop of Dublin, with all necessary vicarial authority for the whole Apostolic Mission of New Holland.

I have the honour to be,

Your Lordship's obedient humble servant,

JEREMIAH F. FLYNN,

Prefect-Apostolic of New Holland.

London, March 27th, 1817.

To the Most Revd. Dr. Murray."

In the first days of the month of November, 1817, the ship, in which Father Flynn set sail, entered the Sydney Heads, but it was only on the 14th of November that he landed on the Australian shore. The joy of the Catholic convicts knew no bounds when the news spread among them that at length their prayers were heard, and a holy priest had come to labour amongst them. The next day Father Flynn called upon Governor Macquarie to request his sanction for the performance of his religious duties. The Governor did not conceal his indignation at the arrival of the unwelcome visitor, and very soon made known to him that it was his desire, with the full sanction of the Home Government, to make Australia a Protestant settlement, and that he was resolved not to allow any "Popish Missionary" to intrude on this Protestant territory.

So few authentic documents are accessible connected with this period of the history of the Australian Church that the following letters will not be unacceptable to the reader:—

I.

"New South Wales,

Sydney, 8th December, 1817.

MY RT. REV. LORD,—

The illustrious rank you hold in the Holy Roman Catholic Church, and the contiguity of your residence to the seat of Government, have influenced me, a stranger, and a long resident in this remote land, to solicit your interest and interference with the British Government to remove the grievances of the Roman Catholics of the territory of New South Wales.

For many years we have experienced the great disadvantages we have laboured under for the want of ministers of our Church. Our anxiety was, in some degree, removed by the arrival of the Rev. Jeremiah Flynn, Vicar-Apostolic for this country. The day after he landed (15th ult.) he paid his respects to His Excellency, Lachlan Macquarie, Governor-in-Chief. The reception was not friendly—disgust appeared in his countenance as well as his expressions. On our rev. clergy asking permission to exercise the mission on which he was sent here, His Excellency replied, he wished to make all Protestants, and that he had at that instant more important business to attend to. Mr. Flynn accordingly withdrew.

As no further audience could be obtained, Father Flynn wrote him a letter, stating his authority and the mission he came out on; at the same time craving His Excellency's concurrence thereto. In reply to this letter, through the hands of his Secretary, the Governor wrote: "That the British Government had not given any instructions on that head; nor did he suppose that they would allow any Popish missionary to come here; therefore, he commanded the Rev. Jeremiah Flynn not to use any of the ceremonies of the Roman Church, in any public manner, in any part of this colony." Also "ordered

the said Mr. Flynn to depart from this colony by the ship that brought him." This disgusting inconsiderate order has incensed many Protestants as well as the whole body of the Roman Catholics of these settlements. So necessary a mission has not been sent here since the first settlement of this colony. The consequences of the evils attending on this interruption will be very injurious to this colony. Six thousand and upwards, Roman Catholics, are in the different settlements, many of them possessing wealth, and disposed to leave this part of the world for Europe, as the Catholic mission is stopped. Many more of this body are settled on farms through this country, and whose circumstances will not admit them to go away; long toiling in this land—borne down with old age—perplexed with vicissitudes—disconsolate for their own ministers and the rituals of their Church—many with large families, and arrived to a mature age, and not baptized, for want of religious restraint, are abandoned to the most profligate line of life, and many of their parents destitute of moral sentiments to inculcate to their children—also many heads of families living together without the matrimonial compact. This malady will ever exist here and increase if Roman Catholic clergy are not sent. The sectaries visit the families to moralise them; but they do not attend to their admonition, not having faith in them. More of the Catholics, who are exiles, and under the sentence of the laws, are obliged to attend the Protestant Church on the Sabbath, where they are enrolled. Neglect of this, exemplary punishment follows. Many of the military are Roman Catholics, and obliged to attend the Established Church. Such is a faint portrait of the calamitous situation of the Catholics of New South Wales, which would not be so prevalent if a Roman Catholic priest, at earlier times, was admitted to come here. This instance will show the necessity of Catholic clergy being sent to this land. Mr. Flynn married eight couples and baptized fifteen children belonging to those persons just after his landing. This number would have increased considerably but for the restraint that is on him.

Sectaries, dissenting from the Protestant Church, are tolerated here, preaching and instructing publicly throughout these settlements. Their literature, as tradesmen, speaks their competency as to divinity, while a dignitary of the Church of Rome (Rev. J. Flynn, V.A.) is forbid to exercise his holy rituals.

To state our grievances by petition we cannot collectively do; misconstruction would occasion resentment from our Governor.

As a layman, eighteen years a resident and toiling for the support of a large family (eight children, wife, two servants, and myself), I have experienced many of the difficulties attending the body of Catholics here. An enemy to persecution and love for my faith commands me, though a stranger, and in a remote land, to commit the case of six thousand Catholics to your united efforts, with the other Bishops in Ireland, to relieve us in these vicissitudes and perils. Your paternal care and attention to us poor exiles will insure you our affections, confidence and reverence.

I have the honour to be, etc.,

MICHAEL HAYES.

To Rt. Rev. W. Poynter,
Bishop of Halia,
Vic.-Apos., Lond."

II.

Dr. Poynter presents his respectful compliments to Earl Bathurst, and has the honour to send to his Lordship the annexed letter addressed to Dr. Poynter by Mr. Michael Hayes, of Sydney, New South Wales.

4 Castle Street, Holborn,
June 29th, 1818."

III.

"Mr. Goulburn presents his compliments to Dr. Poynter, and acquaints him, by direction of Earl Bathurst, in reply to his note of the 29th ultimo, enclosing the letter of Mr. Michael Hayes, dated Sydney, New South Wales, 8th December, 1817, relative to Governor Macquarie's treatment of the Rev. Jeremiah Flynn, and his refusal to permit him to reside in that colony, that as Mr. Flynn went out there without any permission, or recommendation from His Majesty's Government here, the Governor of New South Wales acted perfectly right in directing him to leave the colony forthwith, and that under any circumstances the letter of Mr. Hayes is not written in a tone to recommend the measures which he proposes. Mr. Goulburn is also directed by Lord Bathurst to request that Dr. Poynter will refer to the note which was addressed to him on the 28th February, 1817, enclosing a copy of a letter, which was written to Mr. Flynn, distinctly refusing him the permission he had requested to proceed to New South Wales.

Downing Street, 24th July, 1818."

IV.

"Sydney, 12th December, 1817.

MY LORD,—The bearer, Mr. Bernard O'Reily, has been a long time resident in this colony—a respectable Roman Catholic. I have taken the liberty to introduce him to your Lordship's notice. He will be able to give you every information respecting the numerous body of Catholics in this country, and the hardships they endure by being forced to attend the Protestant Church, also of my reception from the Governor, and my present situation. I have written a long account of everything to the Rev. Mr. Gandolphy, and requested he would have the kindness to show it to your Lordship. From the melancholy description given your Lordship by Mr. O'Reily, and the account I have sent Mr. Gandolphy, your Lordship will be able to see the melancholy situation of the poor Roman Catholics. Therefore, I hope your Lordship will use your influence in their favour, and obtain a solid foundation for the Catholic Church. It is my settled determination not to leave this colony until I hear from Europe. In case the Governor should use force to send me away, I will be obliged to conceal myself for some time.

Begging your Lordship's blessing,

I have the honour, my Lord,

To remain your Lordship's most obedient and humble servant,

Right Rev. Dr. Poynter, London."

JEREMIAH F. FLYNN.

[In the margin is noted that Mr. Riley's address is 22 Queen-street, Haymarket.]

V.

"MOST HONOURED LORD,—

I lately received a letter from Rev. Jeremiah Flynn, dated Sydney, New South Wales, 7th December, 1817, stating the want of Catholic missionaries there, and that five would be necessary.

The Governor, Macquarie, and his Secretary, Campbell, are well disposed, but cannot allow any Catholic clergyman to officiate without the permission of Government, which Mr. Flynn says you can procure on application to Lord Bathurst. A Reverend Mr. N. Nowlan, of this city, is willing to join Mr. Flynn, who went thither unlicensed. It is, therefore, necessary that a license should be procured for both, and be extended to Van Diemen's Land, the Lieutenant-Governor of which, Wm. Sorrell, Esq., treated Mr. Flynn, who stopped there on his way to Sydney, very kindly, and expressed a wish that a Catholic priest would settle there, where there are many Catholics.

I have no occasion to stimulate your Lordship's zeal and exertions in procuring the required license.

Doctor Murray is well, and prays his compliments to your Lordship. Mine to Mr. Bramston, and believe me to be, with great respect and equal esteem,

Your Lordship's faithful and devoted servant,

J. T. TROY.

Dublin, 3rd August, 1818.

"The Right Rev. Dr. Poynter,
4 Castle Street, Holborn."

VI.

"MOST HONOURED LORD,—

Your Grace's favour, of the 3rd inst., was put into my hands but a day or two ago, on my return to London, after an absence of three weeks, and, till this moment, I have not been able to do myself the honour to acknowledge it. I am at a loss to understand the information which Mr. Flynn has given to your Grace relative to his situation in New South Wales. A letter, which I have received from a person in that country, dated Sydney, December 8th, 1817, informs me that the Governor, Lachlan Macquarie, had declared, through the hands of his Secretary, in reply to a letter from Mr. Flynn, that "he recommended him (Mr. Flynn) not to use any of the ceremonies of the Roman Church in any public manner in any part of the colony, and he (the Governor) ordered Mr. Flynn to depart from the country by the ship that brought him." In confirmation of this intelligence, I have heard it reported in London that Mr. Flynn is returning to Europe. Mr. Flynn went out not merely unlicensed, but after the positive refusal of a license from Lord Bathurst. I must say that his Lordship did express his readiness to grant his protection and favour to any Catholic clergyman of respectable character who should be recommended to him as a fit person to go out to the colony of New South Wales; but he had his doubts regarding Mr. Flynn, who, I fear, committed himself by a letter which he wrote to his Lordship. Lord Bathurst sent for me at Mr. Flynn's request, but I certainly did not know enough in Mr. Flynn's favour to remove the impression made on Lord Bathurst's mind, or to make myself responsible for him. The character of Mr. Flynn, which I had received from his late superior, was sufficient to deter me from committing myself with Lord Bathurst by a positive recommendation of Mr. Flynn. After this, I think it will be impossible to obtain a protection or license of our Government for Mr. Flynn, and I am informed that Rome has received such information concerning him as makes those uneasy who concurred in his appointment. I lament this affair very much, because I am sure that a clergyman of a respectable character and well recommended would have had the full sanction and support of His Majesty's Minister. I thought it right to mention these matters to your Grace for your information and government. When your Grace says in your letter of 7th and 8th that a Rev. Mr. Nowlan is willing to join Mr. Flynn, it appears that Mr. Nowlan would go out in the expectation of finding Mr. Flynn in New South Wales. I have my doubts whether Mr. Flynn will be still there, and I have no prospect of obtaining a license for him to officiate publicly there. On your Grace's recommendation of a respectable clergyman, such as I have no doubt Mr. Nowlan is, I should be happy to be instrumental in obtaining the protection and favour of our Minister, without whose protection a Catholic clergyman is exposed to be much molested in some places. But I should be at a loss to know from whom the clergyman sent could receive his spiritual faculties, as, at the appointment of Mr. Flynn, whatever jurisdiction I held with regard to that colony expired. I should rejoice much to see a good Catholic mission established in New South Wales.

Mr. Bramston unites in every respectful sentiment to your Grace and to Dr. Murray,

With, my dear Lord,

Your Grace's M. F. and obedient servant,

T. T. P. (POYNTER.)

August, 19th, 1818.

Most Rev. Dr. Troy, &c., &c."

VII.

“MY LORD,—

I beg leave to inform you that I am at present a prisoner for one of the most distressed missions in the world this day. I bring with me petitions and strong remonstrances from many thousands of those distressed poor Catholics to be presented to Government and the Prelates of England and Ireland. I confide in your Lordship's exertions, and wait with patience and resignation.

My Lord,

I remain, your Lordship's

Most obedient and humble servant,

JEREMIAH FLYNN,

Dover Roads, Ship “Dand Shan.”

November 16th, 1818.

Right Rev. Dr. Poynter,
London.”

VIII.

Extract from a letter of Cardinal Pedecini, Prefect of the S. Congregation of Propaganda, to Right Rev. Dr. Poynter, 8th Nov., 1818:—

“The Rev. Jeremiah Flynn, who, as Prefect of the missions was appointed to New Holland, was, before his departure from Rome, freed from all censures which he may have incurred, and was enrolled among the secular clergy. Since, however, by the order of the civil power, he has been expelled from that territory, and as two other worthy priests have offered to devote themselves to that mission, I have to request your Lordship to use your influence with the Government to obtain, as far as may be necessary, permission for them to proceed thither. The more fitted for the office may be appointed Prefect, and the other can assist him as missionary. It will be necessary to forward their names to the Sacred Congregation, that they may receive their respective appointments with the usual faculties.”

IX.

“MY DEAR LORD,—

Your Grace has probably heard that the Rev. J. Flynn is returned from New South Wales, and, indeed, without the least prospect of being permitted to return to the colony, as I have been officially informed this morning. On the 15th inst., I received a letter from Propaganda saying that two respectable clergymen had offered their services to go to the mission of New South Wales (but it appears that the Propaganda does not know their names, nor do I), and desiring me to endeavour to obtain the protection of Government in their favour. The more worthy of the two is to go out as a Prefect, the other as a missionary. Thinking that your Grace might know who these gentlemen are, I lose no time in requesting your Grace to send me what information you can concerning them. Or, if your Grace know of two respectable clergymen, one of whom would be proper to be placed at the head of that mission, I beg you will be so kind as to name them to me, that I may obtain the protection of Government for them, and send their names to Rome. I have this morning mentioned the subject at the Colonial Office. I am very anxious to be able to offer two of highly respectable character both for the spiritual benefit of the great numbers of Catholics in New South Wales, and for our credit with Government at home and abroad. I shall feel much obliged by your Grace's answer.

Yours, etc.,

J. POYNTER.

December 17th, 1818.

Most Rev. Dr. Troy,
Dublin.”

X.

"MY DEAR LORD,—

I never heard of the two clergymen, who are stated by Propaganda to have offered themselves for the mission of New South Wales, until I was honoured by your Lordship's obliging letter, of the 17th inst., on Tuesday last, and consequently can give no information about them; neither do I know one clergyman proper for that mission, and willing to undertake it.

I am concerned at my inability to answer your Lordship's letter in a more satisfactory manner, and have the honour to be, with respectful compliments from our friend, Dr. Murray, and wishing your Lordship every happiness,

My Dear Lord,

Your Lordship's faithful and very humble servant,

J. T. TROY.

Dublin, 24th December, 1818."

All the Australian traditions refer to Father Flynn as a man remarkable for piety and devotedness, and solely intent on the spiritual interests of his suffering flock. In the first number of the "Australasian Catholic Annual" (1854) the editor refers to the tradition that he was "a man of meek demeanour, who speedily won the deep love of his people; but his zeal was not only manifested among his flock; it drew converts around him, and the eyes of the Government upon him." Another, who had known Father Flynn during his short sojourn in Sydney and had been deeply impressed by his self-sacrificing zeal, writes in a letter of December 20th, 1866:—"He was a meek and holy priest, whose only delight, when not engaged in spiritual matters or the advancement of his people, scattered throughout the colony, was in lowly singing 'Sweet are the nails and sweet the wood,' etc., or some other favourite hymn."

Dean Kenny also attests that "he was very zealous for the salvation of souls. I have seen several who were baptized by him, and there was pointed out to me, by an old resident of Sydney, a place in George Street, where he administered the Sacrament of Confirmation. He went from one part of the colony to another, seeking his people celebrating the divine mysteries, and giving instructions. From the time he landed the most determined opposition was raised against him. His zeal and piety attracted the notice of the anti-Catholic party, and they cried out for his expulsion from the colony. As a pretext for sending him away it was alleged that he had come to the colony without the approval of the Home Government." Not to multiply similar references, the testimony of Dr. Ullathorne, in his "Catholic Mission in Australasia," will suffice. "Very Rev. Mr. Flynn," he says, "speedily won the deep love of his people, and, by his ardent zeal, did much in a short time. But the local Government, jealous of his happy labours, under colour of his having come out unsanctioned by the British civil authorities—an act which no law stood to prohibit—cast this apostolic man into prison a

few months after his arrival, deprived him of all communications with the faithful, and sent him reluctantly away by the first ship sailing for England. The Blessed Sacrament had been left by the arch-priest (Prefect-Apostolic) in the dwelling of a Catholic, of Sydney, where, for two years after his departure, the faithful, as many as could, were wont to assemble, there to offer up their prayers and to receive consolation in their miseries. It is mournfully beautiful to contemplate these men of sorrow, gathered round the Bread of Life—bowed down before the Crucified—no voice but the silent one of faith—not a priest within six thousand miles to extend to them that pledge of pardon to repentance—whose near presence they see and feel. Mr. Flynn still lives in the grateful memory of the people. I shall never forget the words, with their accompanying accents, of a venerable, fresh-looking, white-headed man, who had come from a distance, where he led a lonely life, to his religious duties, and who, after expressing his gratitude at my arrival in the country, exclaimed: ‘Oh, had Father Flynn lived, what would he have done! He had the swiftest and sweetest tongue of Irish that ever my ear heard.’”

In the words now cited Dr. Ullathorne introduces us to one of the most remarkable incidents of the early history of the Australian Church. When Father Flynn was ordered to quit the colony, he lay concealed for several weeks in the house of Mr. William Davis, a neat, weatherboard, one-story structure. It was situated in Harrington Street, on the site now occupied by St. Patrick's Church and the Convent of the Sisters of Mercy. Here Mr. Flynn secretly administered the Sacraments to those who visited him, and, from his hiding place, he went forth at night, like the first missionaries from the Catacombs, to comfort the dying and visit the faithful, who stood in the need of his ministrations. In this house, which may be justly styled the first sanctuary of religion beneath the Southern Cross, there was a cedar press, in which Father Flynn kept the Blessed Sacrament reserved for administering the Holy Viaticum to the sick and to the dying. The desolate condition of the Catholic convicts and the hardships patiently endured by the zealous missionary excited in his favour a wide-spread sympathy throughout the colony. At length, many of the leading colonists of every denomination presented a petition to the Governor, couched in the most earnest words, asking his authorization that the priest might be allowed, for a time, at least, to minister to the wants of the Catholic portion of the community. Four hundred citizens, mostly Protestants, signed this petition. So confident was Father Flynn of its prayer being granted by the Governor, that he ventured from his hiding place, and appeared once again among the citizens. He had miscalculated, however, the religious temper of the officers of the Crown. By order of the Governor, he was at once seized, and, without being permitted to return to his

dwelling, was thrown into prison and strictly guarded there, till after a few weeks he was flung into a sailing vessel, and shipped back, as a prisoner and an outcast, to London.

The sacred pyx, with the Blessed Sacrament, thus remained enshrined in the cedar tabernacle, in Mr. Davis's house. For more than two years, till after the arrival of Fathers Therry and Conolly, the taper or the lamp was kept continually burning before it. A few Catholics, by turns, came to offer the homage of their adoration and love, and fervent were the prayers, quickened by faith, offered at the sanctuary of piety, and poured forth from sorrowing hearts, that God would hasten the day of mercy, and not allow them to be for ever shut out from the blessings of his holy Church.

One of our veteran Catholic citizens has written to the press during the past few years a series of letters in reference to the circumstances of the Catholic Church in Sydney in those early days, and, at first sight, it would appear as if his reminiscences were not in harmony with the received tradition, and that Mr. Davis's house was not the sanctuary wherein the Blessed Sacrament was preserved. Mr. James Dempsey, this writer tells us, was accustomed, in those times, as well during the presence of Father Flynn in the colony, as after the arrival of Father Therry, to assemble the Catholics for the Rosary and other devotions in his house in Kent Street, Sydney. The faithful used also, on festive days, to recite there the Vespers, and to sing some sweet religious hymns.

The writer further states that "his own mother used to take part in those exercises." She dwelt, he tells us, in Sussex Street, and Father Therry often said Mass in her house. He adds the following interesting particulars:—"Mr. Dempsey was an excellent, pious Catholic, a stonemason by trade, exiled to Australia in connection with the disturbances of 1798. Some old men, at first numbering only four or five, but gradually increased to twenty-five, formed themselves into a confraternity with him at their head. Every day they met in his house to say the Rosary, the Catholic public joining in the devotions on Sundays and holidays. Mass was said there for some time after Father Therry's arrival, and this house was regarded by the Catholics of olden time as their public oratory."

All this is quite in keeping with the traditions of the Sydney Church, and presents a picture of which the Australian Catholics may be justly proud. Neither does it clash in any way with the statements made above, relating to Mr. Davis's house. The latter was the place of concealment of Father Flynn, not the ordinary place where the faithful assembled. It became, by the unforeseen accident of a good priest's hurried arrest, the dwelling place of the most Holy Sacrament for a considerable period, but it does not appear at any time to have been a public

oratory, and it is probable that only a few, by turns, were privileged to offer to God the homage of their love in that private room, at the true sanctuary of the Divine Presence. This indeed is not a mere matter of vague tradition, but rests on the most authentic testimony.

Dr. Ullathorne, in the passage above cited, does not closely define the position of the sanctuary to which he refers, nor does he name Mr. Davis as the owner of the house in which Father Flynn found a shelter. He was repeatedly interrogated, however, on the subject, and he invariably pointed to the site at St. Patrick's as the place to which he referred. It may suffice to cite one instance when the circumstances of the occasion lent a particular solemnity to his words. The Ven. Archdeacon of Ferns, Rev. Thos. Roche, in a letter from his parochial residence at Lady's Island, Wexford, on October the 4th, 1888, thus writes: "Twenty-five years ago Dr. Ullathorne, then Bishop of Birmingham, preached the dedication sermon of the cathedral in Enniscorthy. Among other things, he mentioned from the pulpit that there was a political exile in Sydney, named Davis, from Enniscorthy, or its neighbourhood, in whose house the most Holy Sacrament was sheltered and preserved for some considerable time, and that the faithful were accustomed, on Sundays, to assemble around this little sanctuary, recite the Rosary, and pray fervently to God to send them a priest. In the annals of the Church there is not a more striking illustration of the parable of the grain of mustard seed, than the Church of Australia. Hence, every little incident in connection with its foundation is most interesting."

The first Bishop of Australia, Most Rev. Dr. Polding, in the official report, which he presented to the S. Congregation of Propaganda, in 1841, also refers to the memorable fact of which we speak: "In the year 1817, there arrived (in Sydney)," he says, "the Rev. Mr. Flynn, from Ireland, but his stay was short. The Governor, under the pretext that he had not obtained the approval of the English Government before setting out, ordered him to quit the country. During the time that he remained, he baptized a considerable number, and confirmed several. The name of Rev. Mr. Flynn is held in veneration to the present day on account of his zeal and piety. Before his departure, he celebrated Mass in the house of a Catholic, and, for the consolation of this poor people, he left the Blessed Sacrament in that house, and the people used to assemble there for prayer, and to pray God that he would show them mercy and send pastors to comfort them in their affliction. After two years the grace was granted to them by the arrival of two priests. The sacred particles were found quite free from any sign of corruption. I may here mention that this good man, the owner of the house in which Mass was thus celebrated, by name Davis, is still living, and has given the property on which his house stands in order that a

church may be erected there under the invocation of St. Patrick; and the people have most liberally contributed towards that object to show their gratitude to God for the spiritual blessings which they now enjoy."

In the year 1843, a few days before Mr. Davis's death, a detailed description of St. Patrick's Church, the completion of which was being pushed on with great vigour, was drawn up for insertion in a Protestant journal, under the authority of the Vicar-General of the diocese, Dr. Murphy, who himself had the particular charge of that district. Speaking of the site it proceeds as follows:—

"The site chosen for the erection of St Patrick's is worthy of remark, and one on many accounts deemed sacred in the reminiscences of everyone. Here, so far back as 1817, which has been denominated *the dark age* of the colony, when an ecclesiastical functionary might be hunted with impunity by illegality and ignorance seated in power, one of such men, of apostolic memory, had been driven to seek security here in protracted concealment, and to this spot did his flock resort in the utmost secrecy to hear instructions and to receive from the Rev. J. Flynn, in his recess of want and obscurity, the exhortations and rites and ordinances of religion. And the same locality continued to be looked upon as a centre, as it were, of the devotion of the people, long after the loss and departure of their spiritual guide, and they still met where an humble altar had been erected, with its burning taper, a memory of their legitimate worship,

For even the faintest relics of a shrine
Of any worship wake some thoughts divine"

Archdeacon McEncroe succeeded the Right Rev. Dr. Murphy in the pastoral charge of St. Patrick's. Difficulties had arisen about the land adjoining the newly erected church, but the venerable Archdeacon, in a printed circular to the Catholic parishioners in 1861, was able to announce that he had completed its purchase, and he now confidently appealed to them for the necessary funds to meet the liabilities which he had incurred. "I am sure," he says in this circular, "that every Catholic in Sydney would cheerfully give his mite towards securing for the Church the very site on which the Holy Sacrifice of the Mass was first offered on the shores of Australia, and where the Blessed Sacrament was preserved for months after the Rev. Father Flynn was so unfairly sent out of the colony; and where the Catholics used to meet for prayer when there was no priest in the country. We may view this place as the very cradle of Catholicity in this distant land."

In the "Autobiography of Most Rev. Dr. Ullathorne," just published, we meet with occasional references to the devoted missionary of whom we treat. Thus, at page 62, it is stated that "all those Catholics who remembered him

spoke with great reverence of his mild religious character, his great charity, and his fluency in speaking the Irish language." Again, at page 75, we read: "Soon after my arrival at Sydney, a venerable old man, who lived by splitting timber in the woods, came for his annual visit to go to his religious duties; for, like thousands of others, he lived in the bush a long way from any priest. He remembered the early days, when Sydney was nothing but a penal settlement. He was a tall man, with white hair and a bowed head, with much refinement of speech and manner, an old insurrectionist of 1798. He spoke much of Father Flynn, and said, with touching pathos, 'If Father Flynn had been let remain, what would not have been done! He had the sweetest and swiftest tongue of Irish I ever heard.'" At pages 161-163, Dr. Ullathorne commemorates the memorable ceremony of laying the foundation stone of St. Patrick's Church in 1840. "Mr. William Davis," he says, "offered his own house and garden as a site on which to build the church. The house had a remarkable history. It was the house in which Father Flynn had officiated until he was unlawfully seized, committed to jail, and sent out of the country. He was arrested so suddenly that he was unable to consume the Blessed Sacrament. That was left in the house of Mr. Davis, and the Catholics went there on Sundays to say their prayers. Mr. Davis was a truly religious man, transported on the charge of having made pikes for the insurrectionists of Ireland in 1798, for he was a blacksmith by trade. He had suffered much for his faith. Twice he had been flogged for refusing to go to the Protestant service, and, for the same refusal, was so long imprisoned in a black hole that he almost lost his sight. But no sooner had he obtained his freedom, than, by his industry and integrity, where good mechanics were few, he began to succeed in his trade. Then his house became like that of Obededom, and God blessed him, so that, when I first became acquainted with him, he had become a man of landed property, and accumulated a considerable amount of wealth. How often have I heard him exclaim in his earnest simplicity, 'I love the Church!'" He adds that, before the foundation stone was laid, and when it was as yet suspended in the air visible to the immense crowd that assembled to witness the ceremony, "at the Bishop's request, I was mounted upon it and thence I gave the touching history of the house, which had been the centre of Catholic devotion in our days of trial and persecution, and which has now made way for the church, which was there to rise on the most elevated point of Sydney. It was on the very catacombs of the Catholics that this church was to repose."

It will not be deemed necessary to cite other witnesses. Suffice it to say that the cedar press in which the sacred pyx was enshrined was regarded with special reverence and pride as long as the house stood. Many persons are still living, to whom, in those early days, it was pointed out with piety and religious

awe. "My earliest recollections of this press was its being shown to visitors as the holy place in which the most Holy Sacrament had been placed by Father Flynn," writes one of the Davis family, born in this house and at present labouring with zeal in one of our religious communities. When the house was removed, a portion of that cedar press was made into a small tabernacle, which is still used in the oratory of the Sisters of Mercy at Pymble. Another portion of it was shaped into an anti-ependium of an altar, and is preserved in St. Patrick's College, Manly, the gift of Mr. Jos. J. Spruson. The Right Rev. Dr. Murphy, Bishop of Adelaide, asked as a particular favour for the cedar beam of the room in which the Blessed Sacrament was thus preserved, and with that wood, more precious to him than any other this world could give, he caused to be made the episcopal throne of his Cathedral Church. Mr. William Davis himself jealously preserved and handed down to his family, as a precious heirloom, the little silken cover of the sacred pyx, now in the possession of the Sisters of Charity. "I can remember distinctly as a child," writes the zealous religious just now referred to, "being shown this little relic with the greatest reverence. It was kept in an embroidered bag, carefully locked away in a camphor-wood chest."

As regards Mr. William Davis, he lived to a venerable old age, and, as well during his life, as at his death, proved himself a munificent benefactor of religion and of the poor. The following inscription marks his resting place in the old Devonshire-street cemetery:—

"Mr. William Davis of Harrington Street, who departed this life on the 17th of August, 1843, aged 78 years. He was one of the last survivors of those who were exiled without the formality of a trial for the Irish political movement of 1798. He was an upright and honest man. May he rest in peace. Amen."

One who came to the colony more than fifty years ago, wrote, in 1883, of the Harrington Street sanctuary: "I saw the little house myself when I landed in the colony, and the thin, little, pale, old, white-headed owner." In the "Memoir of Right Rev. Dr. Ullathorne," published at Oscott before that illustrious prelate's decease, the following tribute is paid to the memory of Mr. William Davis, resting on the statements of Dr. Ullathorne himself: "He was a most devout Catholic, and, in the rough, early times, when there were no priests in the colony, had been repeatedly flogged, put in the black hole, and otherwise punished for refusing to attend the Protestant service. When Father Flynn was unwarrantably seized, cast into gaol, and sent home, he left the Blessed Sacrament in Davis's cottage, and there it remained for two years with no priest nearer than the Isle of Mauritius. The Catholics used to assemble in the house for their prayers, and Davis, with more than the Ark of the Covenant under his roof, was blessed and prospered like Obededom. He began to gather, and, in the course of time, gave



SILKEN COVER OF SACRED PYX.
SEE LETTERPRESS, PAGE 79.



EPISCOPAL THRONE, CATHEDRAL ADELAIDE.
SEE LETTERPRESS, PAGE 70.



ALTAR, ST. PATRICK'S COLLEGE, MANLY.
SEE LETTERPRESS, PAGE 70.



TABERNACLE AT PYMBLE.
SEE LETTERPRESS, PAGE 70.

his house and garden as a site for a new church, and placed a thousand pounds (£1,000) on the foundation stone when it was laid." Mr. Justice Therry, in his reminiscences of New South Wales, states that Mr. William Davis, at his death, bequeathed property valued at more than £20,000.

The letters of Propaganda and of Dr. Poynter, published in the preceding pages, refer to two priests who had volunteered their services to labour with Father Flynn in the mission of Australia. One of these was Father Nolan, a Dublin priest, and the other was Father Bernard McArdle, an Irish Franciscan, who had received faculties from Propaganda, and set out from Rome, *en route* for Sydney, in the month of June, 1817. The difficulties, however, thrown in the path of Father Flynn by the Government deterred them from carrying out their design, and it would seem, humanly speaking, as if the sun of the Catholic faith had set never to rise again on the Australian world. In the ways of Providence, however, this was not to be Australia's fate, and the very failure of Father Flynn's mission led to the triumph of the missionary cause which was so dear to him. The Government could no longer conceal the fact that there were thousands of Catholics in Australia, devoted to their faith, who, nevertheless, were most barbarously debarred from the possibility of fulfilling its duties. The petition of the leading Protestants of Sydney could not be ignored. The harsh treatment of the pious priest, whilst favours were lavishly bestowed on questionable ministers of various denominations, was grating to the sentiment of fair play, which found an echo in English hearts. The fact of Father Flynn being thrown into prison and sent home as a prisoner, though guilty of no crime (for it was not forbidden by any law that a priest would proceed to Australia, or perform his religious duties there), stirred up such a storm as compelled the Ministry to avow its readiness to extend some consideration to the Catholic exiles. Lord Donoughmore voiced the whole Liberal sentiment of Great Britain when he denounced the conduct of the Governor as an outrage and an insult against the laws of the empire and against the feelings of humanity, and the announcement was soon made in Parliament by Lord Bathurst that the Government were prepared to make provision for two Catholic chaplains to be sent to New South Wales. Thus the anticipations of the illustrious prelate, Dr. Milner, were at length realized, for, in a letter to Mr. Coyne, bookseller, from Wolverhampton, on the 22nd of Feb., 1819, he had written: "Though Mr. Flynn has failed in his heroic undertaking, I hope he has prepared the way for some one or more good Irish missionaries to succour the poor souls in the other hemisphere."

The S. Congregation of Propaganda, for its part, did not cease to urge the Vicar-Apostolic of London to seek out some zealous missionaries for Australia, and to obtain the sanction of the Government for the exercise of their ministry. Cardinal



LATE FATHER JOHN DWYER.

VENERABLE ARCHPRIEST SHEEHY, O.S.B., V.G.

VERY REV. P. HAND, V.G.

LATE VERY REV. DR. BIRMINGHAM.

VERY REV. P. DUNNE, V.G.

LATE VERY REV. J. McELROY, D.D., V.G.

PRIESTS OF NEW SOUTH WALES.

Fontana, Prefect of the S. Congregation, thus writes to Dr. Poynter, from Rome, on the 13th Feb, 1819: "I am grieved to learn that the Rev. Jeremiah O'Flynn, who was appointed to the charge of the New Holland mission, has been driven thence by the Governor of the colony, and returned to London. I had hoped also that your Lordship would have made further provision for the wants of those Catholics by the appointment of two priests who had offered themselves for that mission. From your last letter to hand, I now learn, with exceeding regret, that those missionaries can no longer be found. In the meantime, not only are these Catholics (whose number is said not to be at all small) are deprived of all spiritual protection, and further, the opportunity is lost of promoting the true religion in that vast territory. Wherefore, with all earnestness, I again and again beseech your Lordship to diligently seek out other missionaries who may devote themselves to that mission, no less neglected than it is extensive, and to obtain the Government sanction for their proceeding thither."

Recent works on Australia have assigned to the illustrious Bishop of Charleston, Dr. England, no small share in the merit of bringing the hardships imposed upon the Australian Catholics before the British public. "He was at home from the United States at this time," they say, "and he put the matter in the hands of Lord Donoughmore and the other Liberal friends of the Irish Catholics." It is not only possible, but probable, that Dr. England may have taken a deep interest in this matter, but it must have been before his appointment to the See of Charleston. That See was not erected till the month of July, 1820, and Dr. England was only consecrated its first Bishop on the 21st of September, the same year.

As regards Father Flynn, no record has been found of his subsequent career. He probably returned to his former missionary field in the West Indies to spend his remaining years in the sacred ministry of winning souls to God.

Bennett, in his "History of New South Wales," has not failed to remark that what seemed to seal the doom of the Catholic Church in the colony became the means of imparting to it new life and vigour. "The Catholics of that day," he writes, "were so weak in position and influence, that Father Flynn had no sooner set his foot on shore than a very determined opposition was raised against him, and so influential were his enemies that he was required by the Governor to produce a formal permission from the Imperial authorities to officiate in the colony. Being unable to comply with this demand, he was ordered to leave the country at once. Instead, however, of obeying this Algerian mandate, he endeavoured to conceal himself, but was soon arrested, confined for a time, and ultimately sent back to England; and this notwithstanding that a numerous signed petition was presented to Macquarie in his favour, praying that he might be allowed to minister to the spiritual wants of a large section of the people, who would otherwise be left

entirely destitute of religious teaching. Lord Donoughmore, shortly after Mr. Flynn reached England, brought the case before the House of Commons, and the matter, very naturally, created considerable excitement. What had at first been thought by the Catholics of the colony a great hardship and a gross wrong, eventually turned out most favourably to their interests. The attention awakened on the subject, and the sense of justice aroused in the public mind at home, at length induced Lord Bathurst to make provision for the salaries of two Catholic clergymen, who were forthwith despatched to the colony, fully accredited by the Home Government."

In the Parliamentary debate, when the transportation system was under discussion in the month of January, 1819, the case of Father Flynn was more than once referred to. One important statement was extorted from the Government to the effect that that zealous missionary's deficiency in English orthography was the only ground for considering him unfit for the arduous duties to which he aspired, and that, as regards his loyalty and conduct, no question had arisen. Furthermore, the whole responsibility of the refusal to accede to Father Flynn's wishes is thrown on the Roman Catholic authorities in London, who were consulted on the matter by the British Government.

Three extracts from the debate, as given in the 39th volume of Hansard's "Parliamentary Debates from the year 1803 to the present time," will serve to throw not a little light on this very trying period of Australian Church history.

Mr. Bennett, questioning the Government respecting the transportation system, said: "A large proportion of the convicts were Irish Catholics, who had no religious instruction whatever, for he did not think they derived any from the order of the Governor, who compelled them, by the intervention of a number of constables, to attend a place of Protestant worship every Sunday. In the church, where they were thus assembled, everything took place except what was most suitable to it. He had been also told that the Catholics, rather than submit to have the various religious ceremonies performed by Protestant clergymen, lived together unmarried, that their children were unbaptized, and that, in short, they submitted to no ceremony but that of being marched to church by the constables. A Catholic clergyman had voluntarily gone from Ireland with the view of instructing convicts of his own persuasion. He had gone from house to house, and exerted himself in the most laudable manner in promoting the comfort and correcting the morals of the people. No objections whatever were made to him on any other ground but that of his being a Catholic; but, as a Catholic, he was sent away from the settlement. He was himself no friend to the Catholic religion, and was of opinion that the conversion of Catholics to the Protestant religion would be a very great blessing; but there could be no doubt that good

morals under forty religions was better than immorality under one, and that those persons who were Catholics, and conscientiously attached to that religion, ought not to be deprived of the religious instruction of their own clergymen. There could be no doubt, he should think, in the minds of any person, of whatever religion he was, that moral and religious instruction from a Catholic clergyman was better than none. Yet the Governor had shut up this priest in a gaol, and sent him home a prisoner. All he would say was, that he had this under Mr. Marsden's own hand—he had his letter in his pocket. Nothing could be more affecting than the manner in which Mass was first celebrated in the settlement. Hundreds and thousands were present. The poor Irish lamented exceedingly the departure of their clergyman. They shed tears as he left them, and appeared rather to be following some beloved friend to his grave, than their pastor to the vessel which was to bear him away. He hoped Government would take care that in future proper religious instruction should be given to the Catholics."

Mr. Goulburn replied on the part of the Government: "Adverting to the subject of religious instruction, he observed that it was extremely difficult to induce clergymen to abandon Europe for New South Wales, or indeed for any other colony. This difficulty was not confined to clergymen of the Church of England. He was aware of the fact stated by the hon. gentleman, that a Catholic priest was wanted in New South Wales, and he was happy to tell him that measures were about to be adopted, under the authority of the heads of the Catholic Church, which, he trusted, would supply that deficiency. But the hon. gentleman had said that a Catholic priest had been sent away from New South Wales by the Governor. True, but under what circumstances? An application had been made to the noble Lord at the head of the Colonial Department, by a person who stated himself to be a Catholic priest, for permission to go to New South Wales. The orthography of the letter inducing a suspicion of his fitness, reference was made on the subject to the heads of the Catholic Church, the answer from whom was, that the person in question was a most improper one to be trusted with the cure of souls. Of course, permission was refused; and the circumstances having been communicated to the Governor, when the individual arrived, as he did in a clandestine manner, the Governor, of course, did his duty by sending him away."

The debate was continued by Sir J. Mackintosh. "He wished to make a few observations on what had fallen from the last hon. gentlemen (Mr. Goulburn and Sir. T. B. Martin). For Governor Macquarie, with whom he had long ago an intimate acquaintance, he had a great personal respect, but it was possible for a man to be mistaken in his intentions, and the circumstance of the good disposition of the individual would be no answer to faults alleged to be in existence

by his permission or command. He must say that the hon. gentleman opposite had made a very bad answer to the charge of his hon. friend respecting the neglect of providing religious instruction for the Catholic portion of the inhabitants of the colony. It was well known that, during those melancholy occurrences which took place in this country twenty years ago, a great number of Catholic priests were transported to Botany Bay. Without reviving the discussions of that period, he might say that those persons were not common felons. They might be—if hon. gentlemen so pleased to call them—great political offenders, whose presence at home was dangerous to the tranquillity of the country, but they were not felons. So many Catholic clergymen having, however, been transported twenty years ago, it was rather strange to hear the hon. gentleman claiming credit from His Majesty's Government for having at length applied to the Catholic Hierarchy for a proper person to send out. To withhold the means of exercising their religion from any great body of men was persecution. To have neglected for so many years to send out to New South Wales a Catholic instructor, and thereby to have neglected the morality and happiness of so large a portion of the community there, was an instance of culpable negligence disgraceful to every administration under which it had occurred."





CHAPTER IV.

THE FIRST CATHOLIC CHAPLAINS:

Father Therry, Father McEncroe, and Others.

THE discussion in Parliament on the treatment of Father Flynn awakened the Home Government to the necessity of making some provision for the religious wants of the suffering Irish exiles in the distant convict settlements of Australia. It was therefore resolved to appoint two Roman Catholic chaplains, one of whom would exercise his sacred ministry in Van Diemen's Land, the other in Botany Bay.

The Rev. Philip Conolly was the first priest selected for the arduous mission. He was a native of the Diocese of Kildare and Leighlin, and had for several years zealously laboured in the parishes of Mountrath and Rathvilly of that Diocese. In the month of May, 1819, he addressed a printed circular to the clergy and laity in Ireland, appealing for aid to enable him to purchase missals, vestments, and altar requisites, as well as catechisms, prayer books, and other religious and instructive works for the use of the poor convicts. It is headed: "Catholic Mission to New South Wales," and thus begins:—

"The Reverend Philip Conolly, Catholic missionary to the British colony of New South Wales, confidently appeals to the pious and well disposed, on behalf of those unfortunate convicts, to whose religious and moral care he is anxious to administer. The Rev. Mr. Conolly feels extreme satisfaction in being able to state, that he undertakes this mission under the guardianship and direction of the Right Rev. Dr. Slater, who has been especially appointed, by the Sovereign Pontiff, Bishop of the Cape of Good Hope, Mauritius, Madagascar, and New South Wales; and that this undertaking is favoured by the liberal countenance and protection of His Majesty's Government. The Rev. Mr. Conolly considers it reasonable and just that, in support of his appeal, he should satisfy his

countrymen of the character which he enjoyed among his neighbours in that quarter of the country in which his ministry has been hitherto exercised; with this view he submits to public consideration the following testimonials, the originals of which have been deposited in the hands of his Bishop, the Right Rev. Dr. Slater."

A series of testimonials are then appended, attesting his loyalty and peaceful character. It must seem passing strange to Catholics at the present day that, in the nineteenth century, an Irish priest, in proof of his honesty and integrity, should have to appeal to his neighbouring magistrates and Protestant clergymen. James E. Scott, magistrate, living at Anne Grove, near Mountrath, attests, on the 26th of April, 1819, that he had known Father Conolly for several years, "most part of which he was an officiating Roman Catholic clergyman in this parish," and he declares him "to be a truly loyal man, and a very useful member of society," and adds: "I consider that the peace, which this part of the country now enjoys, is in a great degree owing to his exertions and assistance." The Protestant minister of Clonenagh, on the 23rd of April, 1819, bears witness for Father Conolly, that "his character and my knowledge of him enable me to certify that his conduct has been honourable to himself and useful within the sphere of his duties." The Protestant minister of Rathvilly also certifies, on April 14th, 1819, that he "considered the conduct of the Rev. Philip Conolly, whilst resident in that parish, to have been highly correct and exemplary, and conducive to the peace and good order of the neighbourhood." Lord de Vesci, from Abbeyleix, attests, on April the 30th, that he considered Father Conolly, "from his character and conduct, deserving of confidence in whatever situation he may be placed."

To these attestations are added the far more weighty words of the Archbishop of Dublin and his Coadjutor, dated from Dublin, May 8th, 1819: "We have known the Rev. Philip Conolly to be a Catholic clergyman of exemplary religious and moral habits, and we most earnestly recommend his appeal to the pious and generous consideration of the well disposed."

The copy of the printed circular, from which these extracts are taken, was addressed to the Right Rev. Dr. Marum, Bishop of Ossory, and, on the fly sheet, was written the following letter by Father Conolly:—

"Raheen,
May 11th, 1819.

MY LORD,—The object of this letter will, I hope, apologise for its appearance; though I assure your Lordship most sincerely, it is with the greatest reluctance it finds its way into circulation. My determination is to use my best endeavours to be as serviceable as I can on the mission to which I am appointed; but, as this object cannot be attained without bringing to the colony a regular assortment of pious books, vestments, and a variety of other articles, which my means cannot enable me to procure, I am obliged to make this appeal to the generosity of my countrymen.

Dr. Slater expects to have it in his power to send two priests with me to New South Wales. His residence will be in the Isle of France. We are to be ready to set out from London about the beginning of June.

If you, my Lord, will not feel it too troublesome to recommend this matter in Kilkenny, I flatter myself your influence shall most materially serve me.

I will take the liberty of sending you by the mail to-morrow a few copies of this circular.

I have the honour to be, my Lord,

Your Lordship's obliged servant,

PHIL. CONOLLY.

The second priest who volunteered for the Australasian mission was the Rev. John Joseph Therry, of the Diocese of Cork. He was born in the city of Cork in 1790. In a MS. memorandum he has himself recorded that he was in the 29th year of his age when he sailed from his native city of Cork, on the 5th of December, 1819, and, on his arrival in Sydney, in May, 1820, he had entered on his 30th year. He pursued his ecclesiastical studies in St. Patrick's College, Carlow, which reckoned among its professors two illustrious men, Rev. Doctors Slattery and Doyle, the former of whom was subsequently promoted to the Archbishopial See of Cashel, whilst the latter became Bishop of Kildare and Leighlin. It was whilst engaged in his higher sacred studies that he formed the resolution of devoting himself one day to the Australian mission, and he, at the same time, organized among his fellow students a small society, the members of which resolved to offer themselves for the foreign missionary field, should their respective Bishops permit. Before completing his theological course he was promoted to the priesthood in 1816, and, for a time, did missionary duty in the Diocese of Dublin. He was acting as secretary to Right Rev. Dr. Murphy, Bishop of Cork, his own Diocesan, when Father Flynn was sent home from Botany Bay, a prisoner for presuming to exercise his sacred ministry. Though many family difficulties threatened to beset the path of Father Therry, he was among the first to offer himself as a volunteer to minister to the poor convicts in their desolate condition. The following documents will speak for themselves:—

I.

"To the Rev. J. J. Therry.

REVD. SIR,—As I have not the honour of being personally known to you, I have to apologise for addressing you, but the importance of the subject will be my excuse. If you have looked to the bottom of the page, you will be aware that you are addressed by one who has a deep interest in the spiritual welfare of many of your countrymen expatriated to New South Wales. I have been told that your charity leads you to wish to be enabled to render them assistance. I have heard, too, that you are well qualified, by your zeal and virtues, to be a useful labourer in such a mission. If my first information has not been incorrect, I shall feel most happy in being allowed to employ your talents in so meritorious a cause. Do me the favour to write to me, and believe me, Revd. Sir,

Your very obedient servant,

EDWARD SLATER.

Liverpool, Kent Street,

July 12th, 1819."

II.

"MY LORD,—As I did not receive your letter until Saturday, and had not an opportunity of an interview with Dr. Murphy until 11 o'clock on the night of that day, and as my duties on yesterday (Sunday) were more than usually heavy in consequence of the illness of a brother clergyman, I had it not in my power to sit down to write before this moment. Though, my Lord, I hope that I duly appreciate the high honour conferred on me by your very polite letter, yet I must acknowledge that I was not at all prepared for its reception, as I never made application for the appointment which it offers, through the conviction that I was very badly qualified for it, being involved in rather peculiar circumstances, which I conceive I owe it to candour and to you, my Lord, now to explain. Indeed I have frequently said, since the return of the Rev. Mr. Flynn from New South Wales, and, I believe, before he went there, that, if no other clergyman offered, I would be inclined to volunteer my services on that mission, on the principle that it were better for its inhabitants to have a clergyman, though not well fitted for the situation, than none.

The course of my college studies was interrupted, at a very early stage, by family embarrassments (the knowledge of which influenced my Superior to allow me to be prematurely ordained; but, in justice to him, I must say that it was not without strong recommendation to him, which I had elicited from the too great partiality of my professor). The continuance of these, in a greater or less degree, to this moment, a great deal of natural and criminal indolence, and the duties of the mission, in which I have been employed, have prevented my making, since, any considerable improvement. And I am to confess, if not absolutely ignorant, at least, very deficient, in the knowledge which any ordinary missionary ought to possess. Besides, I am utterly destitute of any acquaintance with the Irish language.

If, my Lord, a person with these disqualifications, which are not exaggerated, but possessing, it is hoped, a zeal for the glory of God, and a solicitude for the salvation of his fellow men, would, in your opinion, be likely to promote these objects by accepting such a mission, and that you can, without deranging in any degree the plans you have adopted with regard to it, allow me sufficient time, as, by great exertion on my part, will enable me to establish persons in a competency, which it has hitherto been my duty to afford, who would otherwise have no alternative, and who have on me the strongest possible claims, I shall cheerfully place myself under your Lordship's jurisdiction.

JOHN JOSEPH THERRY.

Rt. Revd. Dr. Slater."

III.

"REVD. SIR,—I had left Liverpool before your letter arrived, and it has been forwarded to me here. You will allow me to say that the difficulties you state all tend to increase the good opinion I had before formed of you, and I shall deem myself fortunate in obtaining for our unfortunate fellow Christians in New South Wales the service of a person whose filial attentions and missionary zeal have secured him the good opinion of all his acquaintances. I accept you, my dear sir, with pleasure. Let me know in how short a time you think you will be ready to go out, and depend upon my doing all I can to render the remainder of your life comfortable.

Believe me, Revd. Sir, your very obedient servant,

EDWARD SLATER.

Rev. J. J. Therry."

IV.

"REVD. DEAR SIR,—

Having duly weighed the motives, which induce you to proceed to New South Wales, there to exercise the functions of your ministry in behalf of thousands of our unhappy fellow countrymen, who have been for many years deprived of the helps and comforts of religion, I highly approve of them, and permit you to undertake the laborious mission. As you must supply yourself with provisions for the

voyage, and must, moreover, procure chalices, vestments, missals, altar linen, &c., for the celebration of the Holy Sacrifice of the Mass, books of devotion, catechisms, &c., for the instruction of the ignorant and the conversion of sinners, I beg your acceptance of the inclosed £10, towards those essential and laudable purposes, and warmly recommend to the zealous and charitable Roman Catholics of this city and Diocese the furtherance of these pious views. Wishing most heartily that your zealous exertions may be crowned with success, and imparting to you my benediction,

I remain, Revd. Dear Sir,

Your affectionate Bishop,

JOHN MURPHY.

Cork, May 25th, 1819.

Revd. John Joseph Therry."

V.

"Bath,

23rd August, 1819.

REVD. DEAR SIR,—

I have just received a letter, of which the inclosed is a copy, from the Colonial Office, and forward it to you by the earliest possible post for your guidance. I am promised for you a letter to the Governor of New South Wales, on the receipt of which, I will write to you more at length. In the meantime do me the honour to believe me,

Dear Revd. Sir,

Your very obedient servant,

E. SLATER.

Rev. J. J. Therry."

(Enclosure.)

"Downing Street,

20th August, 1819.

SIR,—I am directed by Earl Bathurst to acquaint you that passages have been provided on board the "Janus" convict ship for the Rev. Joseph Therry and the Rev. Philip Conolly to proceed to New South Wales, and I am to inform you that the above-mentioned vessel will leave the river shortly for Cork, at which port these gentlemen may be received on board on her arrival.

I am, Sir,

Your most obedient humble servant.

The Revd. Dr. Slater,

HENRY GOULBURN

Salford House, Evesham."

VI.

"Killmanig,

September 25th, 1819.

TO REV. J. J. THERRY.

REVD. DEAR SIR,—

I feel particularly obliged to you for your letter of the 23rd inst. You seem to be quite certain that no provision is made for us through our long voyage. Is the navy agent able to inform you what arrangements have been made by the Government with the commander of the "Janus"? Should matters turn out as you apprehend, an application to the Irish Government will be necessary, and, from the characters that compose it, I think it will be attended with success. There will be sufficient time to make this application during the delay of the "Janus" at Cork, where her arrival will tell whether it shall be necessary. I have no object to remain here, but to see some old friends, and save the expense of living in hotels. I request you will write to me regularly, as I stated in my letter of last week.

I am afraid Dr. Slater is not in England; the last letter I received from him was dated 'Bath, 20th August.' In it he stated that he would sail in ten or fifteen days—that time is elapsed. I wrote to him

immediately on receipt of your first letter to me, pointing out to him the kind of passage you said was prepared for us. If you wish to write to his Lordship, it is more than probable you shall not find him in England. His address is through the Colonial Office. Let your letter to him be first sealed and put under cover directed to Peter Smyth, Esqr., and that inclosed in another cover and sealed to the Under Secretary of State, Colonial Office, Downing Street, London. Be pleased to tell me in your next letter whether the carrier delivered the boxes safely to Mr. Jerry Murphy, which I sent to Cork.

I am, my dear sir,

Yours sincerely,

PHILIP CONOLLY

My respectful compliments to Dr. Murphy, and to Mr. P. England O'Keefe. You will be apt to find some communications to me at your post office."

Father Therry's faculties are dated from London, the 20th September, 1819. They bear the signature, "Eduardus Ruspensis," that is, Right Rev. Edward Slater, Vicar-Apostolic, and convey jurisdiction over all New Holland and the island "commonly called Van Diemen's Land." They end with the words: "Go on therefore courageously, dearest brother, and cultivate the field entrusted to your solicitude and care, and may the Lord guide your footsteps to the increase of His glory."

Dr. Slater had, a short time before, been appointed Vicar-Apostolic of the Cape of Good Hope, Madagascar, Mauritius, and New Holland, with the adjacent islands, with residence at the Cape of Good Hope. The Colonial authorities at the Cape, however, refused him permission to reside there, and, therefore, the See was fixed at the Mauritius. He died on the homeward voyage from Mauritius to London in July, 1832, in the 58th year of his age, and the 13th of his episcopate.

The passages were duly engaged for the two chaplains in the convict ship, "Janus," but, till the last moment, no provision was made for beds or berths, nor for rations during the voyage. At length, they sailed from Cork on the 5th of December, 1819, and arrived in the harbour of Port Jackson on the 3rd of May, Feast of Holy Cross, in 1820. They landed on the following day, and presented themselves to the Governor on the 6th, receiving his sanction to exercise, under certain rules, the office of chaplain for the Roman Catholic convicts. Father Therry's diary adds that, on the 7th of May, he assisted at Mass, celebrated by Father Conolly; on the 8th he celebrated Mass "for the glory of God and in honour of St. Michael." The first baptism was on the 15th of May: "Baptized Johanna, daughter of Patrick Harper and Cecilia Conroy: sponsors, Patrick Evans and Cecilia Caenan."

In the "Official Sydney Gazette," of the 6th of May, 1820, we find under the heading of "Shipping News:" "On Tuesday arrived from England and Ireland the ship, "Janus," Captain Mowall, having on board 105 female prisoners and 26 children. She sailed from the Cove of Cork the 5th of December; entered

the harbour of Rio the 7th of February, and delayed a fortnight. Passengers, Rev. John Joseph Therry and Rev. Philip Conolly." The newly arrived chaplains entered with earnestness on the work of the sacred ministry, and before the end of the month of June the "Gazette" inserted the following paragraph in reference to the Catholic body: "At a meeting of the Roman Catholics of Sydney, held on the 15th of June, 1820, in Pitt Street, at the premises of the late Mr. John Reddington, the Rev. Philip Conolly in the chair, it was unanimously resolved: 'That, having no convenient place to celebrate the rites of our religion, and confiding in the benevolent disposition of our fellow colonists in the different districts of New South Wales to join with us in erecting a house of worship, we earnestly request those, who feel interested in so desirable an undertaking, to assemble with us at a meeting to be held at 12 o'clock, on the 30th instant, at the Court House, Sydney, for the purpose of considering and determining on the most effectual mode of opening a subscription to build a Roman Catholic chapel in Sydney. P. CONOLLY, chairman.'"

The meeting was held on the appointed day, and was attended by all the Catholics of any position in Sydney or its neighbourhood, and also by many friendly Protestants, desirous to aid them in the excellent work in which they were engaged. The "Gazette," of July 1st, gives a full account of the proceedings:—

"A public meeting was held on the 30th of June, 1820, at the Court House, Sydney, for the purpose of adopting measures to effect the very desirable object of erecting a place of public worship for the use of the Roman Catholics of this colony. The meeting was attended by all the respectable Catholics of the settlement, and also some Protestant gentlemen of sentiments friendly to the design. The chair was taken by the Rev. Mr. Conolly. At the opening of the meeting, and in the course of its proceedings, the chairman suggested the propriety of confining their deliberations to the object stated in the requisition by which they were called together, namely: 'To consider and determine on the most effectual mode of opening a subscription to build a Roman Catholic chapel in Sydney.' Other matters, however, being proposed, a series of resolutions were adopted in substance as follows:—

1st.—That it is the indispensable duty of the Catholics of this colony to unite in their efforts with their clergy to build a house of Divine worship in the town of Sydney.

2nd.—That, having assembled for this purpose, we deem it a primary and most pleasing duty not to lose this opportunity to express our esteem and veneration for His Majesty's Government in England, and our gratitude to the enlightened and benevolent Minister who presides over the Colonial Department, whose anxious care has afforded us the object of our solicitations, in selecting and sending to us ministers of the Roman Catholic Church, to administer to us the long-looked-for rites of our holy religion.

3rd.—It is also our incumbent duty to express our confidence in, and gratitude to, His Excellency, Lachlan Macquarie, Esq., Captain-General and Governor-in-Chief, for the polite attention these reverend gentlemen have experienced from him, and for the benevolent disposition evinced towards ourselves.

4th.—We should also be wanting in our duty if we did not avow the great estimation in which we hold the Honourable the Commissioner of Enquiry, or neglected to express our thanks for his inestimable congratulatory letter to the Catholics of this colony on the arrival of their pastors. It is calculated to

increase our confidence in Government, to afford consolation to us at present, and serves to cheer and enliven our future prospects.

5th.—That a committee of the subscribers be immediately chosen for the management, conducting, and selecting a site for the building. That our clergymen are requested to be of this number, and they are empowered to name their president. All contracts for the completion of it shall be confided to the committee, whose chairman or president shall ratify the same under his hand, and all receipts and payments of money or otherwise will be, in like manner, notified by him. That the committee so named shall have power of selecting and appointing, in the several districts and settlements of the colony, collectors to apply for contributions to be handed to the treasurer, with lists of the persons' names and their subscriptions. Each collector shall have his appointment authorised by a printed letter, directed by the president of the committee to the district where he resides.

6th.—That our Protestant fellow colonists, who have co-operated with us at this meeting, as well as those who have evinced a disposition to aid us by their contribution, merit our lasting esteem and gratitude.

7th.—That the Rev. Philip Conolly and the Rev. John Joseph Therry have merited, in an eminent degree, the gratitude of the Catholics of New South Wales, on account of the hazardous enterprise they have undertaken, and the zeal they have manifested since their arrival, in the discharge of their sacerdotal functions.

8th.—That John Piper, Robert Jenkins, and Francis Williams, Esquires, be requested by this meeting to collect the subscriptions of the Protestant inhabitants of Sydney, as the high respectability and extensive influence of these gentlemen give us the most flattering anticipations of the success that must attend their co-operation. And, in order to enable them to exert themselves with as little trouble and as great efficiency as possible, they be authorised by this meeting to form themselves into a select committee, having a power to add to their number any other gentlemen in Sydney, or in the country, whose exertions they may consider useful in facilitating and expediting the collection of the subscriptions in the different districts of the colony.

9th.—That, being informed that, on the application of the Rev. Mr. Conolly, Mr. Secretary Campbell has kindly consented to become our treasurer, we feel it our duty to return him our most sincere thanks.

10th.—That the Honourable the Judge Advocate, in kindly and politely granting us the Court House to hold this meeting, is entitled to our grateful thanks.

11th.—That the Rev. Mr. Conolly and the Rev. John Joseph Therry, Mr. James Meehan, Mr. William Davis, Mr. James Dempsey, Mr. Edward Redmond, Mr. Patrick Moore, Mr. Michael Hayes, and Mr. Martin Short do form the committee.

The Rev. Mr. Conolly having left the chair, and James Meehan, Esq., being called thereto, the thanks of the meeting were unanimously voted to the Rev. Philip Conolly for his very proper conduct as chairman of the meeting."

Father Therry's correspondence with the Government officials in Sydney began at an early date. On the 17th of May he wrote to the Secretary, Mr. Campbell, inclosing for his perusal the following note intended for the Governor:—

'His Excellency, Lachlan Macquarie, Esq., Governor of New South Wales, &c., &c.

SIR,—As I intend, with your permission, to celebrate Divine service in Parramatta on Sunday next, and as I am not aware that anyone of the Catholic inhabitants of that town possesses a place adapted for it, I will feel much obliged if your Excellency order any apartment, that may be unoccupied, in one of the Government stores, to be appropriated for the purpose on Sundays, until some more fit place can be provided.

I have the honour to be,

Your Excellency's devoted and dutiful servant,

JOHN JOSEPH THERRY,

Sydney, 17th May, 1820."

Mr. Campbell on the same day replied:—

“Macquarie Place,
17th May, 1820.

DEAR SIR,—In acknowledgment of your note, and on perusal of that addressed to His Excellency the Governor, I beg to state that I see no objection whatever to such an application as you propose being made—I mean, in *principle*—but, in regard to the special case, I apprehend it will be altogether ineffectual, inasmuch as that I am not aware that there is a single apartment in any Government store suitable to the purpose you have in view, over which His Excellency would properly exercise any control in Parramatta, the stores there being altogether under the direction and responsibility of the Commissariat Department, and, I presume, also fully occupied with grain and animal food for the public service.

I am sorry I cannot suggest some other expedient for accommodation on Sunday next at Parramatta, but I really know not of any place whatever, which His Excellency would assign for your good purpose. I return you this note addressed to His Excellency, and remain,

Dear Sir,
Your very obedient humble servant,
F. J. CAMPBELL.

The official instructions for the guidance of the Catholic chaplains in the exercise of their sacred functions were conveyed by the Governor in the following important paper:—

“Government House, Sydney,
14th October, 1820.

GENTLEMEN,—In conformity with the wish you have expressed to be informed of the line of conduct, which, in my opinion, you should pursue in the performance of your clerical duties in New South Wales and Van Diemen's Land, I willingly embrace the occasion to express feelingly and candidly to you what I conceive is the course you are called upon, by your sacred functions and a due regard to the laws of the mother country, to pursue.

Although, by the laws of England, marriages *there* can only be legally celebrated by the clergy of the Church of England, yet, as I find that all the provisions of the Marriage Act do not extend to the colonies of Great Britain, you are at liberty to celebrate marriages between parties where both are Roman Catholics, subject, however, to the following regulations:—

1st.—That the names, residences, and descriptions of the persons desiring to be joined together in holy wedlock (provided they be convicts, or either of them a convict) be transmitted in like manner as is done by the chaplains of the Church of England to the Governor, and his permission obtained for the ceremony taking place.

2nd.—That you transmit applications to the Governor for leave to celebrate marriages in all cases, where it is required, on the first Monday (or as early as possible in the first week) of each month, in the same manner as is done by the chaplains of the Church of England.

3rd.—That you keep a register of all marriages which shall be celebrated by you, regularly vouched, and capable of being duly authenticated in all cases, when proof of a marriage may be required.

4th.—That you make a quarterly return to the Governor of all marriages, which shall have been celebrated by you within that period, and, in order that your said returns may coincide in regard to dates with similar ones made by the Protestant chaplains, you will please to consider the four quarters of the year as terminating respectively with the 31st of March, the 30th of June, the 30th of September, and the 31st of December.

But you are, on no account or consideration whatever, to celebrate marriage between parties being Protestants, or where one is a Protestant, or where one or both is or are of any other religious persuasion than that of Roman Catholics. The steady adherence to this injunction, involving in it the rights of legitimacy and inheritance, it will be your duty to keep this prohibition at all times clearly in view, both as it regards your obedience to a direct command, and as it is of absolute necessity to guard against the validity of such marriages being hereafter called in question, and thereby the inheritance of property rendered doubtful and insecure. It would therefore appear a measure of sound policy on your part, on behalf of the members of the Romish communion, and would mark in a very gratifying way your disposition to maintain and uphold the constitution and laws of the mother country, were you frequently to impress on their minds that the legitimacy of their offspring, and their claims to the inheritance of property, will hinge on the validity of the marriages of parents.

The penalty attached to a Roman Catholic priest for celebrating the marriage ceremony between parties other than those immediately belonging to and members of the Church of Rome must be too well known to you to require me to say more on that subject than merely to call it thus to your mind, and, therefore, I need not dwell on the risk that would be incurred by your performing such forbidden service. Your own good sense and feeling, not only of propriety, but of personal responsibility also, will fully mark the line of conduct you have to pursue in all such cases.

You have likewise my permission to baptize the children of parents of the Roman Catholic communion, but you are strictly enjoined to confine yourselves in the performance of that service to those persons of your own communion.

I see no objection whatever to your performing the funeral service, according to the rites of your Church when called upon, over the remains of any deceased member of the Roman Catholic persuasion.

In the way of advice, I have to recommend strongly to you, for the sake of concord with the members of other religious persuasions, that you endeavour not to make converts from the Established Church (or generally from the Protestant Church), but that you confine your spiritual ministry to those persons exclusively who are of the Romish communion. Indeed, within your own flock, which is very numerous, you will have quite enough of duty to perform conscientiously, without attempting, by proselytizing, to acquire additional members. What I have already observed on this subject is altogether in the form of advice, for the laws of England, to which we must all conform *at our peril*, are too strong to require me to be more explicit in regard to their operation.

I shall now advert to some points, which are more of necessary local arrangement and political expediency in this colony, than what I have already dwelt on, and shall preface them by observing to you that the melancholy effects lately produced in England by large popular meetings under the itinerant political demagogues, long practised in the arts of faction, and ripe for anarchy and confusion, having made the enactment of certain laws, in regard to future assemblages of people, a matter of absolute necessity in order to restrain the excesses to which they were becoming every day more and more the dupes, it will be incumbent on the Government to tread in the steps of those of the mother country, in order to avert the evils arising out of such popular meetings. In order, therefore, to guard against large meetings taking place under any pretence whatever, unless when called together by the proper legal authority, it will be expected and required of you—

1st.—That, when you shall have fixed on certain stations whereat you propose to celebrate service, at regular periods, you transmit to me, or the Governor for the time being, a return of the places you shall have so determined on, whereby I shall be enabled to judge of their fitness, and, when approved by me, I shall transmit authority to the magistrates to permit the assemblage of your congregation at those particular places. But no meeting or assemblage of Roman Catholics, consisting of more than five persons, for the celebration of the rites or service of your Church, is to be convened or held at any other place or places than those approved in the foregoing manner, unless leave for their special purpose

shall have been first had and obtained from the magistrate residing nearest to the proposed place of assemblage, and notice of the time, at which the intended meeting may be proposed to be held, shall also be given to the said magistrate, whose permission must be obtained before such meeting or congregation shall be assembled.

2nd.—That you confine the public celebration of Mass to the Sabbath Day and the holy days set apart by the Church of England, on which service is performed accordingly in this colony in the Established Church.

3rd.—That you administer the comforts of your religion to those persons exclusively who are of the Roman Catholic faith.

4th.—That on Sundays and the other holy days of the Church of England, when you shall celebrate Mass, you adopt the same hours for that service as are prescribed to the clergy of the Established Church, in order that the prisoners of the Crown of your religious persuasion may be mustered in the same manner as those of the Church of England, and proceed to Mass, and return from it under the charge of the constables appointed for that duty.

5th.—That you do not interfere with the religious education of orphans in the Government charitable institutions of this colony, they being, by the fundamental regulations of those institutions, to be instructed in the faith and doctrine of the Church of England.

6th.—That you keep registers and make regularly quarterly returns, to the Governor, of births and deaths among the Roman Catholic inhabitants, in like manner as already directed for marriages, and the returns to be made up to the same periods.

Having now, gentlemen, dwelt on the principal points, both religious and political, which have occurred to my mind at this time, I shall wind up these, my instructions, by assuring you that I, at present, entertain a full confidence in the purity and integrity of your views and purposes, as you have expressed them to me, and shall feel much mortified, indeed, if I should hereafter have reason to doubt that purity and integrity, or to call in question any part of your conduct in the ministry of the rites and ceremonies of the Church of Rome.

But I willingly dismiss that subject from further observation, in order to give you the assurance that you will ever find me ready to advocate and support the religious liberty of your flock, and to maintain your own just rights and privileges, and to show you every mark of favour to which exemplary conduct can lay claim.

I am, Reverend Sirs,

Your obedient humble servant,

L. MACQUARIE.

The Revs. Philip Conolly and John Joseph Therry,
Roman Catholic Chaplains of Sydney."

The chaplains being destined for Van Diemen's Land as well as for Botany Bay, Father Therry, in the beginning of the year 1821, set out for the former penal settlement. The ship, however, was tossed about at sea for ten days in a violent storm, and was obliged to put back into the harbour of Port Jackson. In the meantime Father Conolly, being dissatisfied with many things in Sydney, resolved to choose Tasmania for his missionary field, and accordingly Father Therry remained in Sydney, and, when the ship resumed its voyage, Father Conolly proceeded to Hobart. One matter that gave particular annoyance to the senior chaplain was the place assigned for the celebration of the holy Mass.

There being as yet no chapel, Mass had to be said in the Court House, in Castlereagh Street. Father Conolly regarded this place with special horror, being the theatre of so many sad scenes, where sentences of flogging and death were every day pronounced.

One of the first cares of Father Therry was to endeavour to carry out in a befitting manner the project of erecting a house of God.

The present site on which the Cathedral stands was selected by Father Therry, and was readily granted by the Government. By most people in those days it was considered to be a very unenviable place. It was quite an unreclaimed bush, far away from the fashionable town quarter, and in an unpleasant proximity to the convict prison and stockade and hospital. The result, however, has proved the wisdom of Father Therry's selection, and, varied and beautiful as are the thousand sites that Sydney at the present day presents to us, many persons are of opinion that no better, more appropriate, or more beautiful site could have been secured than that which has been assigned to St. Mary's Cathedral.

The 1st of November, Feast of All Saints, 1821, was at first fixed for laying the foundation stone of the projected building, and His Excellency Governor Macquarie was invited to perform the interesting ceremony. At his request the day was altered to Monday, the 29th of October, on which day, at 1 o'clock p.m., the Governor, accompanied by a brilliant staff, entered the enclosure, where already the Catholic citizens, and all that was best among their Protestant friends, were assembled. The reference to the ceremony, given in the "Official Sydney Gazette," of the 3rd of November, 1821, merits to be recorded, as it was the first time that any Catholic religious ceremony was thus recognised in the colony. "On Monday last," it says, "the first stone of the first Roman Catholic chapel in this part of the world was laid in the presence of a vast assemblage of respectable persons, who were anxious to witness so important and interesting a ceremony. The site chosen for the erection of this edifice, which is intended to be spacious as well as handsome, lies to the east of Hyde Park, the front of the chapel facing the town. The spot in every way appears extremely eligible; and there can hardly be a doubt entertained but that the structure, when completed, will join, with the other superb buildings in that attractive end of the town, in affording additional and consistent beauty to the rapidly improving Australian capital. His Excellency the Governor performed the grateful ceremony, for which purpose a very handsome silver trowel had been provided by Mr. Clayton, which was adorned with an appropriate inscription. 'St. Mary's Chapel' was the designation which this intended place of worship received from his Excellency."

An address was presented by Father Therry to the Governor on the occasion together with a silver trowel. Speaking in the name of the Catholic body,



LATE VERY REV. JEREMIAH O'FLYNN.
(FROM AN OLD PORTRAIT LOANED BY WM. BYRNES, OF PRINCES ST.)

RIGHT REV. T. O'MAHONY, D.D.,
FIRST BISHOP OF ADELAIDE.

LATE RIGHT REV. DR. DAVIS,
COADJUTOR BISHOP TO ARCHBISHOP POLIGNY.
 LATE RIGHT REV. MATTHEW QUINN,
FIRST BISHOP OF SYDNEY.

NEW SOUTH WALES.

Father Therry said: "In presenting to your Excellency this humble instrument (which, undervalued as it may be by the supercilious and unscientific, will not be condemned by any who have studied and patronised, as your Excellency has done, the sciences and useful arts), we, the Catholics of this colony, cannot refrain, on so auspicious an occasion, from expressing our most sincere and heartfelt gratitude to your Excellency for having deigned to honour us by personally laying the first stone of the first Roman Catholic chapel attempted to be erected in this territory. As a worthy representative of a benevolent King, you, by this act of condescension, give an illustrious example, which will prove to be not less beneficial to society than meritorious to your Excellency. You will have the merit of laying the firm foundation of a moral edifice of unanimity, mutual confidence, and fraternal love, and of more strongly cementing the respect and affection of all persuasions and parties in this country to our Sovereign, to yourself, and to each other. In the temple, which you now commence, prayers shall be frequently offered to the Throne of God, to invoke upon yourself and your amiable family the richest blessings of heaven, and we venture to predict that, whilst it shall continue to be appropriated to the sacred use for which it is intended, neither the name nor the virtues of your Excellency shall at any time be forgotten.

(Signed) JOHN JOSEPH THERRY,
Roman Catholic Chaplain.

For himself and his Roman Catholic brethren of New South Wales."

His Excellency read the following reply:—

"REV. SIR,—I receive from your hands, with much pleasure, in your own name and that of your Roman Catholic brethren of New South Wales, the very handsome silver trowel now presented to me, and I feel myself much honoured in having been thus selected to make use of this instrument in laying the first stone of the first Roman Catholic chapel attempted to be erected in Australia. The sentiments you have addressed to me are congenial with my own, in the beneficial result to be derived from the erection of the proposed edifice. It has been a great gratification to me to witness and assist at the ceremony now performed. And I have every hope that the consideration of the British Government in supplying the Roman Catholics of this colony with established clergymen will be the means of strengthening and augmenting (if that be possible) the attachment of the Catholics of New South Wales to the British Government, and will prove an inducement to them to continue, as I have ever found them to be, loyal and faithful subjects of the Crown. I beg you will accept of my best acknowledgments of the sentiments of friendly regard and kind good wishes you have been pleased to express for myself and my family.

LACHLAN MACQUARIE,
Governor-in-Chief of New South Wales.

To the Rev. John Joseph Therry and the Roman Catholics of New South Wales."

For ten years it may be said to have been the daily task of Father Therry to push on the work of the erection of the sacred edifice. Bundles of letters

in his correspondence attest his untiring activity in this good cause. At one time he returns thanks to John Thomas Campbell, Provost-Marshall of Sydney, for accepting the responsible office of treasurer of the building fund, and acknowledges his generous donation of £20. At another time he petitions the Governor that "a few persons virtualled from the store" may be permitted to work at the building, and he asks also for "the use of one team of bullocks for any limited period that may please His Excellency, and such materials as can be given without inconvenience to the other branches of the public service." The Governor forwarded a donation of twenty guineas, and, from "on board the ship" in which he was taking his departure from the colony, wrote to Father Therry: "I shall not fail to move Earl Bathurst, on my arrival in England, to instruct Sir Thomas Brisbane to extend some further assistance towards completing the Roman Catholic Chapel in Sydney." From time to time Father Therry makes a series of complaints about the willing workmen suitable for the building being withdrawn by the officials and sent to other tasks, whilst men wholly unfitted for the work were forwarded to him. On one occasion he states that, on applying to the Superintendent of Convicts for three skilled carpenters, three English weavers were sent to aid him at St. Mary's. A punster of those days suggested that the Superintendent had read of some of the gorgeous cathedral ceilings of the Middle Ages being so ingeniously carved as to appear to those who gazed upon them from below like the finest web, and that he had accordingly sent the weavers to aid Father Therry in achieving the like triumphs of art. A list of the first Protestant subscribers towards the building of St. Mary's deserves to be preserved. It is headed: "List of Protestant subscriptions to the erection of a Roman Catholic Chapel in Sydney." Then follow the names:—

	£	s.	d.		£	s.	d.
John Campbell, Esq. ...	20	0	0	Mr. James Norton ...	3	0	0
Frederick Goulburn, Esq., Secretary	20	0	0	Mr. James Foster ...	2	0	0
McHenry, Esq. ...	10	0	0	Mr. Charles Thompson ...	2	0	0
Lieutenant-Colonel Erskine...	5	0	0	Mr. Daniel Cooper ...	2	0	0
His Honor Justice Field ...	5	0	0	Mr. Solomon Larry ...	2	0	0
Captain John Piper ...	5	0	0	Mr. George Williams...	2	0	0
Major Drutt ...	5	0	0	Mr. Simeon Lord ...	2	0	0
Mr. Woolstonecroft ...	5	0	0	Mr. Michael Robinson ...	2	0	0
Mr. Jenkins ...	5	0	0	Mr. Thomas Rose ...	2	0	0
Mr. Morris ...	5	0	0	Mrs. Hazard ...	2	0	0
Mr. E. Eager ...	5	0	0	Mr. John William Browne ...	2	0	0
Mr. Nicholas Bromby...	15	0	0	Mr. Andrew Frazer ...	1	2	6
Mr. William Walker ...	5	0	0	Mr. Joseph Wyatt ...	1	0	0
Mr. Thomas Moore, Liverpol	5	5	0	Mr. Middleton...	1	0	0
Mr. Thomas Winder ...	5	0	0	Mr. George Crossley ...	1	0	0
Mr. John Oxley ...	5	0	0	Mr. W. L. Edwards ...	1	0	0

Chapel, and that the only persons assigned to me since the commencement of that long period for that purpose were two Manchester weavers, a coiner, and a young man who had spent six months endeavouring, without success, to learn to work at the trade of a carpenter. As neither the gables are raised, nor the shingling completed, the roof of the chapel is in imminent danger of being blown off the walls, by the equinoctial gales. To give it some security, I have provided columns for it, and they are now in the harbour, but, as there is no team of horses or oxen in Sydney sufficiently strong to draw them from thence to the chapel ground, except those belonging to the Government, I am prevented from applying them to their intended purpose.

I have the honour to be, &c.,

J. J. THERRY."

It was only in April, 1832, that matters began to look brighter for the completion of St. Mary's. A sum of £500 was voted by the Council in aid of the works, and thenceforward the works were steadily carried on. In February, 1834, the church is described as now safe against the inclemency of the weather, but the altar and internal fittings and benches were still wanting. The ceremony of dedication was performed with all the religious pomp and joy that circumstances would permit on the 29th of June, 1836, by the Right Rev. Dr. Polding, the first Bishop of the Australian Church.

There was one special difficulty in regard to St. Mary's that seriously engaged the attention of Father Therry. The deeds for the ground had not been as yet granted by the Crown, and, considering the hostility which was at times displayed by the officials, it was feared that attempts might be made to resume some portion of the land. In 1822, when requesting the issue of the deeds, Father Therry made the following proposal to the Colonial Secretary:—

"SIR,—Allow me to beg of you to do me the honour to submit and recommend this proposal, which I now presume to make to the favourable consideration of the Governor; namely, that if His Excellency should be pleased to grant to trustees to be nominated by himself, for the Roman Catholic inhabitants of this town, the large plot of ground on which the Catholic Chapel is now erecting, and bounded on the north by the wall of the Government demesne, on the east by Mrs. Riley's estate, on the south by the Government garden, and on the west by Hyde Park, reserving, however, a road of 70 feet in breadth at the north boundary to lead to Government demesne and Woolloomoolloo estate, and another of the same breadth at the south boundary to lead to Government gardens and the said estate, I shall engage to expend within five years from the date of a written promise of a grant of the same, five thousand pounds (£5,000) in useful and ornamental buildings for the public service. If satisfactory security be required for the fulfilment of this engagement, I hope to be enabled to procure it, but the best security in my mind, and to which I would have no objection, would be to withhold the grant until the proposed conditions of it shall have been actually realised.

Your obedient servant,

J. J. THERRY."

In 1832, by order of the Government, a portion of the fence of St. Mary's was removed, and it was intimated to Father Therry that a portion of the ground was required for other purposes. He energetically protested against the encroachment on the chapel ground, and added: "I can truly state, with

the great St. Ambrose, the holy Bishop of Milan, when refusing the use of a certain church to the Empress, that if His Excellency should require my personal estate, I would cheerfully surrender it, but, should he require me to give up property consecrated to a sacred purpose, and of which I am only a trustee or guardian, it would be my imperative duty to refuse without hesitation to comply with such a requisition, though that refusal might deprive me for ever of His Excellency's favour." A few months later, in reply to an official communication on the matter, he addressed the following letter to the Solicitor-General:—

"Chapel House, Sydney.

28th December, 1832.

"SIR, I have had the honour to receive your letter of the 21st inst., inclosing a minute of His Excellency the Governor, on the subject of the disputed portion of the Chapel ground, a minute which would reflect credit on a first rate diplomatist, and would not require more tact and ability than it displays, were it intended as a preliminary step to the adoption of strong coercive measures to secure to our Most Gracious Sovereign the restoration of an important territory, that had been successfully invaded by an unfriendly or hostile power. In this document, His Excellency has the kindness to avow that he is not disposed to urge the rights of the Crown against any equitable claim supported by reasonable proofs of its fairness, but complains that I have not produced any documentary evidence in support of my claim. This avowal of His Excellency is an honourable and just one, but His Excellency cannot, with reason, attach blame to me for not producing documents which I entrusted to Government, and which were afterwards either mislaid or destroyed, as many others are proved to have been in one of the Government offices. When my right to the land in question was first disputed under the government of Sir Thomas Brisbane, K.C.B., I submitted those documents to His Excellency through Mr. Stirling, brother of the present Governor of the Swan River Colony. Sir Thomas sent them to the then Attorney-General, Saxe Bannister, Esq., whose opinion, as he himself told me, being favourable to my claim on said land, His Excellency the Governor left me in undisturbed and undisputed possession of it. But the documents, though I was most anxious to regain possession of them, have not since been returned, and I have reason to believe that they were intentionally destroyed. His Excellency General Darling some years after attempted to take forcible possession of it by cutting off the house that I had some years before built on it, by a fence, and the person, who was employed in its erection, declared to me in confidence, that he was instructed to knock down the first man who should attempt to interrupt him, but that instruction I feel convinced did not emanate from General Darling. Against this attempt I protested, and the fencing for some cause or another was almost immediately after discontinued. A copy of this protest I beg leave to inclose, and as it is the only one in my possession, I trust it will be returned. His Excellency is pleased to state, 'That as a trustee of the Crown Lands, he has the same obligation imposed upon him of guarding the public property from encroachment, as I can be supposed to have of taking care of the interest of the Roman Catholic community.' Most certainly, and His Excellency in conscientiously discharging that obligation cannot consistently consider me to be in opposition to him, merely because I endeavour to fulfil mine. His Excellency objects to the reference proposed by me, lest it might involve the Government in a dangerous precedent, and tend to sanction the charge of negligence brought by me against the late Surveyor-General. The first of these consequences I did not at the time apprehend, and more particularly as I believed that Major Mitchell, yourself and Mr. Commissioner Therry are all justly entitled to, and I believe in possession of the confidence of the Government. But I looked on the second consequence as a matter of course. For by his negligence, I have suffered so severely, that F. A. Hely, Esq., got possession of a portion of my land which that gentleman afterwards sold for the sum of (£120) one hundred and

twenty pounds sterling. It was in consequence of that negligence, that General Darling granted to a Methodist schoolmaster (1,200) twelve hundred acres of land granted to me some years before by Sir Thomas Brisbane."

It was only after the arrival of the Vicar-General, Rev. Dr. Ullathorne, that the deeds for the ground were issued by the Government, but a considerable portion of the land lying to the south, though included in the original gift, was excluded from the deeds, and reverted to the Crown.

Father Therry was so occupied with all the details of carrying on the erection of St. Mary's as to lead us to suppose that it alone engaged his attention. Nevertheless, that great undertaking was only one of the many duties to which he devoted his constant care. A short diary gives his routine of work in the first week of July, 1821:—

"1st, Sunday.—Mass at Parramatta and at Sydney.

2nd.—From Sydney to Parramatta. Attended two men in hospital. Message to Dr. Harris.

3rd.—In Parramatta. Attended one man in hospital. Visited factory. Went to Liverpool.

4th.—In Liverpool. Baptized a black child, Peter, of the Five Islands. Went to Bunbury Curran. Returned to Liverpool. Proceeded at 12 o'clock to Parramatta.

5th.—Visited, at Parramatta, at 1 o'clock, J. Kennedy. Baptized a black child. Visited the hospital. Heard of the death of Hynes and widow, who were attended. Went to Sydney.

6th, Friday.—Mass at Sydney for the subscribers to the church. Attended meeting, etc.

7th.—Heard Confessions at Dempsey's."

In fulfilling the duty of attending to the wants of the suffering convicts, and visiting the sick no matter how distant the journey might be, Father Therry's zeal could not be surpassed. Mr. Bonwick gives the following instance: "Word was brought to Father Therry that a convict, sentenced to execution, desired to see him for confession. Many miles had to be traversed in haste, for the time was very short. The season was late, the roads were unformed, the floods had come down, and bridgeless rivers had to be crossed. Coming, toward the close of the day, to the side of a great raging torrent, which his horse was unable to enter, and on which no boat could live, the distressed priest shouted to a man on the other side for help, in the name of God and of a dying soul. Getting a cord thrown over by means of a stone, he drew up a rope, tied it round his body, leaped into the stream, and was dragged through the dangerous passage by men on the shore. Without stopping for rest or change of clothing, the brave man mounted another horse, and arrived in time to bring the consolations of religion to the poor convict."

Dr. Ullathorne was prejudiced in many respects in regard to Father Therry. Nevertheless, he thus sketches his character: "He was truly religious, never omitting to say Mass daily, even in difficult circumstances; and, up the country, when he could find no appropriate roof for the purpose, he would have a tent

erected in some field or on some mountain side. He also said the Rosary in public almost every evening, gathering as many people as he could. He was of a highly sensitive temperament, and readily took offence, but was ready soon after to make reparation. He was full of zeal, but wanting in tact, so that he repeatedly got into trouble with the Government, and sometimes with the successive ecclesiastical authorities. Having been the sole priest in the colony for some years, he was very popular, not only with the poor Catholics, for whose sake he did not spare himself, but with all classes of the population." He subsequently refers to Father Therry's kind attention to the aboriginals, who, in those early days, were numerous in their camps in the neighbourhood of Sydney and along the coast. "Father Therry," he says, "was habitually kind to these poor creatures, who camped and held their dances and their funerals in a valley by the sea shore, about half a mile below our residence. He often fed them when in want. But there was no making any religious impression upon them. Any allusion to a God reduced them to silence. They had a fear of evil spirits, which they sometimes showed at night, and imagined that the spirits of men, after death, came back in other forms."

Dean Kenny, who was Father Therry's fellow labourer for several years, gives some interesting details of his wholeheartedness in the work of the sacred ministry: "When Father Conolly went to Tasmania in 1820 shortly after his arrival in the colony, Father Therry had no assistance until the year 1826, when Father Power arrived. During those five years he had to discharge all the duties of a priest, which was no light obligation, as the Catholics were scattered in the surrounding country. He had to celebrate the Divine mysteries at Parramatta, Wollongong, Hawkesbury, Penrith, Liverpool, and other places, and to be ready to attend to sick calls at any time. And all the salary he had as Colonial Chaplain was £100, not sufficient to keep a horse in those days when feed was so dear. In a very arbitrary manner, he was deprived by the Government of his salary. Father Therry was actuated by the true missionary spirit, and many instances are on record of the promptitude with which he attended to the salvation of souls. A Catholic who lived in those times, now far advanced in years, informs me that he remembers one occasion when Father Therry had returned from Wollongong, where he was attending a sick person. Without any time for rest, he was sent for to see another person, said to be dying. It was a Sunday, and a very wet day. He immediately prepared, and proceeded to Wollongong, distant seventy miles, on horseback, and then by an exceedingly bad road. I have heard that every day his gig was ready at the door to start for wheresoever he was required."

A few of the early documents from Father Therry's papers will serve to bring before us the position of the Catholic body at this time, having as its ecclesiastical

staff, two priests, the one chaplain in Australia, and the other in Van Diemen's Land. In the month of February, 1821, before the departure of the Royal Commissioner, John Thomas Bigge, the following petition was submitted to him for approval by Father Therry, and was then forwarded to the Governor to be transmitted to the Home Government:—

“The petition of His Majesty's most dutiful Roman Catholic subjects, in His Majesty's Colony of New South Wales, to the Right Honourable Earl Bathurst and His Majesty's Executive Government in England, most humbly sheweth :—

That we are extremely grateful to His Majesty's Government for having permitted and enabled even two Catholic clergymen, instituted and sanctioned by the regularly constituted Roman Catholic ecclesiastical authorities, to have the seal of British freedom for this far distant and different land to impart to us those instructions in the ‘science of salvation,’ of which we had been so long deprived, and which alone we could conscientiously receive.

That, whilst the attention of His Majesty's Government was occupied principally in the prosecution of a calamitous, but just and necessary, and, in its termination, triumphantly successful contest, for the preservation of Europe and the world from the most arbitrary despotism, the most abject slavery, we, who were aware of our being the most inconsiderable portion of His Majesty's subjects and inhabitants of the hitherto most unimportant lands in His Majesty's widely-extended dominion, sedulously abstained from attempting to infringe upon it by urging any complaint of a privation however unnecessary, of a grievance however rigorous, or putting forward any claim however just, they may have been considered.

That our attachment to our Sovereign and his Government is [unalterably confirmed for having graciously put an end to a system so long established in this country, by the operation of which we were compelled by the bailiff's staff and the lash of the executioner to an act implying (according to our belief) an abjuration of our faith, in violation of our conscientious feeling, and frequently to hear our opinions reviled, and our religion insulted. A system which had an almost irresistible tendency to relax our attachment to, and alienate our affections from, in all other respects, the best of Governments, which suffered us for so long a period to pine and be ground under the pressure which vindicated, and perhaps equalled in its unmerited rigour, the most celebrated abuses of the recently-abolished Spanish Inquisition, and excited a holy envy for the comparative freedom of conscience enjoyed by Christian slaves, who, only corporally, and, on this account, in many instances cheerfully labour under the despotic sway of the Turkish Tyrant, and now, heaven be thanked, by even the greatest criminals in a British dungeon, and, in fine, a system, which, if attended with the success for which its advocates appear to wish, viz., a renunciation of our ancient and venerable creed, could make us but infidels and hypocrites, ready to adopt indifferently any form without perhaps possessing a single sentiment of religion, and willing to support or oppose any man or any measure according as it would contribute to gratify our passions and prejudices, or promote our selfish or immediate interests (as was the case in our own time with unhappy, revolutionary France; and the pages of the history of other countries, over which the veil of oblivion cannot now be drawn, exhibit to us, in glowing colours, similar effects, flowing, as they always will, from similar causes), for the alteration instead of strengthening would deteriorate a spirit of genuine and disinterested loyalty, which emanates, in a peculiarly transcendent manner, from the practice and precepts and principles of our holy religion.

That the indefatigable and salutary exertions of the Honourable the Commissioner of Inquiries in the discharge of his duties in this country, it is confidently expected, will supercede the necessity of our entering into any lengthened explanation of the circumstances, in which we have been or are now placed, and we have, therefore, humbly to state, only, that two clergymen, whatever their qualifications may be, are utterly incompetent to perform, with advantage to us, or safety to themselves, any

considerable part of the duties which devolve on them in this country, where the population is greatly dispersed, already numerous, and is rapidly increasing.

And, therefore, we most humbly and sanguinely hope that Earl Bathurst and His Majesty's Executive Government will be graciously pleased to enable, soon as convenient, our Right Rev. Prelate, Doctor Slater, to select for and send to us, at least, five other clergymen, qualified for this important mission.

And we shall ever pray, &c."

The correspondence with the Right Reverend Dr. Slater, under whose jurisdiction Australia was comprised, was but scanty in those days. Father Therry had consulted him on many points. One of those was the erection of St. Mary's. Some of the officials had been ridiculing his project, and many persons regarded it as a mad undertaking, which could not be attended with success. Father Therry also consulted him on the expediency of quitting the colony. He had been subjected to so many petty annoyances at the hands of the officials, and the numerous petty tyrants in their respective departments had thrown so many difficulties in the way of exercising his sacred ministry, that he feared lest this personal animosity against him might be of prejudice to the cause of which he was the sole representative in the vast colony of New South Wales. Dr. Slater's reply is dated from Port Louis, the 2nd of October, 1822:—

"REVD. SIR,—Very long after its date, I received yours of March last. The ship, which takes this, sails at too short a notice for me to answer you in detail, but I feel great pleasure in observing that there is much in your letter and in your conduct, as therein represented, which claims my warmest approbation.

That everything, which is intended to secure future generations, should, in its origin, be laid on an extended foundation, has at all times been the opinion of wise men, provided the early means be adequate to the purposes of extent and firmness. I would rather you should be three years in building a commodious chapel, offering a respectable and inviting front to the public, than see your first means exhausted on one that must afterwards be destroyed, to make place for another, better adapted to the wants of a rapidly increasing congregation. I am pleased, too, with the wish you express to establish, as much as possible, schools in the different towns and divisions of the colony. But you must remember that an ardent head will always form plans more rapidly than the most active hand can execute them, particularly when the kindly affections of the heart, elevated to the rank of Christian charities, are in union with the wishes of the head. Suggest the idea to the principal inhabitants of each district—commence real subscriptions, they will tend to form a capital, and when you see that your means are sufficient to justify a hope that you can go on—begin. Your school rooms may serve on Sundays for the performance of Divine service, and, whenever you are rich enough to erect a building for that particular purpose, do it on such a plan, that the construction may afterwards form a portion of the chapel your future means may enable you to complete. I shall be exceedingly happy to see the number of the labourers increased by any means, but if you quit the vineyard, who will cultivate the portions committed to your care? I have the prospect of raising a seminary here, and if you have any young men, who are promising subjects, you may send them hither. We have great facilities of education in this island. The classics are taught exceedingly well. No town out of Europe has so large or so well appointed a college as Port Louis. We have now 340 students. The whole expense for any boys you may send hither will be £50 per annum. If intended for the Church, clothing will be included, without any claims for reimbursement, in case the

dispositions of the student should be found incompetent with the vocation. Continue, I entreat you, a yielding disposition. It is necessary, that fellow labourers in the vineyard of Christ should live together as brothers, but a superiority must exist, and the claims of prior appointment and more advanced age, should in the first instance have obviated any appeal. I trust in the Lord, the first difficulties got over, you will have no future subject of difference. You should have sent me a copy of your catechism for approbation. Be exceedingly cautious in baptizing the children of the indigenous inhabitants of the country. You must not forget that no baptism can be given except in the immediate proximity of death, without a credible voucher, that the promises required, in the administration of the Sacraments, will be faithfully executed. Mixed marriages have always been condemned in the Church, and it is the duty of its ministers to lend themselves on such occasions with very great caution. The instrument of publication of banns may be affixed on the door of a building used as a chapel, when Mass is not celebrated in the district. When a marriage is intended to be contracted, you must consider the discipline of the Council of Trent, as in full force in the whole of New South Wales and Van Diemen's Land. Allow me, my dear sir, to recommend to your frequent perusal, the Catechism of that Council, and the Canons and Doctrinal Chapters of that Council, as the most useful book a clergyman can read. I perceive, that I have written to you more at length than I thought my time would allow. Receive my thanks for the good you have done, continue with zeal in the land committed to your care. Remember that charity, soft, indulgent, forbearing charity, is the spirit which animates a faithful servant of Christ, which secures to his own soul peace, whilst it administers hope and consolation to others, and gives him on earth a foretaste of the happiness which awaits him in Heaven. May the Lord have you in His holy keeping.

EDWARD EP. RUSP."

Father Conolly was as yet the Superior of the whole Australian mission. One of his letters, conveying some faculties to Father Therry, has been preserved, which incidently throws some light on the Colonial Church:—

"Hobart Town,

17th November, 1823.

REVEREND DEAR SIR,—

I have the pleasure of forwarding you the Holy Oils, which Doctor Poynter was so kind as to send here, kindly desiring his compliments to be presented to you. I expected to have heard from you, by some of the numerous arrivals here from Sydney, but have not received any communication from you for a long time past. Mr. Coyne has written to me pressing for further payment for his books. I beg you will exert yourself and enable me to make him a remittance as soon as possible. The books are a public benefit, which the people, I fear, do not know how to appreciate. There has been such a general complaint here of want of money that I gave up the idea for the present of applying for subscriptions to build the chapel I contemplated. The Protestant inhabitants are those from whom I could expect assistance. In the present circumstances, an application to them would be inexpedient. The Catholics are not able. Such of them, as might be supposed to be so, have lived so extravagantly beyond their means that Mr. Provost-Marshall is advertising their property for sale, as it were in rotation. A rumour has reached this territory that Lieutenant-Governor Sorell is to be soon relieved. A meeting was therefore called to memorial His Majesty to continue him in this Government. A petition to this effect is now receiving signatures. When I read Sir Thomas Brisbane's reply to the Presbyterians, I felt truly grateful for the dignified liberality he evinced towards you and me. The Presbyterians have commenced to build a church in this town, but have not raised it yet as high as the foundation. Some of his own people have been speaking very uncharitably of their minister, Mr. McArthur, and a great many say he deserved it. Let me have the pleasure of hearing from you by the first opportunity. Tell me how the

chapel advances, and make me, if in your power, an advance for our friend Coyne. I expect to be able to go to Sydney in three or four months, although I assure you I have no relish for sea voyages. Lest you might not be in the way on the arrival of the "Jupiter," I directed the case containing the Holy Oils to Captain Mackay, to whom and to Mrs. Mackay you will present my best regards. After closing this, I begin a letter to Mrs. Mackay, which will contain some intelligence worthy of being recorded.

I am, sincerely yours,
P. CONOLLY."

Father Therry's thoughts were evidently directed to the religious future of the colony, and one of those projects which particularly endeared itself to him was the establishment of a seminary, where the hearts of the young Australians would be disciplined in the exercises of piety and virtue, and prepared to render enlightened service in the cause of Holy Church. The following letter appears to have been addressed to the Colonial Secretary:—

"Sydney, 14th December, 1824.

SIR,—Having been for a long time of opinion that the establishment of a seminary in which a select number of native lads should be provided for at a low rate, kept at a distance from the contagion of bad example so peculiarly and universally prevalent in this colony, and educated for the ecclesiastical state, as well as other professions, by humble, disinterested, and learned persons, as free from the suspicion of hypocrisy and fanaticism as from irreligion and licentiousness, would have a general and most salutary influence on the morals of the rising generation, I am disposed to devote a considerable portion of my time, attention and exertions, in endeavouring to commence one for so important a purpose. Experience indeed obliges me to anticipate many of the numerous difficulties I shall have to encounter in such an attempt, the intriguing influence of concealed enmity, and the malignant machinations of false friendship, the open opposition of avowed hostility, the number of years, the incessant and laborious exertion, anxious and painful solitude, and the great sum of money required to complete it, whilst *ego egenus et pauper sum*. Not discouraged, however, by all this, I am induced the more strongly to implore the assistance of the Omnipotent, and then to adopt such means as may appear likely to insure ultimate success. Among these, the most important in my opinion is to solicit, as I now presume to do, that patronage and protection which you have afforded me on many occasions, and I have reason to believe as well privately as publicly. It is possible that this my intention may be ascribed by sensible and well meaning men to a foolish and badly regulated zeal, if not to a more improper motive, and consider it absurd in me to conceive it, as well as impossible for me to execute it, under my present circumstances and those of the colony. But it is not for the present circumstances of the colony that I contemplate this establishment, but for those in which it will probably be, ten years hence; before which period a vast tide of emigration, which it is obviously the interest and the intention of the British Government to promote and facilitate, will flow to this country. But even in its present state, such an institution would be attended with inestimable advantages, and I fondly hope that what has already been effected here by my humble instrumentality will give you some assurance that the object I have now in view is not merely visionary. I do not, however, expect completely to attain it before I return from England to which I intend, *vita comitante*, when the chapel shall be roofed, to solicit permission to proceed, and where I hope to make such arrangements as will enable me to consummate my wish.

I have the honour to be, Sir, with the greatest respect,

Your obedient humble servant,

J. J. THERRY."

Almost from the first day that he began to exercise his sacred ministry in Sydney, Father Therry appears to have come into collision with the Government officials, and they continued for several years to thwart him in every possible way. Governor Macquarie had shown his anti-Catholic feeling in his dealings with Father Flynn. He even avowed a dislike to the Catholic Church, and declared that it was the desire of the Government to make Australia a Protestant settlement. He had found it expedient to retreat from this position owing to instructions from the Home Government, and hence he had, with apparent grace, taken part in the ceremony of the first foundation stone of St. Mary's, and had encouraged the erection of that Catholic building. He was, however, no admirer of Father Therry. When this worthy priest was about to proceed to Van Diemen's Land from Sydney, an official letter was sent by Governor Macquarie to Lieutenant-Governor Sorell, at Hobart, intimating to him Father Therry's intended visit, and advising him to be on his guard in all dealings with him. "Mr. Therry, even in the short period of his residence here, having in several instances acted counter both to the letter and spirit of His Excellency's instructions, it is His Excellency's desire that you should be apprized of this fact, in order to your adopting such measures as Mr. Therry's conduct under your Government may warrant."

In the marriages of the convicts, Father Therry met at times with cases which would brook no delay. The Government rule, however, required that marriages should not be celebrated without the sanction of the Governor, whilst it was only once each month that all intended marriages could be notified to the Governor, and, in the formal application, the names of the parties, the ship in which they arrived, their being married or single, and the various details of their sentence of transportation had to be added. The religion, too, of the convicts caused constant embarrassment. There were some who, though Catholics, yet, for various pretexts, registered themselves as Protestants, and, *vicissim*, others who were Protestants, but to please their Catholic wives or neighbours, styled themselves Catholics. The Government regulations ignored all this, and yet the chaplain, to be faithful to his sacred duty, should endeavour, especially if death approached, to apply a remedy to such faults. Moreover, circumstanced as Father Therry was, travelling about from place to place, attending to the sick and the dying, it was practically impossible for him to comply with the rule that allowed Mass to be said only at fixed times and places, and required due notice to be given to the local magistrates, should the chaplain desire to celebrate Mass elsewhere.

Another difficulty arose regarding the Parochial and Orphan Schools, all of which were in those days Protestant. Great numbers of Catholic children were

every year entrapped under various pretexts into these proselytizing institutions, and robbed of their faith. Father Therry publicly and privately protested against this injustice, and left nothing undone to procure at least the rudiments of primary instruction for the poor Catholic children. In 1825 he presented a petition to the Governor asking permission to distribute some copies of the Catholic catechism among the Roman Catholic children in the Orphan Schools. In reply the Colonial Secretary stated that the petition "having been submitted by His Excellency to the perusal of the Venerable the Archdeacon (Scott), it is his opinion that they should not be distributed in the Orphan Schools of the Crown." A long letter to the Colonial Secretary, in 1826, gives some interesting details in this matter:—

"Sydney,

24th July, 1826.

SIR,—Having been occupied in the performance of my professional duties at Liverpool, Parramatta, and Windsor for the greater part of last week, I had not till yesterday, on my return to Sydney, the honour to peruse your letter of the 18th instant, in which you are pleased to notify to me that 'His Excellency the Governor cannot avoid expressing his surprise and displeasure at the injurious opinions I had so unreservedly avowed in my letter of the 24th ult., respecting His Excellency's conduct, and at the very unbecoming language I had made use of in speaking of the public institutions of the colony, the Orphan Schools, and that no other system than that which is at present pursued in them, and to which I had applied in my letter such indecorous epithets, can be adopted consistently with His Majesty's instructions, as signified by his royal letter patent.' In reference, sir, to this notification, it is my duty to submit that it cannot but excite my astonishment to learn that a personage of His Excellency's distinguished endowments, both natural and acquired, should have construed any part of my letter into an unreserved avowal of the injurious opinions entertained by me regarding His Excellency's conduct." I am not, I beg most respectfully to state, in the habit of expressing opinions which I do not conscientiously feel to be correct, but the opinions, which His Excellency has been pleased to ascribe to me, I have never entertained. With the public institutions of the colony I never interfere, except so far as they are connected with spiritual official duties, and so far I have not been, I can safely affirm, an unprofitable servant to His Majesty; much more profitable, I shall take the liberty to add, I consider myself to have been than many who are better paid for their services, but, as the utility of a Catholic clergyman consists principally in the prevention, and not in the discovery and punishment, of crime, his services, however important, are often unnoticed or undervalued. When His Excellency shall have recollected that the epithets, 'abominable' and 'damnable,' sometimes are applied to the unaltered and unalterable religion of the Redeemer, he will not attach much blame to me for having applied the epithets I have used to a system intended to withdraw the children of the poor from that religion which is the best inheritance that could be bequeathed, the only one to which they can have a claim. The lambs are allured abroad, and forcibly prevented from returning to the fold of the only Good Shepherd, Christ Jesus, Our Lord, and must His humble watchman hold his peace? Is he to be silent? Is he to be worse than a dumb dog? Is he, by consulting his personal interests, or his personal safety, to betray his precious trust, purchased as it has been by his Divine Master's most sacred blood? No, may he, through heaven's divine mercy, be rather deprived of his temporal existence. It is wrong for the Archdeacon to place the entire responsibility arising from what I consider (though he may not) the present bad system of Orphan Schools on His Majesty's letter patent. His Majesty is known, universally known, to be a decided friend to liberty of conscience, as far as is consistent with morality and social order. The

benevolence and rectitude of his paternal heart would not permit him to patronise a system calculated to alienate from him the affections though not a great portion of his loyal subjects. The illiberal Charter Schools of Ireland were for a long time liberally supported by the Legislature through an influence similar to that which now governs our Orphan Schools, and yet they are now pronounced by His Majesty's Commissioners to have been in a great measure nurseries of disease, ignorance, and cruelty, circumstances of which neither His Majesty, nor his Ministers, nor his Parliament, had any accurate information until the report of the Commissioners. His Majesty has been recommended gradually to withdraw his support from these institutions, and to re-establish them on better and more liberal principles, which recommendation has been most graciously attended to. And I have no hesitation in asserting that a similar recommendation from His Excellency the Governor to the Right Hon. Earl Bathurst would be attended with equal success. It is now acknowledged by the wisest and most experienced statesmen, both in the Ministry and amongst those who are opposed to some of its measures that neither the safety nor prosperity of the State any longer requires the aid of proselytism from the Catholic Church, the loyalty of Catholics to their Sovereign and to the British Constitution having been satisfactorily proved to be as steady, ardent, and qualified as that of the people of any other community. I am, therefore, the more inclined to believe that His Excellency might, with the utmost propriety, and without any risk of issuing cause of displeasure to His Majesty or my Lord Bathurst, order an asylum to be provided for orphan children of Catholic parents, or, at all events, that His Excellency should allow, or rather order a facility to be afforded to, the parents relating to the friends of such Catholic children as may be confined in the Orphan School establishments to withdraw them from it. During the last administration, I had the honour to solicit, in an official letter, His Excellency Sir Thomas Brisbane to order an abridgment of the New Testament, particularly adapted to the capacity of children and the unlearned, to be reprinted for the benefit of the Catholic children in the Orphan School of the prisoners of the female factory, Carter's Barracks, and gaols, and to propose to give security to pay half of the expense that should be incurred by the execution of the work, and the subject of my solicitation was granted in an official communication from Major Goulburn, on the proposed condition, and, on my having subsequently expressed a wish to know on which of the Crown Solicitors I should wait in order to fulfil my part of the engagement, I had the honour to learn by another official communication that my letter was considered by His Excellency to have been sufficiently satisfactory. And, as I have not since heard anything regarding this little work, an apprehension is excited in my mind that this measure must have been comprised in the many benevolent ones which His Excellency contemplated for the benefit of the Catholics, or, rather, for the advantage of the State, and with which he was afterwards advised by a clerical gentleman not to embroil himself, but to leave their arrangement entirely to his successor. I hope a similar advice may not now be given, but I have a better founded hope that it would not now be resumed, and I further hope that the useful, the excellent, the admirable establishment contemplated by the Governor's lady, the bare conception of which, as it is publicly spoken of, on her reflects the highest honour, may not be contaminated by being made, through any influence or advice, the mere instrument of proselytism. Lest any zeal, which I may occasionally manifest for the preservation in the colony of the holy religion, of which I am but a very humble minister, should excite in your mind a suspicion that I dislike persons of the other persuasions, I now distinctly declare that it is my desire, as far as it is possible, that is, as far as is consistent with paramount duties, to be in peace with all and give offence to none; that I dislike no man on account of his religion; that I respect a moral man whatever religion he may belong to (some of my nearest and dearest friends and relations are Protestants); that, although I wish all mankind to be in the one fold, under the one Shepherd, I would not feel justified in having, in any case whatever, recourse to force or fraud to induce anyone to come into it, and that I feel convinced there are not many men who would make a greater sacrifice to serve, please, and gratify the King or his representative, although I desire that, *opitulante Deo*, I would not, to

please either, compromise a single essential principle of my religion. And I beg to add that it is my opinion that the man, who would, to please the Government, abandon the religion in which he firmly believes, could have no hesitation to sacrifice the allegiance due to his Sovereign at the shrine of his own interests.

I have the honour to be, Sir,

With undiminished respect,

Your affectionate humble servant,

JOHN JOSEPH THERRY."

The royal letters, under date the 17th of July, 1825, were intended to crown the edifice of Protestant ascendancy, which the anti-Catholic bigots and agents of the Crown had so long been endeavouring to build up. The preamble sets forth: "Whereas, it is necessary that sufficient provision should be made for the establishment and support within our said territory of New South Wales, of the Protestant Reformed Religion, as by law established in England and Ireland, and for the education of youth in the discipline and according to the principles of the United Church of England and Ireland, &c." It then proceeds to enact that, in addition to all former grants, one seventh of all the unoccupied lands in each county should be set apart for the maintenance and development and use of the Protestant Church and its schools. This royal grant was recalled, indeed, in 1834, but, in the meantime, no less than four hundred and thirty-five thousand (435,000) acres of land had been appropriated to the use of the Protestant Church. Whilst the discussion on this matter was at its height, Father Therry inserted in a Sydney newspaper called the *Australian*, on the 14th of June, 1825, an acknowledgment of a munificent gift of land for a cemetery and other church purposes at Campbelltown. "The Roman Catholic chaplain," he said, "has publicly to express his grateful acknowledgments to Mr. James Burke, of Airds, a native of the colony, for his offer of five acres of cleared and valuable land, contiguous to Campbelltown, as a burial ground and site for a chapel and school house, and for his still more liberal promise to give double that number of acres, if so many should be required for that purpose." He adds that "the Roman Catholics of that and the surrounding districts, though forming the greater number of the free inhabitants, had no place for Divine worship except the open air." "The Catholic prisoners are obliged to continue for hours together on every Sunday, exposed to all the vicissitudes of the weather, in order to be exempted from a necessity of attending at ceremonies of which they cannot conscientiously approve." The case had more than once occurred "in which burial or surplice dues were required from the surviving friends of deceased Catholics, by a Protestant minister who had not officiated at the interments, and, on payment of them being refused, were enforced by him in his capacity of magistrate." He further stated that he proposed to establish a Roman Catholic Education Society,

in order to resist the new impending danger, viz.: "That the children of the Catholic poor are to be either excluded from the salutary benefits of education, or compelled or enticed to abandon the truly venerable religion of their ancestors, according to the past and present system of the Orphan School establishment in the colony." Communications in aid of this undertaking were to be addressed to Mr. William Davis, Charlotte Place; Mr. Thomas Byrne, master of the Chapel School, Hyde Park; or to the priest's lodging, Campbell-street, Brickfields. The concluding paragraphs of this acknowledgment were as follows: "The Roman Catholic chaplain has seriously to regret that this design (the Roman Catholic Education Society) has not been anticipated, or that its execution has not been reserved for less humble and more efficient instrumentality than his. The intention of the Roman Catholic chaplain, to procure places of burial separate from those of the establishment, will not be ascribed, by any person who happens to know him, to a spirit of illiberality. The idea was first suggested to him by a personage of high rank and distinguished liberality and benevolence, of another persuasion, who had known by experience such a measure to be in strict accordance with the discipline of the Catholic Church, and calculated to prevent the collision or inconvenient interference of the respective duties of clergymen of different societies, and the recurrence of an instance which had more than once taken place, in which the burial or surplice dues were required from the surviving friends of deceased Catholics, by a minister who had not officiated at the interments; and, on payment of them being refused, were enforced by him in his capacity of magistrate. This precedent, however, he feels it his duty also to state, has neither been, nor is likely to be, adopted by the other reverend gentlemen of the establishment, who (with the reverend gentleman alluded to, who, he sincerely believes, on these occasions merely vindicated what he considered to be his just rights) are in every way entitled to, and possess his *unqualified* respect?" There was certainly nothing in all this that could be construed to give offence to any sensible man, but, by a singular misprint in the last line, the word "qualified" was substituted for "unqualified," and at once a violent outcry was raised at the insult which Father Therry's words were supposed to have offered to the whole body of the Protestant clergy. Archdeacon Scott addressed a formal complaint to the Home Government, and all the evil-doers throughout the colony united with Father Therry's opponents to rid themselves of the one man whom they had reason to fear. An order came speedily from London removing Father Therry from the list of chaplains, and suspending his salary. The officials in Sydney urged him to withdraw from the colony, and a sum of £300 was offered to him in ready cash should he consent to return to England. Father Therry remained unmoved amid the storm. His



RIGHT REV. ELZEAR TORREGGIANI, D.D.,
BISHOP OF ARMIDALE.

RIGHT REV. JOHN DUNN, D.D.,
BISHOP OF WILCANNIA.

RIGHT REV. JOSEPH P. BYRNE, D.D.,
BISHOP OF BATHURST.

RIGHT REV. JEREMIAH J. DOYLE, D.D.,
BISHOP OF GRAFTON.

BISHOPS OF NEW SOUTH WALES.

salary was withdrawn; he would continue, nevertheless, to minister to the poor Catholics without any salary, and not for a single day did he relax his ministrations. Difficulties, however, were now multiplied, and it was only at the risk of life that he could venture to visit the convicts, and to assist them even in their dying moments. Many instances are related which show his dauntless courage under these trying circumstances. On one occasion, when entering the convict hospital, the guard presented his bayonet and ordered him back. Father Therry pushed aside the bayonet, and, heedless of the astonished guard, passed on. Another time, when stopped by the guard, as he was about visiting a dying man, he said: "Are you prepared to take the death of this poor man on your soul? It is not on the part of the Government that I come here, but in the name of Almighty God." The guard lowered his arms and turned aside, whilst Father Therry entered the hospital. When a sick person at the infirmary required his ministrations, Father Therry sent the door-keeper to ask the necessary permission from the attendant surgeon. In the meantime, as he knew all the private passages of the place, he proceeded to the sick ward by a back way, administered all the Sacraments, and, on his return, met the door-keeper, who brought the message that on no account was he to be admitted. Some of the officials thought well to close the old Court House in Castlereagh Street, under the pretence that Father Therry was no longer a recognised chaplain. Acting on the advice of Mr. Wentworth, the Catholics broke the door open, and Mass continued to be celebrated as usual.

One instance in connection with the orphan school merits to be recorded. A poor Catholic sailor came to Father Therry saying that his child in the orphan school was dying, that it had never been baptized, and praying that the Sacraments would be administered before its death. Father Therry at once asked to be admitted to see the dying child, but was refused admittance. He deliberately sealed the walls, baptized the child, and administered the last Sacraments, and hastened away. As he was passing through the yard, a number of the children ran to him crying out: "Oh, Father Therry, we are Catholics; won't you make us Catholics?" Father Therry's heart was rent with anguish, but he could only resolve that he would leave nothing untried to remedy that monstrous abuse.

The most unpleasant feature of Father Therry's strained relations with the officials, and what caused him the greatest pain, was that, so far as the officials could effect, constant difficulties were thrown in his way till at length he was absolutely shut out from attendance on the military and convicts. In January, 1828, he addressed a letter to the Colonial Secretary, complaining of the line of conduct pursued by the Medical Superintendent in the General Hospital:—

“Chapel House, Hyde Park,
22nd January, 1828.

SIR,—On my return from a visit which I had to pay a sick person at a late hour last night, I learned that a messenger had been here to request the Rev. Mr. Power's or my attendance on a person in danger of death in the General Hospital, who was most anxious to see either of us; and as I did not know whether the danger was imminent or not, I felt it to be my duty to immediately proceed thereto in order to make the inquiry; and there it was again signified to me, that the orders which Dr. Bowman had given to exclude me from the hospital were not withdrawn, and of course I could not expect to be admitted then or at any other hour. If Dr. Bowman cherishes a vindictive feeling towards me, he surely should not be permitted to indulge it at the expense of the patients in the King's Hospital. Dr. Bowman cannot assert that it is because I am no longer a Government chaplain, I am not allowed to attend my Catholic parishioners when on the verge of eternity, for he attempted to exclude me when I acted as such. The following circumstances are so relevant, that I will take the liberty briefly to mention them here. About eighteen months ago, a constable came from the hospital on a Sunday night whilst I was celebrating evening service, and told me the moment it was over, that a poor man who was exceedingly ill in the hospital, and not likely to survive till the following morning, most anxiously wished for the benefits of the Sacraments before his departure. I proceeded to it forthwith; and as it was then rather late, and I was aware that Dr. Bowman had given orders to the servants never to admit me after sunset, to prevent any blame being attached to the latter for admitting me, I personally waited on that gentleman to solicit permission to attend the dying man. He said he was not aware that any one of the patients was dangerously ill, and that he would accompany me to the ward in order to ascertain, and, having seen the man, he pronounced him to be in a dying state. I then requested him to order the bed of a patient, who lay very near the person whom I had come to attend, to be removed to a little distance, in order to enable me to hear his private confession. He replied, ‘There is no occasion, as that man is deaf.’ I then asked the deaf man his name in rather an undertone, and, on his immediately answering me, I told the Doctor he could hear as well as himself, and intreated him to order his bed to be removed to a short distance. He still refused, and said that my penitent was insensible. I assured him that the contrary was the fact, and the poor man proved my assertion to be correct. He had then the politeness to ask me if I were sober, and I replied, that if a scrutiny were to take place as to the moral character of each, that mine would not suffer by the comparison, and added, that I had hundreds of witnesses who had attended Divine service on that evening, as well as the two persons (one of them a free settler of untainted reputation, the other a strictly honest man), who accompanied me from the chapel to the hospital, to rebut his insinuations. He then told me to quit the hospital, and I refused to do so till my duty should have been performed. He then called in two constables, and said to them, ‘Put him out!’ ‘Put him out!’ They, however, had the decency and good sense not to make a breach of that peace which our Lord insures to the humble as well as to the great, to the feeble as well as to the mighty, and of which they were subordinate conservators; and in spite of his annoyance, I heard the confession and administered the rites of religion to the poor man, and he expired a few hours after. The Lord Chief Justice, or His Majesty's Premier, or His Majesty himself, would shrink from the idea of excluding the greatest criminal at the hour of his death from access to his clergyman. And yet Dr. Bowman, relying on the influence he thinks he derives from the considerable fortune he has realised, and the respectable connections he has formed, will, without any fear of responsibility, doom persons charged with no crime except that for which they have atoned to the laws of their country, by the loss of their liberty, to a privation of so cruel a nature, that those laws will not permit even a murderer to be subjected to it.

I have the honour to be, Sir,

Your obedient humble servant,

JOHN JOSEPH TERRY.

To the Hon. Alexander McLeay,
Colonial Secretary.”

Next day he addressed another letter to the same:—

“Chapel House, No. 2 Hyde Park,

23rd January, 1828.

SIR,—It becomes my duty to have the honour to inform you that another person died last night, at His Majesty's General Hospital, without the benefit of the Holy Viaticum, which he frequently within the last few days most earnestly craved to be allowed to receive from my hands. This most afflicting grievance, and most cruel and unnecessary privation, has been the consequence, I am informed, of an order given to the porter of the hospital by Dr. Bowman, not to admit me into it at any hour even in the absence of my brother clergyman. If a professed infidel were to give such an order, it might not surprise or astonish, but that a gentleman who professes to be a Christian should give it, is to me—at least it would be to a stranger in the colony—most unaccountable. To Dr. Mitchell, the Assistant Surgeon, a gentleman who is exceedingly attentive to his professional duties, and who is under a sort of necessity of acting according to the directions of his principal, no blame whatever is to be attached. His late Royal Highness the Duke of York, as His Excellency must be aware, would have severely reprimanded, if not cashiered a field officer for such an act. And is it to be supposed that His Majesty or his Government, or the British, and, thank Heaven, a Christian Parliament, when this conduct shall have been regularly submitted to their consideration, can approve of it, or permit of its recurrence with impunity? I am not ignorant of the danger I incur by exposing this abuse of authority on the part of Dr. Bowman, even to the Government, for I have reason to know that his hostility is seldom without effect. Whatever may be the opinions of persons much better qualified than I am to judge of his aptitude for the several situations he holds, I would, abstractedly from my duty of vindicating the cause of the oppressed, feel a pleasure in serving, and none whatever in injuring him. I trust, therefore, sir, you will do me the justice to believe that in thus addressing the local Government, I am not actuated by vindictive or any other improper motives.

I have the honour to be, Sir,

Your obedient humble servant,

JOHN JOSEPH TERRY.”

The reply to these letters came on the 25th of January:—

“Colonial Secretary's Office,

Sydney, 25th January, 1828.

REV. SIR,—I have had the honour to receive and submit to the Governor your two letters of the 22nd and 23rd of this month, and am directed by His Excellency to inform you that the Government cannot permit of your interfering in any way with the public establishments. I am also directed to add that, as the Rev. Mr. Power is the only acknowledged Roman Catholic clergyman in this colony, the Government must decline receiving representations from you.

I have the honour to be, Rev. Sir,

Your most obedient servant,

ALEX. McLEAY.

The Rev. J. J. Terry,
Sydney.”

Such an official letter would appear to shut out all hope of any further appeal of Father Terry being successful. He, however, could not rest so long as the poor sufferers of his flock needed his ministrations and invoked the consolations

of religion at his hands. On the 28th December, 1828, he again wrote to the Colonial Secretary:—

"To deny to a dying Christian an opportunity of receiving the sacred rites and consolations of religion is not to be considered as a matter of little moment, yet it has been done more than once in His Majesty's General Hospital. Dr. Bowman, the principal surgeon, of whose unkind interference I have had frequent occasion to complain, has again, I am informed, directed that I should not be admitted into the General Hospital, and I have accordingly been again excluded from it. One Catholic has departed this life in the General Hospital since this very inconsiderate order was given, and many more will have to contend with the tremendous terrors of the last awful hour without being fortified against them by those soothing consolations which religion alone can impart."

Again on the 11th of March, 1829, he writes to the same:—

"It is painful to me to have to inform you that in consequence of a private Government order by which I am excluded from the hospitals, another unfortunate man was last week doomed to depart this life without the consolations of religion. He adds:—'On Saturday last I returned from a station 12 miles beyond Curragorang Mountain, to which place I had been called to attend a poor man in a similar danger, and had to travel a considerable portion of that difficult and most dangerous road, if it may be called one, at night.'"

Another pressing letter was addressed to the Colonial Secretary in December 1830:—

"Chapel House, Sydney,

17th December, 1830.

SIR,—Having this morning learned that two unfortunate men, now under sentence of death in the gaol of this town, are to be put on board ship to-morrow morning, in order to be retransported to Moreton Bay, and that they are then to be executed in that settlement without the attendance, in their last awful hour, of a clergyman of the religion which they profess, and in which they wish to die, I feel it to be my duty, as their pastor, most respectfully to protest against this aggravated punishment, as being, in my humble opinion, both cruel and illegal. The infliction of any punishment not sanctioned by law is, I presume, illegal, and to torture the mind is often a greater cruelty than to torture the body. His Excellency's humanity would shrink with horror from the base idea of having these unhappy men scourged on every day during their passage, no matter what good should be likely to result from so dreadful an example, and yet His Excellency has adapted an arrangement by which they are doomed to a much more severe and perhaps most fatal punishment, without any certainty of a good result, and with imminent danger of a disastrous one. If a small portion of the money, which has recently been so plentifully lavished in punishing crime, had been properly applied in endeavouring to prevent it, the colony would be more happy, secure, and contented than it is at present, and His Excellency should be free from those anxieties which a generous and well intentioned ruler must unavoidably feel under its present circumstances.

I have the honour to be, Sir,

With great respect,

Your most obedient humble servant,

JOHN JOSEPH THERRY."

Father Therry's perseverance was at length crowned with success. The harshness and injustice of the Government course of action, as set forth in the

last letter, were so manifest that an order was issued by the Governor permitting the devoted priest, as a favour, to visit the convicts and the sick in the hospitals, the withdrawal of his salary, however, remaining unaltered.

Matters continued so for some years. In the meantime other chaplains arrived, whilst the number of the faithful and their spiritual wants daily increased. In June, 1833, Father Therry presented a petition to the Governor, setting forth that he was deprived of his salary and removed from his official position as Government chaplain in 1825, on account of a newspaper article, in which, through the compositor's negligence, by a typical error, "an expression of respect was converted into one of absolute contempt for the Protestant chaplains of the colony." He prays that his position as chaplain may be again recognised, that the arrears may be paid, and that his future salary may be fixed at £200 a year. Should this prayer not be granted, he requests that the sum of £300, offered to him in 1825 to quit the colony, may now be granted to enable him to return to England by an early opportunity. He adds that, relying on the promises made by Government to pay a moiety of whatever expenses should be incurred in the erection of St. Mary's, a promise confirmed by the Colonial Secretary, in an official letter of the 4th of December, 1822, he had collected and expended on the building £5000, besides an additional debt which he had incurred of £600. To this petition of Father Therry, the following attestation of the Vicar-General, Dr. Ullathorne, was added:—

"Believing the statement of the case of the Rev. J. J. Therry, as given above, to be correct; convinced that that rev. gentleman has been much misapprehended, having myself been much more than satisfied with the rev. gentleman's conduct since my arrival in the colony; from a sense both of duty and of justice, I beg leave most earnestly to recommend the application of the Rev. J. J. Therry to the favourable consideration of His Excellency Major-General Bourke and the Honourable the Legislative Council.

WILLIAM ULLATHORNE.

Vicar-General."

The universal esteem in which Father Therry was now held throughout the colony was attested by a memorial to the Governor confirmatory of the above petition, which was signed by forty magistrates, besides the principal civil and military officers, and several hundred other citizens. The testimony borne to his merits at a public meeting by Mr. Therry, then Commissioner of the Court of Requests, and afterwards Primary Judge of the Supreme Court, deserves to be recorded. "The Rev. Mr. Therry," he said, "has now been for twelve years a Roman Catholic clergyman in this colony; during the whole of that time, in point of zeal, of activity, of useful and efficient discharge of the functions of the ministry, he has been indefatigable as an officiating clergyman. Neither time, nor distance, nor danger—and his duties were often performed at the real peril

of his life—ever impeded or obstructed him in the zealous performance of the sacred duties of his mission. He (the speaker) never made an assertion of the truth of which he was more convinced, than that the Rev. Mr. Therry possessed the unbounded esteem, confidence, and affection of all classes of Roman Catholics, and with corresponding confidence he would assert, that he knew of no act which the Government could perform towards that body that would be hailed by them with more delight and gratitude than the reappointment of that reverend gentleman to the Roman Catholic chaplaincy of the colony." All this, however, was of no effect, and it was not till after a considerable time that justice was done to the zealous missionary, and his official position, with a refund of his past salary, was restored to him.

Dissension about this time began to show itself in the Catholic body. Father Dowling had been recognised as chaplain, and some of the parishioners desired that the prosecution of the works at St. Mary's would be intrusted to him. Their grounds of complaint against Father Therry were characteristic. "He was too charitable," was the only complaint. He had always a number of poor widows and orphans on his list for relief. Several of these were entirely supported by him. The funds thus expended should have been devoted to the erection of St. Mary's. The arrival of Rev. Dr. Ullathorne, as Vicar-General and Superior of the mission of New South Wales, put an end to these dissensions, but, then, another cause of complaint arose. Many of the congregation took mortal offence at the determination of the Vicar-General to take into his own hands the charge of St. Mary's, and to assign another mission to Father Therry, in whom the great body of Catholics had unbounded confidence. He was translated to Campbelltown, but the feelings of the people found expression in a short pamphlet, published in 1834, which gives interesting details of Father Therry's career, and also sketches the position of the Catholic body in Australia in those days.

"The Rev. John Joseph Therry," it says, "after having studied the classics, and being otherwise well versed in literature, left his native city, Cork, and repaired to Carlow College, where he commenced his ecclesiastical studies, under that renowned prelate, the late Right Rev. Doctor James Doyle, who was then professor of theology in that college, and, having completed them, Mr. Therry proceeded to Dublin, in which city he was ordained priest by His Grace the late Most Rev. Dr. Troy. He spent some months in the Irish capital, and returned to Cork. Here he laboured in his holy calling with zeal and diligence, and here, too, he was soon recognised as the friend of that precious portion of the flock of Christ, the poor and the afflicted. Whilst engaged in the duties of his ministry in this city, Mr. Therry, on being made acquainted with the destitute state of the Catholics in this southern hemisphere, applied to the Right Rev. Dr. Slater, who

had just then been consecrated Bishop, and who was about to leave England for the Mauritius. After a short correspondence, this good prelate transmitted to Mr. Therry faculties, in which he gave him very extensive powers; and Lord Bathurst, who was the Secretary for the Colonial Department, signified to him that His Majesty's Government had sanctioned his coming to New South Wales, and that he should be allowed the sum of £100 per annum from the Colonial Treasury. Without much delay Mr. Therry and the Rev. Philip Conolly, the senior Catholic clergyman at Van Diemen's Land, took passages in the female prison ship, 'Janus,' and arrived in the colony on the 3rd May, 1820. Van Diemen's Land being Mr. Therry's destination, shortly after his arrival here he set sail for that colony. The vessel, in which he was proceeding, having been at sea during ten days, was obliged by stress of weather to put back to Sydney once more. The Rev. Mr. Conolly, in a short time after, left Sydney for the sister colony, and has resided there up to the present time.

"Mr. Therry, being now left alone, and being his own master, set his active mind to work, and was enabled shortly after to commence that noble building in Hyde Park, St. Mary's Church, the first stone of which was laid on the 29th October, 1821, and the work itself commenced under very favourable auspices, Governor Macquarie laying the foundation stone. On this solemn occasion he made use of a silver trowel, presented to him by the reverend officiate and projector of the contemplated church. The address presented by the Catholics to the Governor and His Excellency's reply were both published in the "Official Gazette" the day after the foundation stone was laid. They are interesting documents, General Macquarie's reply being in his own handwriting. The motives which Mr. Therry had, in laying out this building in the grand scale in which he did, have often been canvassed, but those to whom he is best known are quite certain that his motives were the noblest and the very best. He wished to erect a monument to the Almighty Sovereign worthy of His glory, and suited to the solemn rites of His holy religion, and time and itself shall end together. It ought not to be matter of surprise to any person that one, who has ever proved by his acts and deeds that he is a most firm believer in all the prophecies and promises of his Divine Master, should commence a church which would only be of sufficient magnitude to contain the people of the present generation.

"The building had been carried forward with great ardour, and was raising its head in awful grandeur towards that heaven, to whose King it was dedicated, when General Macquarie was recalled from his government. He did not omit, even after he had given up the reins of government, to address a letter to the Rev. Mr. Therry, from on board the "Surry," the ship which conveyed him to England, in which he stated that he should not fail to urge Earl Bathurst, on his arrival in

England, to instruct Sir Thomas Brisbane to extend further assistance towards completing the Roman Catholic chapel in Sydney.

"That chivalrous soldier and humane Governor, Sir Thomas Brisbane, was the distinguished friend of the Rev. Mr. Therry, and a generous benefactor to St. Mary's Church. In the month of December, 1822, Mr. Therry forwarded, through Major Goulburn, the written recommendation of one of the Judges and twenty-six magistrates of the territory, in favour of the Catholic chapel. The excellent Colonial Secretary answers this communication at once, and stated that he was directed by the Governor to enter the name of the Colonial Government for a sum equal to the sum total of all private donations—collected and received for that religious, political, and elegant undertaking. This promise, however, was only partially fulfilled, and at the present day a debt of £3000, at least, is due to the Catholic chapel. The Presbyterians of the colony, seeing that the Colonial Government had been so liberal to the Catholics, were not backward in applying to Sir Thomas Brisbane for similar assistance for themselves; but the famous answer of the gallant Governor raised the spirits of the Catholics, whilst it was cause of confusion to the Presbyterians.

"'When you (writes that Governor to the Presbyterian committee), in the choice of your teachers, shall have discovered a judgment equal to that which presided at the selection of the Roman Catholic clergymen to instruct the people to fear God and honour the King, then only will they get countenance and support from the Colonial Government.' Unfortunately, for the interests of the Catholics, Sir Thomas Brisbane and Major Goulburn were both removed from their high offices before they were enabled to carry their good intentions into effect, and General Darling arrived in the colony as Governor. This individual, being naturally of a morose and vindictive temper, and ignorant and bigoted as his patron, the 'So-help-me-God' Duke, sought to carry matters with a high hand; and his conscience being a good deal in the keeping of no less a person than Thomas Hobbs Scott, of wine and spirit notoriety, with the advice of this political Archimedes, General Darling conceived that he had only to order the Catholic pastor to advance and fall back as he thought proper. After much petty annoyance and vexation, and interference with his clerical duties, Mr. Therry was obliged to publish an advertisement in the *Sydney Gazette* in June, 1825. The Archdeacon, conceiving that he was not complimented as his deserts deserved, forwarded a formal complaint of the Rev. Mr. Therry to the 'No Popery' Colonial Secretary, Lord Bathurst, which caused the latter to remove him from the situation of chaplain, and to deprive him of the salary which, up to this period, he had from the Government. An offer of £300 was made him provided he left the colony, but he refused to abandon his post for any consideration whatever. Another Catholic clergyman, the Rev. Daniel Power, arrived in the colony soon after. General Darling

and other enemies of the Catholic religion, urged that poor man to do things which, in other circumstances, he never would have thought of doing.

" Their object was to endeavour to weaken the influence which they well knew Mr. Therry possessed, not only with the Catholics, but with the liberal portion of the Protestant community. Mr. Power's career here was of short duration; he died in the month of March, 1830.

" In the month of May, 1832, the Rev. Mr. Therry received a communication from the Right Rev. Dr. Slater, in which His Lordship stated that Mr. Therry was to be master of the house which he himself built, that whatever trustees he may appoint for the Catholic Church in Sydney would only be those approved of by him, and, moreover, that Mr. Therry was to take precedence in this church.

" Dr. Slater, shortly after leaving the Mauritius for England, died on the passage, and the Rev. Dr. Morris was sent out as Bishop, who appointed the Rev. Mr. Ullathorne his Vicar-General in this colony. Mr. Ullathorne arrived here in March, 1833. One of his first acts was to take the superintendence of St. Mary's Church out of the hands of the pastor, who had been present at the foundation being laid, and who had not ceased to watch over this structure in its progress with more than vestal care. But Mr. Therry's zeal and skill in building churches did not cease with St. Mary's; he directed his attention to the chapel at Campbelltown, which had been commenced some time before, and this building also (thanks to his untiring exertions) was soon in a great state of forwardness, and is now fit to receive the congregation in that neighbourhood. He it is, too, who had laid the foundation of a church in the rising town of Maitland, in the district of the Hunter River. Yet, this is the man who has done so much for religion and who has been treated so unworthily. Zealous, laborious, and indefatigable, Mr. Therry's exertions have produced their proper effect, while Sydney, aye, and New South Wales, continues as an appendage to the Apostolic See (as I trust in God both ever shall), the eternal gratitude which the Catholic inhabitants of both owe to this excellent and indefatigable ecclesiastic cannot be forgotten. In person, Mr. Therry is about the middle size: in manners, sweet and dignified and commanding. His countenance is at once fine and manly, in which there is an expression of suavity; in it, too, there is that serene and placid expression which religion seldom fails to impart to its votaries, and which intimate to the beholder that though the body is still fixed to earth, the mind, purified from bad thoughts, holds communion with heaven. As a preacher, he is animated, eloquent, and impressive: his sermons have nothing laboured in them; they are never committed to writing, nor does he ever give himself the assistance of notes. Confiding in his knowledge of the subject, the abundance of his ideas, and his command of language, he mounts and turns round upon the sacred altar (for he has no pulpit) with little preparation, and addresses in a bold, free, and

unstudied manner his auditory. There is nothing of show or exhibition, nothing of vanity, about him. Mr. Therry is not an occasional preacher, but the preacher of every Sunday and festival. The writer of this sketch has frequently known him to preach at Sydney and Parramatta on the same day. No severity of exertion, no fatigue or want of preparation, will induce him to forego or omit the performance of this sacred and important duty, and few there are who have not felt their obduracy to relent, their wavering minds to become fixed, and their virtuous resolutions to have received strength from the expressiveness of his appeals. There was an instance in the success with which an appeal of his was made some months ago in behalf of the Benevolent Institution of Sydney, at which a collection was made, amounting to 30 guineas, almost double that collected at a former sermon, and considerably more than was collected at any of the Protestant places of worship.

"To the little children, nothing can exceed the attention of the Rev. Mr. Therry. During the administration of General Darling, he supported a male and female school mostly at his own expense, and his little friends in their turn do not forget him. It is pleasing to see the little boys and girls touch their caps and curtsy to him as 'he goes about doing good.' To the poor he is most charitable and kind, often visiting and relieving them at their houses, soothing their distress and alleviating the sorrows of those who have few consolations at this side of the grave. At the public hospitals and other buildings, where his assistance is most required, he is a daily visitor. The constant attention which he has for years paid to the inmates of the General Hospital in Sydney is the subject of perpetual remark. It is not to the mansions of the rich I would go and make my enquiries into the character of this admirable man ; no, I would go to the house of mourning and the habitation of distress ; I would go to the public hospitals of the colony ; I would ask the desolate and forlorn, the widow and the orphan, where they found friendship and charity. If ever there was a man whose bones well deserve, when he shall have run his course, to have a tomb of gratitude erected to him, it is the pastor, to whose virtues I have paid this humble tribute of inadequate applause.

"BEREHAVEN."

Whilst the Catholics of Sydney were thus agitated by the dread of being deprived of Father Therry's services, the Catholics in Tasmania held a public meeting on March 18th, 1834, to invite him to come among them. A few years later he threw in his lot with the good Catholics of Tasmania, and, as Mr. Bonwick remarks, "faithfully did he serve them. No one who knew him could deny his devotion to his clerical duties, his self-sacrificing attention to the sick, his benevolent efforts, and his love for children. No Roman Catholic of Tasmania can refuse to own his obligations to Father Therry, nor will colonists of other communions fail to acknowledge his worth."

Soon after Dr. Polding's arrival in Sydney, it was again rumoured that Father Therry would be removed to some distant missionary district. This gave occasion to the following memorial being presented to the Bishop in October, 1835, by the lay gentlemen of the committee of St. Mary's Cathedral:-

"To the RIGHT REV. DR. POLDING,

Catholic Bishop of New South Wales, Van Diemen's Land, &c., &c., &c.

We, the undersigned Catholics of Sydney, lay members of the committee of St. Mary's Church, beg leave to approach your Lordship and to congratulate you on your safe arrival at the seat of your extensive Diocese. The arrival of such a prelate as your Lordship amongst us was hailed by us, in common with all the other members of our communion, with great joy, and this joy was increased when we heard your Lordship, on the day of your public entry into our elegant cathedral, speak in such high terms of the zealous and pious pastor, who has been instrumental, under God, in raising that building from the ground.

We beg to state to your Lordship that there is a rumour abroad that the inhabitants of this town are about to be deprived of the ministry of the Rev. John Joseph Therry; and whilst we deprecate the idea of anything like dictation to your Lordship or undue lay interference with your Lordship's episcopal arrangements, we respectfully beg leave to submit that the removal of this rev. gentleman from the capital of the territory will not, in our opinion, be serviceable to the interests of religion. On his arrival in this colony a great many years ago, he found us a scattered and a despised flock, but by his preaching and his great labours he formed us into a body. He was the first to break to us the Bread of Life. He it is by whom our children were regenerated with the waters of baptism, made children of God and members of the fold of Christ. We have known and witnessed his virtues, his toils, and his industry for the advancement of religion and the best interests of the Church and its temporalities for the last fifteen years. The days of his vigour and his youth have been devoted to the objects of our spiritual and temporal happiness, and have now passed away. St. Mary's Church, which stands a monument of his good taste and perseverance, has been erected mainly through his great labour, industry, and influence. There is no inhabited part of the territory of New South Wales in an area of 30,000 square miles wherein the Rev. Mr. Therry has not been frequently seen administering the last rites of religion to the expiring Catholic, comforting the sick, and consoling the afflicted. We cannot represent his character in more forcible and appropriate language than the late Dr. Halloran did on one occasion: 'We have not,' says that writer, 'read the volume of human nature in vain; we have also indisputably evinced our utter aversion from servility and flattery. In expressing, therefore, our genuine sentiments of the Rev. J. J. Therry, though we deny not the possibility of error in judgment, we peremptorily disclaim every imputation of partiality or adulation when we proclaim him one of the most faultless human characters that has ever met our observation or cognisance.' Such, may it please your Lordship, was the language of a Protestant minister and great writer.

But if further testimonials of the worth of our reverend and faithful pastor be required, we would beg leave to refer your Lordship to the several memorials, so numerous and so respectably signed, which have been presented in the Rev. Mr. Therry's favour to the late and present Governor of this colony. The Rev. Mr. Therry, may it please your Lordship, in effecting the great work of good which he has effected, had many and great difficulties to encounter. It was his misfortune some seven or eight years since to fall under the censure of the Government for an act which he considered at the time one of duty to his God and to his flock, and in which his own personal interest or advantage had no share, but which has operated on the succeeding Governments as a powerful impediment to all his exertions. He was deprived of the small stipend which he had been previously allowed by the Government, and with it a great portion of that influence concomitant with every respectable office held under or supported by the Crown. Notwithstanding all impediments, he persevered to the end. The Secretary for the Colonies, Earl

Bathurst, during the early part of the government of General Darling, sent out directions to the latter to make him an offer of £300 (three hundred pounds) on the understanding that he should leave the colony, but this offer he declined to accept; he did not abandon his flock; he acted the part of a faithful shepherd.

We think it a duty we owe the Rev. Mr. Therry to represent to your Lordship that by whatever act of his he has incurred the displeasure of the Home Government, it is our firm conviction that no man living could entertain a higher or more proper respect for the constituted authorities than he has always entertained. It is a doctrine which, as a clergyman and as a man, he has frequently inculcated upon ourselves and our children, and we firmly believe him to be incapable of voluntarily offending any Government. But though the displeasure of the Government was still to pursue him for an error (which we know was an involuntary error), we had hoped that under your Lordship's paternal care the Rev. Mr. Therry would find that protection and repose to which, in our opinion, his long and eminent services to the Church and to us so well entitle him, and that in the arrangements of your Lordship's episcopal appointments we should not be deprived of his ministry in Sydney.

In your Lordship's first address to your flock, when you were pleased to advert to the many good qualities of the Rev. Mr. Therry, we inferred from such approval of his conduct that he would be a permanent resident in the capital of this colony, and we respectfully beg to assure your Lordship that the well-earned encomiums passed upon the Rev. Mr. Therry, on the occasion to which we have just adverted, has been a great cause of acquiring for your *Lordship* great popularity.

We now respectfully beg leave to request that your Lordship will be pleased to realise the expectations, which we have indulged since your arrival, that the Rev. John Joseph Therry may in future be stationed in Sydney. Should your Lordship, however, not grant our humble, but earnest, request, we cannot avoid expressing our candid opinion that the removal of that pastor from this town and the dwelling which he has himself erected will not be a matter of joy to any, but, on the contrary, it will be felt by us, our wives, and children, as if each of us and of them was deprived of the society of a father or a near and dear friend.

ADAM WILSON
R. MURPHY
ANDREW BURNE
THOMAS HIGGINS
JOHN LEARY
WILLIAM DAVIS
WILLIAM REYNOLDS
ANDREW HIGGINS
JAMES DEMPSEY
M. BURKE
JOHN O'SULLIVAN
EDMUND REDMOND.

P.S.—On reference to the second paragraph of this memorial, your Lordship will perceive that we disclaim all interference with any ecclesiastical arrangements your Lordship may think proper to make with the same sense of propriety as expressed below by Mr. Plunkett."

The Attorney-General added his commendation:—"I so fully concur in every sentiment of this memorial respecting the great merits of the Rev. Mr. Therry that I cannot withhold my signature from it, but I cannot concur in that part of it which goes to interfere with any ecclesiastical arrangements the Bishop may think proper to make.—JOHN H. PLUNKETT."

Under the same restriction, another name was added:—"In the terms of the above.—THOMAS CONOLLY."

Before the close of the year 1838, the long-expected change took place, and Father Therry was transferred (as a temporary arrangement) to Tasmania, being appointed by Dr. Polding his representative and Vicar-General for that portion of the vast Australian diocese. The Government officials there had caught the contagion from Sydney and threw every possible difficulty in his way in exercising his sacred functions, but he steadily pursued his course and eventually his self-sacrificing zeal and merits were fully recognised. One of those petty annoyances was the refusal of the Government officials to register his assistant (Father Cotham) among the Catholic chaplains. A letter of his to that worthy priest on the 8th January, 1839, has been preserved:—

“Murray Street, 8th January, 1839.

REV. AND DEAR SIR,—I have been twice at the Treasury and once (to-day) at Government House on your business. At the latter place, I have been advised by His Excellency to write an official letter on the subject, which I have just now despatched to the Colonial Secretary's office. I have had, and am still labouring under, a very severe attack of influenza. Lest you should be exposed to any great inconvenience by the want of money, I enclose you a cheque for the sum you say you require (£50), but I assure you that by doing so I expose myself to the danger of being unprepared for calls, to which I am every day liable.

Ever sincerely yours,

JOHN JOSEPH THERRY.

Rev. James Cotham.”

Father Therry having applied to the Colonial Secretary in November, 1839, for his travelling expenses in the service of the convicts in Van Diemen's Land, received a letter from the Colonial Secretary's office, dated 14th November, 1839, authorising the amount of such expenses to be refunded to him from the 1st of July, 1838, “the date of his recognition by Government as Roman Catholic Vicar-General of the colony.” Difficulties, however, were thrown in the way, and we find him still applying to the Government for these arrears as late as 6th May, 1852.

In Hobart and throughout Tasmania, Father Therry was indefatigable, building churches, founding schools (oftentimes somewhat primitive in their construction), gathering the children of the settlers round him on his journeys inland, preaching, teaching, and administering the Sacraments, but never, in his zeal for others, forgetting the unhappy prisoners. On their behalf, he exhausted his physical energies to such an extent, that at times he suffered so acutely from internal pains, the result of privations and anxiety, as to be almost tantamount to a martyrdom. One who was witness of his untiring labours, stated that he saw the devoted missionary at times pallid and emaciated, and so weak as to be unable to lift the food to his mouth. He did not, however, even in Tasmania, forget St. Mary's Cathedral, that so long had engaged his attention, and more than once he

forwarded subscriptions to aid in carrying on the great work to completion. In a postscript to a letter addressed to Dr. Polding on the 14th of November, 1838, he writes: "Permit me, my dear Lord, to remind you that you promised to have a weekly Mass offered for me during my life and after my death, as the humble founder of St. Mary's Church, to which I intend, please God, to send a handsome tabernacle in the course of a few weeks."

Dr. Polding thus wrote to Father Therry on 23rd March, 1839: "With respect to yourself, it will give me, my dear and reverend friend, great satisfaction, if you will retain the position you now hold as Vicar-General of Van Diemen's Land, in which you have rendered very great service to religion. I am aware that this arrangement will call upon you for a great sacrifice. Were the circumstances similar to those in which you were placed when you first arrived in Hobart Town, in 1820, I could not ask you to endure so much inconvenience; they are, however, much altered. Your own good sense will tell you how requisite, with many other excellent qualities, colonial experience is in such a situation. How essential it is that I should have a local Superior, who will encourage, by word and example, his subordinate co-operators, that the first missionaries should be imbued with the proper spirit. The present number is not sufficient for the extent of country over which the population is scattered. But I think that in the course of a short time I shall be able to send additional aid from the Seminary. I would wish to consult your own inclinations. If they are in accord with the views above expressed, I shall be much gratified."

Whilst Dr. Polding was in Europe, Father Therry on the 1st of February, 1841, wrote to him regarding the groundless report that he was about to withdraw from the mission in Tasmania. He avows in the letter that he often felt disquieted at being alone in Hobart, where so much was to be done, and he accuses himself for not having more earnestly and repeatedly solicited His Lordship to send additional priests to that portion of the vineyard, "where indeed the harvest would be great, were there efficient labourers to secure it." He adds:—

"Under such circumstances, I should be unworthy of your Lordship's confidence were I to contemplate even for a moment retiring from the mission. Were such an intention seriously entertained by me, it should (as your Lordship has already had an opportunity of knowing) never be acted upon without your Lordship's full and formal approbation. But it would be worse than folly on my part, however inclined I might be, to form at present such a resolution, involved as I am on account of our intended churches, and from which I could not, for a considerable time, be freed without a ruinous sacrifice of private property, which might render me totally unable to fulfil obligations of justice and charity to which I am bound. I must hasten to say that, in my opinion, it would be exceedingly desirable that your Lordship should, before you return, provide someone like yourself as Coadjutor Bishop for this colony and seven additional clergymen. A few religious men and women, capable of instructing children, would be also an inestimable blessing to this country. Your Lordship will, I have no reason to doubt, adopt the necessary

measures to have these colonies formally placed under the protection and patronage of the Blessed Virgin Mary and her Most Holy Spouse Saint Joseph, .

Ever, my dear Lord, affectionately yours in C.J.O.S.,

JOHN J. TERRY."

Father Terry paid a short visit to Sydney during the winter months, to the great joy of the Catholic citizens, among whom he had so long and so faithfully ministered. On the 16th of August, prior to his return, he was presented with an address on the part of the laity, in which they say :

"Some of us have witnessed, and all of us have heard of, the difficulties you had to encounter in commencing your mission in this colony, of your persecution by intolerant rulers, the privations you endured in your long and solitary journeys through the vast wilderness, and of your final success in the cause of religion.

When, on the one hand, a system of espionage was adopted regarding you, which rendered it dangerous to your friends to converse with you, and, on the other hand, you were beset with the most deceitful allurements, you remained firm and watchful at your post like a faithful sentinel.

The churches you have founded will be pointed out to posterity as monuments of your piety and foresight, whilst the multitudes, who shall congregate in them to serve their and your God, will gratefully remember you in their prayers to the Almighty."

In the course of his reply, Father Terry said :

"The kind sentiments expressed in your address would alone be to me a sufficient compensation for the difficulties I had to encounter and the privations I had necessarily to endure whilst employed in the missionary duties of this colony ; but the heartfelt delight I have experienced during my present visit in witnessing the glorious result of the apostolic labours of our dearly beloved Bishop, assisted by a Vicar-General and a small body of clergymen, afforded more than ample reward for any good I may have done. The dark days of intolerance have now passed away ; let us endeavour, with the meek spirit of our dear Redeemer, not only to forgive those by whom we may have then suffered wrong, but also to forget, as far as it is possible, the wrongs themselves."

Among the papers of Father Terry, there is a letter of young William Dalley, from Sydney, dated the 30th of July, 1845, which, whilst written in schoolboy style, gives a few interesting particulars:—

"I am very sorry to state that the Rev. Mr. Dunphy was drowned in the Mudgee River. He was compelled by duty to cross the river on horseback, it being in a flooded state. When about half way across the river, the under current threw the horse down, and, as the reverend gentleman could not disengage himself, he was drowned. A shepherd on the opposite bank saw the whole of the fatal accident, but could not render the least assistance. High Mass was offered up in St. Mary's Church for him on Tuesday, the 29th instant, by His Grace the Archbishop, assisted by the Right Rev. Dr. Epaille, Vicar-Apostolic of Western Oceania."

Reference will be found in another chapter to the monetary difficulties that arose in Hobart, subsequent to the appointment of the Right Rev. Dr. Willson as Bishop of that See. Suffice it here to say, that they embittered for several years the relations between His Lordship and the worthy priest, who, sooner than

surrender what he believed to be his legal and canonical right, submissively withdrew from the exercise of the sacred ministry. It was not till the year 1855, that those difficulties were set at rest through the amicable intervention of the Bishop of Adelaide.

During the absence of Father Geoghegan from Victoria in the years 1846 and 1847, Father Therry took charge of Melbourne and the whole Port Phillip district. The historian of Melbourne speaks of him as a most painstaking, self-denying, devoted priest, and, in particular, adds that "during his stay in Melbourne, his missionary labours were incessant, and any one that could have seen him, as I have, domiciled in the inconvenient four-roomed brick cottage, then constituting the Presbytery of St. Francis, working unrestingly through both day and night, and giving up body and soul in promoting the spiritual salvation of his flock, would wonder how the small, spare, human machine could have physical endurance for half the material and mental toil it passed through." Father Therry soon afterwards returned to Sydney. His interest in St. Mary's continued undiminished. In 1856, he made to the Vicar-General, Abbot Gregory, O.S.B., the following remarkable proposal:—

"Balmain, 29th August, 1856.

MY DEAR LORD ABBOT,—

Anxious that the Cathedral Church of St. Mary should be speedily enlarged and decorated in the magnificent style contemplated by His Grace the Archbishop, I do myself the honour to offer through you a subscription, for that purpose, of two thousand pounds (£2000), on condition that the inhabitants of Sydney or of the colony subscribe for the same purpose, within six months from the 8th of September next, four times as much (£8000), either in cash or by promissory notes payable within twelve months from that date.

I have the honour to be, my dear Lord Abbot,

Your affectionate and obedient servant,

JOHN JOSEPH THERRY,

Missionary Apostolic.

The Right Rev. Abbot Gregory."

To this proposal there does not appear to have been any favourable response, but the Archbishop was so pleased at the piety and generosity of Father Therry that he soon afterwards conferred on him the high dignity of Archpriest. Among Father Therry's papers is the memorandum made in 1858: "I have had the honour to be raised to the dignity of Archpriest, with jurisdiction over the clergy of the city of Sydney and its environs, and precedence immediately after the Vicar-General, by His Grace the Archbishop of Sydney, at the conference of the clergy of the arch-diocese held in St. John's Church, Campbelltown." To show how grateful he felt for the compliment thus shown him, he, before the close of the year, requested the Archbishop to accept a special offering of £2000 towards the completion of St. Mary's Cathedral.



VERY REV. PATRICK KEATING, S.J.,
SUPERIOR OF THE JESUIT FATHERS IN AUSTRALIA.

VERY REV. JOSEPH DALTON, S.J.

ST. IGNATIUS' COLLEGE,
RIVERVIEW, LANE COVE RIVER, SYDNEY.

REV. FATHER A. KRAMWITTER, S.J.,
FIRST JESUIT FATHER IN AUSTRALIA.

REV. FATHER D. MCKILLOP S.J.,
SUPERIOR, ABORIGINAL MISSION NORTHERN TERRITORY SOUTH AUSTRALIA.

FATHERS OF THE S.J. IN AUSTRALIA.

In the latter years of his life, Father Therry had the charge of the Balmain district, but infirmities gradually gathered round him. The end came on the 25th of May, 1864, in his 74th year. The whole body of the people showed by their tears how tenderly they loved the devoted pastor, who in season and out of season had jealously guarded the interests of the Church, and, despite difficulties humanly insuperable, had preserved to Australia the blessings of the Catholic faith. The Archbishop, writing to the Bishop of Melbourne on the 1st of June, 1864, after referring to his last illness and death, adds: "His funeral was everything his dearest friends could wish in the way of respect, and for three days the Holy Sacrifice was offered for the repose of his soul. Please, my dear Lord, be mindful of poor Father Therry and recommend him to the prayers of the clergy and faithful."

Father Therry holds so prominent a place in the early Catholic religious history of Australia that hitherto in this chapter we have almost forgotten the other chaplains. We must now direct our attention to some of his companions in the sacred ministry.

His being deprived of the chaplaincy in 1825 made it imperative on the Government to provide some substitute in his stead to minister to the spiritual wants of the Catholic convicts and colonists who, in so far as official spite could effect, were now left once more wholly unprovided with the consolations of religion. As early, indeed, as the 12th of April, 1822, I find that Father Grosse, a Jesuit, in Turin, requested the Sacred Congregation of Propaganda to send as chaplain to New South Wales an excellent French priest, of whom he writes that "he formerly belonged to the congregation of St. Sulpice, and is at present in a college of Maryland." He had a great desire to devote himself to the Australian mission and to bring thither with him his fine library of 4000 volumes. He had been stirred up to devote himself to this mission by what he had read of the hardships inflicted on the Irish priest, Father Flynn. Enclosed in this application was a clipping from an American newspaper (*The Commercial Advertiser*), which gives extracts from some letters of Mr. William Smith, described as a Protestant missionary teacher. He had left London for Sydney in 1818, and, after touching at Rio Janiero and the Island of Tristan Achuna, had arrived at Hobart Town in the month of May, 1819. "On the 7th of May," he says, "we made the Islands of St. Paul and Amsterdam; on approaching the latter, it appeared to be in a continual blaze of detached fires. They are volcanic, and, as the night was dark, the scene was truly grand and awfully sublime. What added to my surprise was that the island, which is small and situated at such an immense distance from other lands, surrounded by an unfathomable ocean, should be on fire. On passing to leeward, we were enveloped in smoke and the smell was very sulphurous."

From Hobart he proceeded to Sydney, of which city he writes: "Business is brisk, and considerable trade is carried on between it and Bengal and China. Oranges, lemons, figs, peaches, &c., are in great abundance, and the gardens are surrounded with geraniums as a substitute for hedges. There is butcher's meat in great excellence and variety and an abundance of fish of the finest flavour. Religion and morality, however, are at a very low ebb."

Nothing appears to have been done to secure the services of the French priest, who was none other than the distinguished missionary Father Bruté, subsequently Bishop in the United States, and, till the year 1825, Father Therry was the sole chaplain in New South Wales. Now, however, at the request of the Vicar-Apostolic of London, two Irish priests volunteered for the Australian mission. These were the Rev. Roger Murphy, of the Diocese of Ossory, and the Rev. Daniel Power, of Waterford. The Bishop of Waterford readily granted his consent for Father Power to set out for Australia, but difficulties were thrown in the way of Father Murphy's departure, and he does not appear to have received the necessary permission from his Bishop. Faculties were issued from Propaganda by rescript of 5th November, 1825, for the "Rev. Daniel Power, Irish Priest," to whom was also granted the title of "Missionary-Apostolic" under the jurisdiction of the Right Rev. D. Edward Bede Slater, "Bishop Ruspensis Vicar-Apostolic of the Cape of Good Hope, the Island of Mauritius and New Holland." The following letter was addressed to Father Power by his intended companion Father Murphy:—

"REVD. DEAR SIR,—

I have had a conversation with your Bishop relative to your mission, and it is his wish that you should proceed, as no obstacle has occurred to prevent your doing so. I mentioned your willingness to go to Halifax, and though he did not oppose our going to any place where we might have a good prospect of making a successful mission, yet he seemed more anxious that you should go to New South Wales.

As to my disappointment, if such you can call it, he is satisfied to take it from the hands of God, and you are well aware that the chief disappointment is on the part of the poor people, but let those who opposed me answer for it. I have in my last given you my opinion with those of others. I have in this given you the opinion of your Bishop, and all I have to do now is to leave you to your own reflections and say, 'May the Almighty direct you.' The Bishop's mother died yesterday, Saturday; she will be interred to-morrow, Monday. Father Pierce, with more of our clergy, will attend her funeral, also some from Clonmel. I intend being in Waterford on Thursday morning. Anything you wish to communicate, direct it to Patt Power, your former landlord, for me. I mentioned to Patt Power, that he would shortly hear from you, and, indeed, he did not show any uneasiness. I will expect to hear from you by Thursday. I hope you will do all in your power to lighten matters at Barton's. Give my best respects to that family, and tell them that they shall see me shortly. Compliments to Mr. Cuddy and Rice.

Wishing you every luck,

I remain, Dear Sir,

With best wishes for your happiness,

Yours sincerely,

R. MURPHY.

Kilkenny, Sunday morning.
To the Reverend Daniel Power,
Kingstown Harbour."

An official letter from Downing Street, dated 4th July, 1826, informed Dr. Poynter, Vicar-Apostolic, of London, that the convict ship "Phoenix" would sail about the 6th of July, and requesting him to notify the same "to the two Roman Catholic clergymen, who are about to proceed to New South Wales." A subsequent official note, dated the 10th of July, intimated that the sailing of the "Phoenix" from London had been deferred, and that it would call "at Kingstown Harbour, near Dublin." It seems not to have been generally known, even at this time, among Father Power's friends that he was proceeding alone to his distant mission. A letter, signed James M. Kirwan, dated "Dublin, Saturday evening, 15th of July, 1826," and addressed to "Rev. Daniel Power, Waterford," states that the "Phoenix" was hourly expected in Dublin, and adds: "I wish most heartily you both would abandon such a forlorn expedition. 'Tis really a dreadful enterprise." What is more surprising, even after the departure of the "Phoenix," as well the Government as Dr. Poynter appear to have been under the impression that both missionaries had set sail for the antipodes. It is difficult, in any other supposition, to explain the following letter, which conveys the wishes of the Government, and was addressed "To the Rev. Roger Murphy and Rev. Daniel Power, Sydney, New South Wales":—

"4 Castle Street, Holborn,
London, 12th August, 1826.

REVEREND GENTLEMEN,—

It is unnecessary for me to say how much I was edified by the truly apostolic zeal with which you offered yourselves to the apostolic work of the mission of New South Wales, and how much I was gratified by the account, which the Right Rev. Dr. Kelly gave me, of your character as worthy ministers of Christ. I communicated to Lord Bathurst, to his complete satisfaction, the substance of the recommendation, which Dr. Kelly had given you. Earl Bathurst had, on different occasions, expressed to me his wish that such clergymen should be selected for those colonies as, whilst they devote themselves with zeal to the objects of their spiritual duties, will, by their prudent and peaceable conduct, abstain from interfering in, or disturbing, the civil order of things, and, by the respectability of their characters, will support the dignity of their spiritual ministry, and merit the confidence and respect of the constituted authorities. Such was the opinion I had formed of your prudence and devotedness to your spiritual duties, that, in sending you the papers concerning your spiritual powers, I thought it quite unnecessary to hint any directions for your conduct. A short time ago Lord Bathurst signified to me, through Mr. Secretary Hay, that he wished me to give you a word of general advice at the beginning, and to say that it was his desire that you should confine yourselves to your spiritual duties, and abstain from taking part in any political questions, and from giving encouragement to opposition to the Civil Government of the colony. His Lordship seems to be aware that the tranquility and happiness of the numerous Catholic part of the colony will depend much on the good influence of the Catholic clergymen. He perhaps had in view some imprudent acts that had taken place last year in New South Wales. I answered that, considering your excellent characters, I deemed such an admonition unnecessary. However, as Mr. Hay pressed it, for the general satisfaction of Lord Bathurst's mind, I said that I would write a few lines to you on the subject. I hope this will be my apology for this address. I will only request you to be assured of my high esteem of your merits and zeal, and accept my sincere and ardent

wishes that that Divine Spirit who directed and supported the apostles of Christ and apostolic men, in their sublime and arduous ministry, may be with you, may direct, support, and console you in the duties you have to perform; and may he give fruit to your labours here, and an abundant recompense to them in the kingdom of heaven. Recommending myself to your prayers,

I am, with sincere attachment, Rev. Gentlemen,

Your devoted servant in Jesus Christ,

WILLIAM POYNTER,

Vicar-Apostolic, London."

A salary of £150 a year was allotted to Father Power, and the following order was published in Sydney on the 3rd of January, 1827:—"His Excellency the Governor is pleased to notify that the Rev. Daniel Power has been appointed Roman Catholic clergyman of this colony in the room of the Rev. John Joseph Therry." Father Power was able to do but little to advance the interests of religion among the suffering convicts. His health appears to have been seriously impaired before his arrival in the colony. During the three years that he survived he was constantly infirm and resided for the most part in Parramatta. On January 15th, 1828, he presented a petition to His Excellency Lieutenant-General Darling, Governor of New South Wales, soliciting aid towards completing the Catholic chapel at Parramatta, on the special ground "that His Excellency resided occasionally in that town." He carried out the instructions received from Dr. Poynter, doing everything in his power to please those in authority. The only favour which was granted him in return was permission by official letter of the 27th October, 1827, for "the Roman Catholics to use the loft above the gaol in Parramatta for the performance of Divine service on Sundays." The official letter takes care to add that "the same apartment would be required at other times for the reception of prisoners passing from one station to another." Father Power died in Parramatta on the 14th of March, 1830.

Another period of anxiety followed for the Catholics of New South Wales. The Government still persisted in refusing to recognise Father Therry, but his courage never failed, and, despite all the difficulties thrown in his way, he continued without aid or salary to assist as best he could the poor sufferers of his flock. The Rev. Christopher Vincent Dowling, of the Order of St. Dominick, was the next chaplain appointed by the Government. He arrived in the colony in the month of September, 1831, and his appointment was notified to the public by the following Government order:—"Colonial Secretary's Office, Sydney, September 20th, 1831. His Excellency the Governor directs it to be notified that the Rev. Christopher Vincent Dowling has been appointed Roman Catholic clergyman of this colony in the room of the Rev. Daniel Power, deceased."

The *Birmingham Catholic Magazine* for April, 1831, gives the following notice of Father Dowling:—"The Rev. Vincent Dowling, a respectable Irish

priest of the Order of St. Francis, knowing the great need the Catholics of New South Wales have of pastors to attend to their spiritual concerns, has, with true apostolic zeal, volunteered the services of his sacred ministry to that important mission. His proposal has been gladly accepted by the Government, who have provided for the expenses of his voyage, and have made him a suitable appointment on his arrival at Sydney. Mr. Dowling is about thirty years of age, strong and healthy, experienced in missionary duty, which he has exercised with applause in the Isle of Wight and in London, and has the reputation of being an eloquent preacher. His missionary services at Sydney, where there is only at present one priest, will be very valuable. He set sail from London in the beginning of the present month for his new mission."

Father Dowling was a member of the Dominican Order—not a Franciscan, as set forth in the preceding extract. He was a man of great simplicity, and was for a time made a tool of by those who sought to thwart Father Therry in the erection of St. Mary's. New and vigorous workmen, however, soon entered on the missionary field of Australia. Newcastle was allotted to Father Dowling's spiritual charge, and for many years he continued to labour in that district. Mass was said there in the upper loft of an old store, and many are still living who remember the venerable figure of the white-haired aged priest, who, bent with years, offered the Holy Sacrifice.

A letter of an intelligent Catholic (Mr. John O'Sullivan), addressed from Sydney, in 1830, to the Most Rev. Dr. Murray, Archbishop of Dublin, sets forth in the liveliest colours the position and the feelings of the Catholics of New South Wales at this very trying period of our history.

"Sydney, New South Wales,
23rd May, 1830.

To the Most Rev. Dr. Murray,
Archbishop of Dublin.

MY LORD,—Although I am an utter stranger to your Lordship's person, I cannot say so of your character, from a knowledge of which I take the liberty of addressing your Lordship from this distant quarter of the globe. The only apology I can make is, that I am an Irish Catholic anxious for the prosperity of the religion of Jesus Christ, and that I consider I am in duty bound to make known a kind of persecution carried on for a period of four years against an able, eloquent, pious and zealous minister of this religion, in the person of the Rev. John Joseph Therry, who is on this mission these ten years back, and of whom your Lordship cannot but have heard something.

I arrived in this colony in January, 1828. I was induced to visit it from the favourable accounts given of it by some writers, and a lady, a relative of mine, who is married to a captain and paymaster of His Majesty's 57th Regiment, having in her letters spoken rather favourably of it; but self evidence is the best evidence. I am sorry to say I find the country far different from the accounts given of it, and in this I am not singular—hundreds can bear witness of the fact. I thank God I have had no great cause to complain since my arrival. Through the exertions of my friends, I have procured a situation in a banking

establishment; the situation is more respectable than the salary is large, viz., £160 per annum. My family friends are numerous in the west of the county of Cork; both are well known to our able and distinguished countryman, Mr. O'Connell.

Mr. Therry and Mr. Conolly (now at Van Diemen's Land) arrived here in 1820. General Macquarie was the Governor. At first, he gave them some opposition: for instance, he issued an order prohibiting more than five persons assembling at any place out of Sydney to hear Catholic prayers on Sunday. The priests interfered, and the order was shortly after rescinded. Mr. Conolly embarked for Van Diemen's Land. Mr. Therry soon commenced the building of a chapel (thank God, we can now say a church). The Governor laid the foundation stone, on which occasion he was presented with a silver trowel, and an address to which he returned a very suitable answer. He gave a handsome subscription and other encouragement from himself, and permitted Government mechanics to work at it; but very little was done for the building when he was recalled, and General Sir Thomas Brisbane sent out as Governor. Major Goulburn (brother of the late Secretary for Ireland) came out as Colonial Secretary. Sir Thomas and he were the steady friends of Mr. Therry. The former was the first to give the military and prisoners of the Crown full liberty of conscience. He gave £800 of the Government money (the only thing ever given) towards the erection of St. Mary's Church; and this brave and illustrious soldier would have completed it, but his stay in the colony was cut short by the cunning and intrigue of the Macarthur family, who were the cause of a misunderstanding between the Governor and the self-denying Secretary, in consequence of which they were both recalled, and Lieut.-General Ralph Darling came out as Governor of these colonies, in December, 1825. Sir Thomas Brisbane, who had fought and bled in the cause of his country, would not wait to surrender the command to an officer who had scarcely ever left the Horse Guards. He left the colony and gave up charge to a Lieutenant-Governor, and repaired to England to meet some charges preferred against him. I have heard in this country, that he and Mr. W. Horton had a serious misunderstanding on account of his sudden recall. A Mr. MacLeay, a 'Scotch gentleman,' who has got a good salary of £2000 per annum for his services here, and a pension of £700 yearly for services rendered by him in days of yore as Secretary to the Transports' Board (the latter is paid him out of the taxes of this poor colony) came out as Colonial Secretary.

When the present Governor (Darling) arrived, Mr. Therry, as Catholic chaplain, paid his respects to him. In a very short time after, Mrs. Darling, the Governor's lady, became patron of a school, which is called 'The School of Industry' (a good name, indeed), for the reception of young females. A committee of ladies, secretary, &c., were appointed. Your Lordship need not here be reminded of the Charter and other proselytising schools in Ireland. It is sufficient for me to say that this same School of Industry is conducted on the same wicked and exclusive plan. Father Therry, as a watchful pastor was bound to do, remonstrated with them on the inroads they were making on the creatures belonging to his communion. He respectfully demanded a small portion of the colonial funds (which these were lavishing, and which they continue to lavish, well knowing that they are at the distance of sixteen thousand miles from the eyes of Joseph Hume), and said he would provide schools for the Catholic poor. It is unnecessary to say that his request was not complied with, while he incurred the displeasure of Mrs. Darling, Mrs. MacLeay and her daughter, and of those over whom they could have any control. A Mr. Scott, who was once a London wine merchant, next Acting Consul, I think, in Germany, next secretary to Commissioner Bigge, came to these colonies and the Cape in 1823, and, on his arrival in England, he was appointed Archdeacon of New South Wales and Van Diemen's Land, with a thumping £2000 per annum. He was chief actor in the management of this extensive territory, where the Church has (report says that Sir George Murray has caused a change in the system, and I hope he has), and had pluralities, which space will not permit me to enumerate. One of these was the inducting him into both our local Councils. A charge of his and other colonial chaplains, twelve in number, then made its appearance in the 'Official Gazette.' In it he made some pointed allusions to the duty of the Catholic chaplain, and went as far as to mention his plan in the Legislative Council. Mr. Therry, having occasion to publish an advertisement

regarding a piece of ground, which was bestowed by a selector in the country as a site for a chapel and school, took notice of the Archdeacon's charge and the destitute state of the Catholic poor. He made use of firm, but very respectful language (a copy of which was placed on the files of the Old Association, at the request of Mr. O'Connell, and I forwarded another copy to the Secretary of State about nine months ago). Mr. Scott wrote a complaint of Mr. Therry, through the Governor, to Lord Bathurst, and Mr. Therry was shortly after deprived of the chaplaincy and his salary of £100 per year. An offer of £300 was made him, provided he departed hence. Of course, he rejected the offer. When they discovered they could not rid the colony of him, they gave him every possible annoyance. He has made repeated applications to the local Government for the fulfilment of a promise made by them in the 'Official Gazette,' 'that the Catholic chapel would be put in a state to admit of service being performed in it,' but they have refused to do so. They have not given a convict tradesman (though every free settler is entitled to this privilege) to work on it. Some persons will perhaps say that the Government have no more right to erect places for Catholic worship here than they have to do in England or Ireland. I would answer them by saying that England or Ireland is not a penal colony, nor are the greater portion of their inhabitants prisoners of the Crown and soldiers, with public officers.

The Rev. Daniel Power, a native of the County Waterford, came here in 1827. He was appointed Catholic chaplain and got a salary of £150 per annum. The poor man did not enjoy it very long; he died on the 14th March last—rather suddenly, too. I regret he ever came to an English colony. The poor man is now before his and our Great Judge, but I must say it was very ill-judged to send him on a mission like this. His debts amount to £300. A few Catholics have paid his funeral expenses, and I think an effort will be made to satisfy those to whom he was indebted. For two years after Mr. Power's arrival the overseers or principals of the hospitals, jails, prisoners' barracks, female factory, &c., throughout the colony had positive instructions not to admit Mr. Therry into these places, nor would he be allowed to attend the culprits in the cells or at the gallows. He remonstrated with the authorities on the impolicy and, as he considered, injustice of denying these creatures the consoling rites of religion. After a great deal had been done, the Judges were obliged to interfere, and made a rule that he should be admitted to every inmate of the jails, &c., who would desire his assistance. The Chief Justice (Francis Forbes, Esq.), a very good man and a humane Judge, and the present Governor have never been on good terms. It was supposed at one time that they would be the means of recalling each other. Mr. Forbes has been always very kind and friendly to Mr. Therry. When the Lord was pleased to call the Rev. Mr. Power to His own presence, and when the entire duty devolved on the Rev. Mr. Therry, it was only natural to suppose that some remuneration would be given to him until the pleasure of the Secretary of State were known; and when a Catholic gentleman (Mr. R. Therry), who lately arrived amongst us with the important post of Commissioner of the Court of Requests (a situation which he fills with credit to himself and satisfaction to the public), intimated to the Colonial Secretary that his reverend namesake ought to be appointed chaplain, big-headed Sawney (every member of whose family, male and female, his wife excepted, has got a grant of the best land to be found in the colonies, while others cannot get a foot) answered by saying that he (the priest) would be permitted the free exercise of his functions in jails, prisons, hospitals, barracks, factories, asylums, &c., but that no salary could be given to him. If this be English justice in the nineteenth century, from such 'injustice' may the Lord deliver me. There are over 300 miles of this country located. Six or eight active clergymen are required at this moment to perform the duties attached to their sacred ministry. I do not include the penal settlements to which those convicted of committing crimes in the colony are sent. It is only justice to Mr. Therry to say that his exertions have been great. Few men could have done more than he has done, but he cannot perform impossibilities; he cannot be at two places at the same time. The Judges have recently adopted a plan of holding circuit courts in the different districts. Some of these are held 200 miles from Sydney, and those found guilty at such places are executed on the spot. On the 30th of last month there were seven men suffered at the same time at one of these places. Three of them wrote to Mr. Therry, begging

of him to go to them. He received their letter on the 26th; they were about 260 miles from Sydney and no prospect of a vessel sailing to any part of the coast contiguous to the place. He had only returned from a long excursion a few days before, and was obliged (in consequence of the floods taking away the bridges) to leave his horse in the interior, and, having no horse when he received the communication from the poor men, he applied to the Government for a horse or some mode of conveyance. A few hours brought him an answer stating 'that the Governor could not comply with his request.' He was under the necessity of procuring a horse, and rode and walked every inch of a dreary and uncultivated wilderness. Sixty miles of the route he went would not afford himself or his horse a drink of water. The Governor, Secretaries, or any member of the Government would not travel the same road, without a guard, for England's Crown. Ten days had elapsed before he returned, five days of which time he had to remain at one place weather-bound, where he incurred considerable expense. Travelling in this country is much more expensive than it is in Ireland. One would suppose some part of these expenses would have been paid out of the public money, yet a word has not been said about them, nor has Mr. Therry given them to understand that he required any compensation from them.

Your Lordship will readily perceive what a state Sydney and its neighbourhood were in during his absence. Sydney alone is supposed to contain six thousand Catholics. I do not include any Government barrack men. When he is not called away, he generally celebrates two Masses on Sundays, one for the military and prisoners, and another for the free people. I question if there are seven thousand Protestants of every denomination in Sydney. These have an Archdeacon (a Mr. Broughton, who came out about nine months ago), three Protestant chaplains, a Presbyterian parson (a D.D., by-the-bye), three Wesleyan missionaries, and one Independent minister to strengthen the rear. How impossible, then, is it, my Lord, for the Catholics to hold their ground against such a host, unless through the assistance of Divine Providence alone! I do think, however, that we gain on them in the adults, and, if Catholic schools were established throughout the colony, the Government could not well refuse allowing the teachers threepence per week for each child going to their schools. They give this in one or two cases. The establishment has thirty-three well-provided schools throughout the colony, an Archdeacon, thirteen chaplains, and seven catechists, by a census taken last year (a very erroneous one as to our numbers). The sum expended by the Established Church on every member of her communion in the colony, taking them at 23,000 souls, averaged £7 a head, and reckoning the Catholics at 12,000, their cost for religious instruction amounts to 1s. 5d. Now, that there is no salary given to a chaplain, it will not average more than 1s. 2d. for each Catholic. If the Sydney Catholic church were finished, Mr. Therry could devote more of his time, and the people that are able would contribute more willingly, to the support of the Catholic schools, but I fear the Government do not intend to afford us any assistance towards the former desirable and useful object. The Catholics are the poorest portion of our Australian community. There are not perhaps fifty emigrants amongst our number, and those have been much disappointed with the state of the country, which is now reduced to a shade bordering on beggary. A bullock or a cow, which would bring £10 or £12 four years ago, can be purchased now for £1. Sheep, which would readily fetch £5 a head a short time ago, have been sold this year at 5s. a head. Mr. Therry did not calculate on this great falling off when he commenced the Catholic church. The times were good then. Money was plenty, but labour was very high. The building, though now in an unfinished state, is a noble and elegant pile, and would do credit to your city. I hope the day is not far distant when it will be fit for the performance of the service, for which it was intended, and for which it is admirably adapted. The Government would find it of infinite advantage if they sent out six or eight Catholic clergymen, and allowed each a salary (say £200 a year). They could then diminish their police establishment, which is perhaps the largest in the world for the population they have to guard. Crime would decrease, and law proceedings and their consequent expenses would diminish. I regret to have to say that some of our unfortunate and wretched countrymen are foremost in perpetrating the shocking crimes that mark this colony. I assure you, my Lord, I did not think the Irish character capable of performing the villainous

deeds that are daily blazoned forth. If anything could make me disown my country (and the Lord forbid that anything should), the bloodthirsty and treacherous acts of the ruffians are enough to make the genuine Irishman hide his face in shame. But they labour under many disadvantages. One of these is their not having clergymen, from whom they would hear the Word of God; and, secondly, they have no books of religious instruction. The other denominations are well provided with books, not forgetting 'James' Bible' and 'Neddy's and Bishop's Common Prayer Book.'

In offering these remarks to your Lordship, I am aware that you have no control over this place. Your Lordship will very naturally say that the Right Rev. Dr. Brampton or Dr. Slater ought to be made acquainted with the wants and wishes of the Catholics here. The gentleman who takes this letter, a Naval Surgeon and a Catholic, waited on the former the last time he was in London, and informed him of the state of religion here. Indeed, the Rev. Mr. Therry wrote to his Lordship. Dr. McTernan tells us that his Lordship said he could not assist us. Dr. Slater has not written to Mr. Therry these three years back. Under these circumstances, then, we beg to state our grievances to your Lordship, and in doing so, we are full of confidence in the holy zeal and charity that have ever distinguished the Prelates of Catholic Ireland. Now that the manacles are loosed from the feet of our countrymen, and the most able of the Catholic body having an opportunity of pouring out his wisdom and his eloquence in the British Senate, we confidently hope your Lordship will make an exertion to have six or eight good clergymen sent to this colony and Van Diemen's Land. The Catholics in the latter place are situated in the same manner as we are here. There is an institution in this town denominated the 'Carter's Barrack;' there is also a school attached to it where prisoner boys are educated; the moment the young convicts are landed from the transport ships they are marched to the place. What will your Lordship think, when I inform you that the boys who refuse to march to a Protestant church, or refuse the books which are used in this place, are sent to the common barrack without trade or education, to be assigned to settlers? The favoured class get trades and are kept as clean and neat as London dandies, while the other creatures are ragged and filthy. I must say that there are not many to be found to suffer these privations for the sake of religion, but the system is wretched. The Governor's nephew-in-law, a Mr. Condamine, is manager of this charitable affair. He is a Lieutenant in the 57th, but has never performed a day's duty in the corps. He has been Private Secretary, Clerk of the Council, and Aide-de-Camp at the same time, and has pocketed more of the public money than the brave Goulburn, who lost his leg in the service of his King, and who has not a foot of land, or a beast in the colony. Then we have an Orphan School where poor children are taken in. This is managed like the seventh part of the country by the corporation. The children are all brought up Protestants, and when they arrive at a certain age, they are apprenticed to householders, with a proviso that they must be brought up as the 'pious' Dr. Magee or Trench would bring them up; but the curse of God follows them. When they get out, they surpass everything in Botany Bay, and very soon assist to add to the number in the dens from which they were sprung.

Since Mr. Commissioner Therry joined us, we have got up a memorial to the Governor-in-Council, praying for the aid of Government towards the completion of the Sydney church. There are 1200 names to it; among these are several magistrates, merchants, &c.; we will send a copy to the Home Government. I have mentioned much of what I state to your Lordship to Mr. O'Connell; should he be pleased at any time to mention the colonies, I trust—indeed, I am sure—he will not forget these colonies and the Rev. Mr. Therry's treatment. I don't expect to gain a shilling, or the value of one, by any change that may take place, but I think I would have a great deal to account for at the Day of Judgment did I not write what I have known, seen, and heard. Should the authorities here or their friends in England know that I did so, my doom would be *transportation from Botany Bay*. I have to apologise for this voluminous letter. Praying that your Lordship may long continue to adorn the Church,

I have the honour to remain, my dear Lord,

Your Lordship's obedient and humble servant,

JOHN O'SULLIVAN."

The Act of Emancipation, which received the Royal sanction in 1829, was not without some influence for good on the distant colony of Australia. A few Catholics were appointed to official positions under the Crown, and few though they were, and far between, the fact that such appointments were made prepared the way for asserting the right of the Catholic body to religious equality, without which all efforts to improve the condition of things in Australia would have been in vain. Towards the close of the year 1829, Mr. Roger Therry, an Irish Catholic, arrived in New South Wales, with the appointment, from the Home Government, of Commissioner of the Court of Requests. He had taken an active part in the struggles for Catholic Emancipation; and had acted for a time as Secretary of the "National Society for the Education of the Poor in Ireland," which was organized in Dublin to counteract the rampant proselytism of the anti-Catholic faction in 1822. Through Mr. Blount, who had been Secretary to the Catholic Association in England, and was now Member of Parliament for Steyning, he brought considerable pressure to bear on the Ministry of the day to secure proper attention to the wants of the Catholics of New South Wales. The line of reasoning adopted by the friends of the Catholic cause may be gleaned from a letter of Mr. Blount in London to Mr. Therry in Sydney in December, 1833: "Nothing," he says, "can be more palpably absurd, or more abhorrent to every feeling of Christian charity, than to transport many thousand abandoned wretches to a distant land, that they may be reformed and become good members of society, and debar them from the means of learning the morality or practising the precepts of religion. Such conduct would have been too bad in any times; but it is intolerable that an administration boasting peculiar liberality, and teaching the people their physical strength, and confiding in the schoolmasters to enforce obedience to the laws, should condemn so many poor creatures to the sad necessity of remaining in ignorance of their social duties. Such, however, is the state of the Catholic convicts in Australia. It is well worthy of your philanthropic exertions to remove an error in legislation from our liberal Government, such a danger from the colony, and such a curse from those wretched beings; and you ought to be zealously seconded by every friend of humanity at home and abroad, be his creed in religion or politics what it may. But how is this desirable object to be obtained? By giving to Catholics, who, though they may have deviated from the precepts of their religion, yet are convinced of the truth of its doctrines, adequate protection, places of religious worship, and spiritual instructors. Whence must funds be provided for such objects? Not from charity, but the policy of the Government; from their intimate conviction that not only justice and humanity, but the well being of the colony essentially depend on the maintenance of public morality."

The ability and integrity of Mr. Therry won for him rapid promotion. In 1845 we met with him as Resident Judge in Victoria, then known as Port Phillip, and subsequently for many years he was one of the Judges of the Supreme Court of New South Wales. He published, in London, in 1865, "Reminiscences of New South Wales and Victoria," to which we have referred more than once in the present history. Describing the condition of the Catholic body, as he found it in Australia, in 1829, he tells us that every office of importance was filled by members of other religious denominations. He adds: "With very few exceptions, the Roman Catholic community in 1829 was essentially an Irish one. At the time of my arrival, there were not, scattered through the whole colony, half-a-dozen families of that religious denomination belonging to the class of gentry. Many of them were the exiles of 1798. Their attachment to their native land, after the lapse of thirty years, was as ardent as on the last day they left it." In connection with this lowly condition of the Catholic body, the anecdote is told that Mr. and Mrs. Therry's first visit to the humble Court House, in which Mass was said, excited quite a sensation, Mrs. Therry's being the first bonnet that had appeared in the Catholic congregation.

An appointment, in many respects of still greater importance, was that of John Hubert Plunkett, who came to the colony as Solicitor-General in 1832, and held many high official positions in subsequent years. He was lineally descended from the noble house of Fingal, and was born in the County of Rosecommon in 1802. He took an active part in the struggles for Catholic Emancipation, and in the Parliamentary elections which followed that event. After one of those great struggles, he was complimented by O'Connell in the public press for having restored, by his ability and indefatigable exertions, "the long-lost independence of Rosecommon." In October, 1831, he was appointed, by Earl Grey's administration, to the office of Solicitor-General of New South Wales, and, in connection with this appointment, was presented to His Majesty William IV., by the Earl of Fingal. At his request, Father McEnroe was appointed chaplain, and sailed with him in the same vessel for the colony in 1832.

For thirty-six years Father McEnroe was a leading figure in Church matters in New South Wales. Our limits allow only a few pages to sketch the principal incidents of his missionary career bearing on the general history of the Australian Church. He was born at Ardsalla, near Cashel, in Ireland, on St. Stephen's Day, in the year 1795. His parents were William McEnroe and Mary D'Arey, who, despite the stress and strain of the penal laws, by their thrift, sterling honesty, and intelligence, won for themselves a respectable position in the social scale. The young Levite pursued his sacred studies in Maynooth and was promoted to the priesthood in 1820. He was remarkably skilled in the Irish language, and,

for the convenience of students, published, in 1822, a new edition of "Donlevy's Catechism" in Irish and English, adding in the end a beautiful Irish poem on the "Life and Death of our Saviour," written in the fourteenth century, and a compendium of Irish grammar.

Father McEncroe, for a short time, held a professorship at the Diocesan Academy of Navan, but very soon, at the invitation of the Right Rev. Dr. England, resolved to devote himself to the American mission, in the Diocese of Charleston, South Carolina. For seven years he laboured there with great zeal, and merited the esteem and approval of his Bishop, the great ornament of the American Hierarchy in those days. Returning to Ireland, in ill health, in 1829, he learned there the desolate condition of the Catholic exiles in Australia. He used to relate, in after times, how, whilst staying in Clonmel, he saw a number of prisoners huddled together setting out from prison to quit their country for their country's good. He hastened to a bookseller's shop, purchased a few dozen of small prayer books, and threw them into the van for the use of the prisoners. He afterwards had the pleasure of seeing one of these very prayer books in the home of a comfortable settler on the banks of the Hawkesbury.

The Hon. John H. Plunkett, proceeding as Solicitor-General to the colony, obtained from Government the appointment of an additional Catholic chaplain for New South Wales, and, at the request of the Archbishop of Dublin, Father McEncroe accepted that position. He arrived in Sydney in 1832, and from the day of his landing on the shores of Australia till his death in 1868, he may be truly said to have had a leading part in the development of religion, and to have been identified with every beneficent agitation carried on in the colony, whether for the amelioration of the prisoners' lot, or for the happiness of the colonists.

The *Sydney Morning Herald*, of the 24th of August, referring to his lamented death, which took place on the preceding day thus wrote of him: "His hearty devotion to his own Church, and his fearless vindication of what he deemed the inalienable rights of his co-religionists, never embittered his social relations with those who were conscientiously opposed to the Roman Catholic faith; his unswerving independence, sterling friendliness, and manly candour being thoroughly appreciated by all. Where he could agree with any of his fellow citizens, Catholic or Protestant, for any common end, he was glad to co-operate with them. Where he knew himself to be conscientiously and hopelessly opposed to their convictions, it was his wont to remain silent rather than be foolishly disagreeable and needlessly aggressive."

One of the first duties that devolved on Father McEncroe when entering upon the office of chaplain in Sydney, was to visit the poor Catholic convicts,

to instruct them, and in particular to prepare for death those who were sentenced to the extreme penalty of the law. He was indefatigable in all this work of the ministry, and his toil was blessed with abundant fruit. It was remarked that several of the Protestant convicts, under sentence of death, asked for the ministrations of the zealous Catholic chaplain, and were by him received into the Church. This stirred up the ire of some men in power, who though caring but little for the convicts themselves were full of hatred for the Catholic name, and deemed it an unpardonable offence against Protestantism for these poor sufferers to seek peace and the consolations of religion in the bosom of the Catholic Church. Father McEncroe replied to the offensive remarks published in the various journals by those enemies of the Church, in the following letter, interesting in its facts, unanswerable in its arguments, addressed to the *Sydney Gazette* on the 7th September, 1833:—

"SIR,—Permit me to offer a few remarks on what you call in this morning's *Gazette*—"At the foot of the gallows conversions to the Roman Catholic faith."

During the last twelve months I have attended twenty-two men to execution in Sydney; nine or ten of these did not profess the Roman Catholic faith till after sentence. They called themselves Protestants, it is true; they seemed to have paid during life little or no attention to any form of religion. I am now attending Jones and Smith; I never spoke to any of these persons till sent for at their own request; I then felt myself called upon to perform one of the most painful duties of my ministry. You seem to think that a man in this situation could not give 'a reason for the faith that is in him.' I have a better opportunity of forming an opinion of the motives and sincerity of such a change—a change, I hesitate not to say, founded on conviction, for, if not founded on conviction, I could not administer to them any of the rites of the Catholic Church. Death is a persuasive teacher; the grave unfolds many truths hid by the clouds of human passion or obscured by a vicious education. When the sinner sees that he must soon pass through the gates of eternity and stand before the Judge of the living and the dead, he seriously considers the great truths of religion and seeks for the guide that is most likely to conduct in safety.

I have met with no culprit who did not know the 'Apostles' Creed.' There he professed his belief in the Holy Catholic Church. The title 'Catholic' laid down by the Apostles as a distinctive mark of the Church of Christ fixes his attention on the Catholic Church in communion with the Bishop of Rome. He lays aside all subtle evasions and throws himself with confidence on that Church, hoping to find therein all truth and the means of being reconciled to his God through the merits of his Saviour.

Several of these prisoners heard or read something of the grounds of the Catholic faith. Those committed for capital crimes reflect on what faith they would think the safest to die in in case of their conviction. This has been the case with several to my own knowledge. You suppose that a 'low, ignorant man' under sentence of death in a few days is incapable of deciding on what faith it is best to profess at the hour of death. Should he follow the Protestant rule of taking the Bible and his private judgment as his guide, he would certainly be perplexed and, perhaps, never be able to give 'a reason for the faith that is in him.' He adopts the Catholic rule, which teaches him that Christ founded his Church upon a Rock against which the gates of Hell cannot prevail, that he promised to be with that Church to the end of time, teaching all truth, and that His Holy Spirit would abide with her for ever; that the Church is the pillar and the ground of truth, and that he who hears not the Church is to be considered as a heathen.

This is the way in which even fools cannot err, and this is the way by which the unfortunate criminal wishes to pass to another life.

A Catholic priest does not perplex such a man with 'agonising doubts;' neither does this induce him to make 'a profession of what he knows but little of.' Having calmly explained to him the great truths of Christianity, his best efforts are directed to excite the criminal to sincere repentance and an humble, firm hope in the mercy of God, through the merits of Jesus Christ. He points out to him the mercy extended to the penitent thief on the cross; he brings to his mind that 'God wills not the death of a sinner, but his conversion, and that he wishes all to be saved and to come to the knowledge of the truth;' he lays before him the other numerous and consoling texts of Scripture, and spends much of his time in fervent prayer with him.

You ask—'What, then, becomes of these conversions?' You seem to have pronounced in your own mind, but dared not to express your opinion of them. For my part, I tremble at the thought of sitting in judgment between the Creator and his creature—the Redeemer and the redeemed. I leave them to God and trust in His goodness, who has given the criminal a little time to live and pray and repent. You seem to forget that the change in the sinner's heart is the work of the Most High; that it is He alone who can enlighten the understanding to believe what He has revealed, and can enable the will to fulfil what He has commanded. We are not to put forward our feeble judgments to fathom the secrets of Providence or to scrutinise where the power of God is to operate. I know from experience that many close their life at the gallows with sentiments of faith, repentance, and piety, never felt or expressed by the learned and wise in their conceit.

I am glad of having an opportunity of placing in the true light an observation frequently made to the disparagement of the Catholic Church in this colony—viz., that nearly all those who have been executed have been Roman Catholics. It is true, the greater part die professing that faith, and that one-half of them lived Protestants. You never hear of a Catholic becoming a Protestant at the hour of death. Some salutary reflections may be drawn from this fact.

Hoping that you will excuse the length of this, my first communication,

I remain, Sir, yours respectfully,

J. McENCROE.

Chapel House, Sydney, September 7th, 1833."

The arrival of Rev. Dr. Ullathorne, in 1833, and of the Right Rev. Dr. Polding, in 1835, with a missionary staff, lightened, in some measure, the burden of the duties that devolved on the earlier chaplains. Much, however, still remained to be done. Dr. Ullathorne, soon after his arrival in Australia, thus wrote from Sydney to his monastic brethren in England:—

"Sydney, 25th March, 1833.

I arrived at Sydney, at Shrovetide, having called at Capetown, where I spent two days with Rev. Mr. R.—. He has a congregation mixed up from all nations. The Dutch clergyman had left the Cape three months previous to my arrival. We have at present three boys' and one girls' school in this colony (New Holland). There is not one chapel yet completed; one was commenced at Parramatta, but was soon left off. There is one far advanced at Campbelltown, in which place the Catholics are numerous. We divide our labours as much as possible—one going to one town, another to another, and another in Sydney, where we duplicate. We have often to say Mass at the public institutions, gaol, hulks, &c. It would require one priest's time exclusively to attend properly to those places. To give you a specimen, last Sunday I said two Masses and preached three times. It is a lamentable fact that crime stares you in the face wherever you turn yourself. Yet there are a few chosen souls, and I have been consoled with the return of many poor wandering sheep. The conversions daily taking place among the soldiers have comforted me not a little. There are two or three young soldiers who, by their conduct, are doing

wonders; they are constantly bringing their companions to their duties. We have a small confraternity who spend about two hours every Sunday in catechising the children. Rev. Mr. Therry is getting up another at Campbelltown. Mr. Therry is a man of great merit. There are at least 20,000 Catholics in the colony, and, as yet, very little has been done for them. Mr. Therry has done all that the zeal of one man could achieve; but, as I tell him, he is so taken up with the dying that he has no time to attend to the living. Our great want is clergymen. What a blessing to the country would be some good ecclesiastics who would join great activity and zeal to as great piety and self-denial. We must have clergy. May Heaven send good labourers into this vineyard. Pious books are likewise much wanted. How it is to be desired that each Catholic convict should be furnished by Government with a prayer book and 'think well on't.' We have no books for the schools or for the people. Pray for us and assist us all you can. He who wishes to live a martyr of charity for our loving Saviour is the man who will love to come hither."

In another letter, written after Dr. Polding's arrival, Dr. Ullathorne refers to the prodigious labours of that Apostolic Bishop, but adds that, through incessant toil, he (the Bishop) was already "reduced to the condition of a skeleton." Dr. Polding himself, in his letters, made no secret of the constant toil and hardships he had to endure, and the many difficulties he had to overcome in order to faithfully discharge his missionary duties, but he adds, in one of these confidential letters: "Oh, that you could experience the sweetness and the consolations, with which God is pleased to recompense those labours!"

In 1839, at the Bishop's request, Father McEnroe, accompanied by Father Richard Walsh and Mr. Harding, a catechist, proceeded to Norfolk Island. It was the first time that a priest was permanently stationed in that remote settlement, the most beautiful island of the Pacific Ocean, which had been transformed into a dismal dungeon of the worst outcasts of the convict class. Father McEnroe remained there for two years, and, among his other labours to promote the spiritual welfare of the convicts, it is recorded that he erected a neat chapel, under the invocation of St. Vincent de Paul, who, in his own days, had been the apostle of the galley slaves of France. During his leisure hours, Father McEnroe composed an interesting little work, entitled "The Wanderings of the Human Mind in Searching the Scriptures," which was printed in Sydney in 1841. It was probably the only work ever written in the penal settlement of Norfolk Island. It gives a concise history of the origin and growth and condemnation of the principal heresies that had arisen in the Church in the course of the centuries, which the author traces to the unauthorised and perverse interpretation of the Sacred Scriptures. The Sydney edition is in very small print, in octavo of xii. and 98 pages, and is dedicated to the students of the Royal College of St. Patrick, Maynooth. It thus begins: "What a current of ideas rushes through my mind when I think of writing from the ends of the earth to you, *my reverend brethren*, who are now diligently engaged in acquiring useful and sacred knowledge, and in practising the holy exercises of religion, within the walls of your venerable

college, to which I bade *adieu* with mingled feelings of joy and sorrow many years ago. I have since traversed several of the United States of America, and wandered through the maiden and picturesque regions of Australasia in search of the scattered sheep of the Catholic fold. I have conversed with persons of almost every creed and clime, and mixed with men of the most diversified ideas and pursuits; with men of learning, experience, and virtue; and men of the most abandoned and desperate character; till, at last, I find myself stationed in Norfolk Island, one of the most beautiful islands of the great Pacific Ocean—now converted into the great prison house of the British Empire. The ways of Providence are ‘truly wonderful, and all its judgments just.’ Here are assembled, on one of the fairest portions of God’s creation, some of the most reckless and hardened of the human race. To the Almighty it seems fit to collect a multitude of his prodigal children on this secluded spot of the earth, for the purpose of chastising them for their sins, and of reclaiming them from their evil ways by that salutary chastisement. Till within a few years the voice of religion was never heard, the accents of prayer were rarely uttered, and the sigh of repentance seldom issued from the heart, in this terrific receptacle of crime. But, blessed be God! things are much changed for the better; a new era has commenced; a mild, considerate, and reformatory form of prison discipline has been introduced, with good results.” The author subsequently adds: “With a view to unfold and develope the promises of Christ, to guide His Church into all truth till the end of time, and to secure the faithful from the delusions of deceitful men and false teachers, I penned the following pages, which were originally addressed to one, who was educated in the ‘all efficiency’ of the false maxim of searching the Scriptures ‘by private judgment,’ but who, after mature reflection and examination, embraced the true and secure principle, ‘Hear the Church.’ This individual is now a learned and practical Catholic, and the industrious editor of the *Australian Chronicle*.” The allusion is here made to Mr. William Augustine Duncan, Collector of Customs of New South Wales, a learned Scotchman, who attained a distinguished position in the literature and politics of this colony, and who, subsequent to his conversion, during an unblemished career of half a century, merited the esteem of every class of his fellow citizens, and was deservedly raised to the rank of C.M.G., as a mark of approbation of his distinguished services, by the Queen.

The dedicatory letter concluded with the words: “I beg most earnestly to recommend myself, and about nine hundred unfortunate prisoners under my spiritual care, to your pious prayers and remembrance, when you stand before the Divine victim of man’s redemption present on the holy altars; and that you join in humble supplication to the Blessed Virgin Mother of God, and to Saint Vincent



RIGHT REV. WILLIAM LANIGAN, D.D.,
BISHOP OF GOULBURN.



RIGHT REV. JAMES MURRAY, D.D.,
BISHOP OF MAITLAND.



RIGHT REV. JOSEPH HIGGINS, C.D.,
AUXILIARY BISHOP TO CARDINAL MORAN.

BISHOPS OF NEW SOUTH WALES.

of Paul, the patrons of Norfolk Island; and to the spirits of the just made perfect in the Blood of the Lamb, through whose all atoning Blood alone we hope for mercy and pardon of sin, that the Giver of all good gifts may grant us the grace of true faith, firm hope, sincere repentance, and ardent charity, a good life, a happy death, and a glorious immortality—which God has promised to all that fear and love him." It is dated from "Norfolk Island, July 19th, 1840, feast of St. Vincent of Paul." Subsequent editions of the work were published by Mr. Duffy in Dublin, the later dedications being addressed to the "students of St. Patrick's College, Maynooth, and of the Missionary College of All Hallows," this latter great Irish Seminary for the foreign missions having been founded in the meantime on the 1st of November, 1842.

On Wednesday, 27th November, 1844, a public meeting, pursuant to notice, was held at the Royal Hotel, Sydney, to express sympathy with O'Connell and his brother repealers. Dr. Tierney took the chair. Archbishop Polding and Rev. Mr. McEnroe were present at the meeting, and spoke eloquently in advocacy of the claims of the Irish representatives. An address was unanimously adopted, conveying to the illustrious sufferers the heartfelt sympathy of Australian Catholics. Father McEnroe, in his speech, gave some interesting details of his early missionary life. "There was one great feature," he said, "in O'Connell's political life, which was distinguished by the purest philanthropy; it was the great moral movement, the correction of abuses by moral and rational means, that had earned for him a crown far greater than ever was earned on the field of battle. His career had been distinguished by the great movement of mind, in preference to the movement of force and violence. His object was glorious, and his means were moral. It was on this account that he received the assistance of the venerated clergy of the Catholic Church. Though they met that evening to express their sympathy, they might heartily rejoice. For he was well satisfied that the first bolt that closed on O'Connell, loosened the chains of the Irish people. They had also met to condole with his fellow sufferers. He was acquainted with two of them, honest Tom Steele and Richard Barrett. He could throw a little light upon the great moral principle by which Mr. Steele was actuated. He (Rev. Mr. Enroe), when he was a resident in the County Clare, had absolutely entered into what may be called a conspiracy with Tom Steele. Their meetings were secret, and at night time, 'their object was arms,' and their aim the people of Clare. Now, if the Attorney-General had managed to get a hold of that fact, he (Rev. Mr. McEnroe) would be very soon in the dock. When the entire county of Clare was in a state of ferment, he was acting as chaplain to the county gaol, and knew more of the localities and state of the country than any man in it. He was anxious to see

a stop put to the ferment. Mr. Steele felt equally anxious, and was willing to lend his aid in any way that might be deemed practicable. How did they effect this great object? By going to the fastnesses of the mountains, and there meeting the deluded people, and inducing them to give up their arms. Frequently had he met Mr. Steele of a night, returning from some mountain pass loaded with arms, which he had prevailed upon people to give up. It was especially through this means that the peace was restored. Tom Steele and their humble servant were so far conspirators."

It may truly be said that after the departure of the Right Rev. Dr. Murphy, Bishop of Adelaide, from the Sydney sphere of his religious labours, Father McEncroe was the heart and soul of the various public meetings which were held, and the other public demonstrations which were made to assert the rights and uphold the interests of the Catholic citizens. One instance will suffice. When the Orange Lodges resolved to organize their strength, and make an imposing display with their Orange flags and other insignia, in grand procession on the 12th of July, in the usual spirit of deadly hostility to the Catholic Church, Father McEncroe intimated to some sterling and sturdy Irishmen, that it would be a wise precaution to invite the more active and energetic of their fellow countrymen to hold a hurling match in Hyde Park on that day. Some hundreds of strapping fellows streamed into town at the appointed time bearing with them long ash poles or wattle branches, and no one seemed to regard it as a secret that these formidable sticks were just as well suited for breaking people's heads as for the hurling play. There was no Orange Society procession on that day, and no further attempt was made for some time to give offence to the Catholics of Sydney.

Towards the close of 1858, Father McEncroe was deputed to proceed to Ireland by the Fellows of St. John's College, to secure a learned and distinguished president for that educational institution, and he was commissioned at the same time by His Grace the Archbishop to procure some zealous missionaries to carry on the work of the sacred ministry in Australia. Before the close of 1859, he faithfully executed the commissions entrusted to him. For St. John's College, he selected the Rev. John Forrest, D.D., who had read a distinguished course in Maynooth College, and had subsequently, with no less distinction, completed his theological studies in the Irish College, in Rome. In furtherance of the other commission, he visited several Bishops to make known the wants of the Australian Church, and to solicit their aid. In a letter, forwarded to Archbishop Polding from Limerick, on the 9th of June, 1859, he incidentally remarks: "The Rev. William Lanigan, a priest most warmly recommended by the Archbishop of Cashel, is disposed to go to Sydney. Dr. Leahy says he is one

of the very best priests in his Diocese. The Bishop of Limerick recommended on yesterday to his priests the wants of the Australian mission, and his wishes to relieve them. I am on my way to Westport regarding the six Sisters of Mercy for New South Wales." From All Hallows Missionary College he addressed a circular to the Irish Bishops, which presents interesting details concerning the Australian Church in those days:—

"THE AUSTRALIAN MISSION.

ITS PROSPECTS AND REQUIREMENTS,

SUBMITTED TO THE FAVOURABLE CONSIDERATION OF

THE ARCHBISHOPS AND BISHOPS OF IRELAND.

MY LORDS AND MOST REVEREND FATHERS,—

As the vast majority of the Catholics in Australia are of Irish birth or descent, the Catholic Church of those important and flourishing colonies may be fairly regarded as a branch of the ancient and ever faithful Church of Ireland. And, as parents always feel solicitous about the happiness and success of their offspring, no matter how distant, so you, Most. Rev. Fathers, whom the Holy Ghost has placed to rule the Church of God in Ireland, must take an interest in the spiritual welfare of the large numbers of your flock now located over the extensive regions of Australia, and must feel also an apostolic solicitude in providing good pastors to guide this flock, and to break to them the Bread of Life.

The Prince of Pastors has indeed watched over this remote portion of the vineyard, and produced much fruit therein, since the arrival of the first Bishop in New South Wales some four-and-twenty years ago. When His Grace the Most Rev. Dr. Polding took charge of the Australian mission, he found only two or three priests to attend to the spiritual wants of about 16,000 Catholics in all Australia. Now, praise be to God, there are seven or eight Episcopal Sees, about 130 priests, and at least 250,000 Catholics in the Australian colonies. But this number of priests is quite inadequate to the spiritual wants of so large a population, dispersed, as it is, over a territory fully as large as the half of Europe. Hence, the urgent necessity for a large accession to the number of priests, and of an adequate supply of Catholic teachers for the education of the rising generation. And one of the principal objects of my visit to Ireland, after an absence of twenty-seven years, was to make an effort to meet the religious and educational wants of the numerous Catholics of New South Wales, the first and the oldest of the Australian colonies.

In passing through England, I consulted on this subject with my old and esteemed friend the Bishop of Birmingham, who was himself one of the first and most efficient missionaries in Australia, and he (Dr. Ullathorne) remarked, 'that it was of the utmost importance to keep in view, that the missions in Australia must for a very long time depend mainly on Ireland for being supplied.' His Lordship also urged on me 'to remove, during my visit to Ireland, any unfavourable impressions that might exist in this country regarding the Australian missions.' And I am happy to be able to state, that such of the Bishops as I had an opportunity of speaking to, regarding the religious requirements of Australia, most kindly offered their co-operation in this regard.

His Grace the Archbishop of Dublin, whom I often met and consulted when in Rome, expressed his readiness to assist us as far as he could. The worthy successor of St. Patrick in the Primatial See of Armagh, His Grace Dr. Dixon, granted most cheerfully his permission to establish in the very Catholic town of Dundalk, with the full concurrence of the esteemed parish priest, the Very Rev. Dean Kieran, a house of the Marist Fathers for preparing religious of their society, and to train efficient masters for the Model School in Sydney, and for other schools in New South Wales. The Archbishop of Cashel addressed his clergy, assembled in conference, on the subject of my mission, and gave his permission to any of his

priests who may feel called to go on the Australian mission. The good Bishops of Meath, Waterford, Kildare and Leighlin, expressed themselves very favourably in behalf of these missions.

Thus, I hope to meet the views and wishes of the Archbishop of Sydney, as expressed in His Grace's pastoral, read last August in all the churches of that city, to the effect, that His Grace was most anxious to receive any well recommended priests, either secular or regular, into his diocese, as well as communities of religious orders devoted to the instruction of youth and the advancement of education.

As it will not be in my power to wait personally on each of you, Most Rev. Fathers, and to solicit your advice and co-operation in the object of my mission, I have been advised by one of your venerated body to address you by letter, and to beg of you to permit and encourage any of your subjects who may feel called upon to join the Marist Society at Dundalk, or to enter the Missionary Colleges of All Hallows and Carlow, where provision is made for educating clergymen for Australia. The priests, who have been already sent to Australia from these excellent colleges, have done incalculable service to religion in that country.

The same mysterious voice, the *Vox Hibernorum*, that spoke to St. Patrick of old, and said to him, on the part of our pagan ancestors, 'Come over, generous youth, and help us,' is again repeated by thousands of the children of St. Patrick in Australia, saying: 'Come over here, and carry on the glorious work, commenced by St. Patrick upwards of 1400 years ago in Ireland. Come, you pious youths of Catholic Old Erin, propagate the same faith amongst us at the ends of the earth, and labour for our salvation.'

For, if a timely supply of good priests and teachers be not provided for Australia, we shall have to weep over the falling off of hundreds, if not thousands, from the faith in Australia, as we have had to witness in the United States of America, and all from the same melancholy cause, the want of good priests and competent schoolmasters.

But I hope for better things. For, when I contrast the present flourishing state of religion in New South Wales with what it was on my arrival in Sydney, in June, 1832, I can clearly discern the working of God's merciful Providence over the infant and promising Church of Australia.

Now, as to the means of supporting the clergy and competent schoolmasters, I may remark that a fair provision is made for the former under Sir Richard Bourke's memorable Church Act, and that the sum of £7000 is voted for this year by the Colonial Parliament for the Catholic Schools of New South Wales. Besides, the Catholics in Australia are both well able and very willing to contribute to every object having in view the advancement of religion and of Catholic education. Witness the munificent sum of £22,000, raised in five months last year, by the Catholics of New South Wales, for the erection of St. John's College, in connection with the University of Sydney.

Recommending the Australian mission to your Lordships' pastoral consideration, and imploring your blessing on this distant portion of the Catholic Church,

I remain, my Lords and most Rev. Fathers,

Your very obedient and dutiful servant in Christ our Lord,

J. McENCROE,

Archdeacon of Sydney

All Hallows College, Dublin,

Feast of the Help of Christians, 24th May, 1859."

In 1860, the charge of St. Patrick's district in Sydney devolved on Father McEncroe. Some difficulties had arisen regarding the land adjoining the church, but the zealous priest resolved to secure it at any price, as an invaluable centre for the institutions which he foresaw would one day be required for the ever

increasing parochial work. This led to the following circular, which was addressed to "the Catholics of St. Patrick's":—

"MY DEAR AND FAITHFUL FRIENDS,—

The real friends of religion and Catholic education have heard, with great satisfaction, that the piece of land adjoining St. Patrick's Church has been purchased, and secured for the use of the congregation. The late Mr. W. Davis, who generously gave the site for the church upwards of twenty years ago, then valued at £2000, intended that the house and allotment where he lived and died should be given to the Sisters of Charity, when the youngest of his nephew's children should come of age.

Mr. Thomas Ryan, Mr. John Dalley, and myself were present, when he distinctly stated two or three times, 'Let this place be given to the Sisters.' Circumstances have arisen, however, which Mr. Davis or his executors never anticipated, and the congregation will now have to pay £1500 for what Mr. Davis intended as a 'free-will offering' for the Sisters of Charity. But it is better to secure this land at any price than to have the entrance of St. Patrick's Hall shut out, which answers so many valuable purposes, as that of providing a schoolroom for two hundred children, and being a convenient place of meeting for the 'Tetotal' Society, for the members of the Holy Guild, and the members of the Young Men's Society. Besides, if the land fell into other hands, they might build so close up to the church as to exclude both light and air from one side of the sacred edifice; or such houses might be built as would prove a nuisance to the congregation.

Several of the parishioners have already subscribed liberally towards paying off the purchase money by instalments within the next twelve months, and, notwithstanding the dulness of the times, nobody will suffer by thus contributing. And I am sure that every Catholic in Sydney would cheerfully give his mite towards securing for the church the very site on which the Holy Sacrifice of the Mass was first offered on the shores of Australia, and where the Blessed Sacrament was preserved for twelve months after the Rev. Father Flynn was so unfairly sent out of the colony, and where the Catholics used to meet for prayer when there was no priest in the country. We may then view this place as the very cradle of Catholicity in this distant land. Hence, I have every hope that sufficient funds will be raised within twelve months to pay off the purchase money, and then to commence building a convenient house for a community of religious ladies, who shall devote themselves to the great work of education of youth, as well as to visiting and consoling the old and the infirm at their homes. Hence, I trust that we shall not be obliged to raise money on interest to pay for this land, as that would be a constant source of expense to the congregation. Let each one, then, give cheerfully, and put down his name for what he may be able to pay during the year, and we are assured that our merciful Father will repay a hundred fold to everyone that gives an offering in His name.

As I have but little spare time to call on the parishioners individually, I would feel much obliged to those who have not as yet subscribed, by sending their names as soon as convenient to me, with the amount they can afford to pay during the next twelve months. I now leave to each one, the opportunity of freely making his good-will offering on so interesting an occasion.

Wishing every blessing on yourselves and families,

I remain, your very sincere and obedient servant,

J. McENCROE.

St. Patrick's Church, Sydney,

Feast of St. Anne, 1861."

In 1854, during the absence of the Archbishop and the Vicar-General in Rome, the Coadjutor Bishop, Right Rev. Dr. Davis, who alone was invested with the Diocesan authority and jurisdiction within the colony, died. In this emergency,

the clergy met and chose Father McEncroe to be their Diocesan Superior, pending further arrangements by the Archbishop. At a later period, in 1858, when the clergy were convened by the Archbishop at Campbelltown to deliberate on measures that might be adopted to promote the interests of religion, Father McEncroe represented the opinions of the great body of the assembled priests, when he suggested, as the one great remedy for which all hearts yearned, that new Dioceses be formed, and Irish Bishops be appointed to them.

This matter of the erection of the Episcopal Sees in Australia may be said, indeed, to have been one of the main objects to which he directed his energies throughout his whole missionary career. He was the first to suggest to the Most Rev. Dr. Murray, Archbishop of Dublin, as far back as the year 1832, the expediency of appointing a Bishop to the Australian Church. In those days the influence of the Archbishop of Dublin was paramount in Rome. Dr. Cullen, Rector of the Irish College, was his agent in the Eternal City, and it happened that, at this very time, the illustrious Bishop of Charleston, Right Rev. Dr. England, who was well acquainted with Father McEncroe's merits, was residing in the Irish College with the Rector, his most cherished friend. The letter of Father McEncroe gives many details regarding the Church in Sydney in those early days:—

“Sydney, New South Wales,

November 2nd, 1832.

MY DEAR AND REVEREND LORD,—

I beg to return your Grace my most grateful thanks for your kind recommendation of me to Viscount Goderich, in consequence of which I have been appointed one of the Roman Catholic chaplains of this colony, with a salary of £150 per annum. I have been stationed here, the Rev. Mr. Dowling, who is rather in a bad state of health, having taken up his residence at Windsor, about 40 miles up the country I live with the Rev. Mr. Therry in the Chapel House; I hope he will soon get the usual salary, of which he was deprived by Governor Darling, in consequence of his (Mr. Therry's) efforts to prevent proselytism, carried to a great extent here during Governor Darling's government.

There are 16,000 or 18,000 Catholics in this colony, not one half of whom hardly ever see a priest. The present Governor is friendly to us. £500 in addition to £300 have been voted for Catholic chaplains and schools for the next year. Five or six zealous priests are absolutely wanted here. I intend to memorial the Secretary for the Colonies on this and other matters connected with the Catholic affairs of New South Wales. I am sure that any well recommended priest, who would apply as I did, would meet encouragement. We want very much five or six competent schoolmasters; each would get about £50 a year. I have the appointment. What a blessing, if I could procure two or three of Mr. Rice's brothers. Please speak to him. I will pay their passage money on their arrival in Sydney. We would soon have subjects for their Order, and thus be able in time to supply all the Catholic schools with proper teachers. Catholic books are very much wanted. I have been told by a Surgeon, who lately came in a convict ship, that, if proper application were made to Government, Catholic Prayer Books and Testaments may be given by the Navy Board to Catholic convicts, in place of Protestant tracts that are and have been served out to them in such abundance. Knowing your Grace's zeal for the glory of God makes me give you so much trouble. I hope you will, at a convenient time, request of Mr. O'Connell, and such other

Members of Parliament as your Grace may think fit, to call the notice of Government to the inutility of giving Protestant books, and the necessity of supplying the Catholic convicts with proper religious books.

The number of converts is considerable in the colony, considering the little opportunity of instruction. There is a general dislike of the ministers of the establishment, which is to cost the people £20,000 for the next year.

The Holy See should provide this place with a Bishop. It is the [most neglected portion of the Catholic world. The Vicar-Apostolic at the Mauritius can do but little for this place; by proper care it can become an interesting portion of the fold of Christ. The youth are docile and enterprising and tenacious of the faith of their unfortunate fathers.

Mr. and Mrs. Plunkett, who have been very kind to me, beg to present your Grace with their kindest regards. They and Mr. Commissioner Therry's family are a great acquisition to our congregation. The sum of £1500 has been subscribed within the past month for the completion of our beautiful church, built chiefly through the exertions of the Rev. Mr. Therry.

I have an arduous mission in Sydney with a Catholic population of five thousand souls, and am called at an average of once or twice a week to attend sick calls at the distance of from 20 to 40 miles.

I recommend myself and the poor destitute Catholics of this Colony to your prayers, and beg a remembrance at the Holy Altar.

I remain with the most profound respect and veneration,

Your Grace's most obedient and humble servant

J. McENCROE,

Roman Catholic Chaplain.

The Most Revd. Dr. Murray,
Archbishop of Dublin.

P.S.—When you see my good friends, Drs. Laffan and Crotty, please to give them my affectionate regards, and to solicit their prayers for a poor missionary, left almost alone, and surrounded with dangers and difficulties. I have one advantage; anything reasonable I ask of the Governor he immediately grants."

In 1851, when the Bishop of Melbourne was about to proceed to Rome to pay his first visit *ad limina Apostolorum*, Father McEncroe wrote to enlist his influence for the erection of new Dioceses, for which he had himself already petitioned the Holy See:—

"Sydney, 1st March, 1851.

MY DEAR LORD,—

I have written to the Holy Father offering a few suggestions about supplying New South Wales with priests. It is obvious that the 'Infant' Benedictine Monastery *cannot*. Irish students or priests will *not* come. In this state, thousands must perish. I suggest that two new Dioceses be formed—one bounded by yours, and a 'line' from Shoalhaven to the Lachlan River at 33° lat., the other from lat. 30° to the north, including Moreton Bay, &c., both to be placed under 'Irish' Bishops who will soon get subjects from Ireland, the only country that can spare them. The Diocese of Sydney will have five degrees in width and will extend to the west, as far as South Australia—quite large enough. I begged to refer to your Lordship and to Dr. Gregory, if either should go to Rome, as to the necessity of these measures. I may be with my old friend Dr. Burnes in America before your return from Rome. His Lordship has invited me to end my days with him on the American mission—to which I have been always much attached. If we have 'steam' from Sydney to Panama, as expected, I wish at least to take a trip

to see 'Brother Jonathan' once more, whether I remain there or not. Wishing you every blessing in your visit to Europe, and requesting a 'memento,'

I remain in haste,

My dear Lord,

Yours most faithfully,

J. McENCROE.

Right Rev. Dr. Goold."

Twelve years later we find him again urging the erection of new Sees. This time he writes to Most Rev. Dr. Cullen, Archbishop of Dublin, and incidentally he refers to the suggestion which he had made to Rome in 1859, that a Visitor-Apostolic should be sent to Australia. The Bishop of Birmingham was invited by Propaganda at that time to proceed as Visitor-Apostolic to the Australian Church, but he declined the onerous charge. Father McEncroe thus writes to the Archbishop of Dublin, from St. Patrick's, on the 19th of February, 1863: "I feel very grateful for the kind and considerate manner in which your Grace recommended to the Cardinal Prefect of Propaganda my suggestion in 1859, as to the sending of an Apostolic Visitor to Australia. For I have no doubt, if the Holy Father were fully aware of the real and destitute state of the Australian mission, he would appoint additional Bishops for the immense extent of country under the jurisdiction of the Archbishop of Sydney, and these new Bishops would soon procure a sufficient number of good priests to labour with them in cultivating this neglected portion of our Lord's vineyard. Thirty thousand Catholics at least have come to this Archdiocese within the last few years. According to the last census the Catholics are 100,000, whilst, by the former census, they were set down at 56,000, and we have at present fewer efficient priests on the mission than there were five or six years ago. Hence, very many Catholics never see a priest, nor have an opportunity of receiving the Sacraments, and many young persons are growing up with little knowledge of the Christian doctrine, and are constantly getting married to Protestants, and that before Protestant ministers, and they gradually fall away from the faith, and thus hundreds of our practical Catholics are being lost to God and the Church, all for the want of more Bishops and priests. May God in His mercy send us what the people are calling out for in every direction. And, as a step in the right direction to supply our religious wants, I beg once more of your Grace to call the attention of the Cardinal Prefect to consider this subject."

Nothing speaks better for the wise foresight of Father McEncroe than the happy result of the erection of the new Episcopal Sees. Mainly through the untiring representation of this devoted priest, the Sacred Congregation of Propagation, soon after the date of the above letter, resolved on the formation of new Dioceses throughout New South Wales. Bishops were gradually appointed for

Maitland, Bathurst, Goulburn, and Armidale, and where, in 1863, there were about 100,000 Catholics with only a few priests, and few churches and few schools, there are now after thirty years about 300,000 Catholics, with a Cardinal Archbishop and six Bishops, besides 330 priests, 180 teaching brothers, 1,400 nuns, and a grand array of beautiful churches and convents, and colleges and schools.

It was a singular coincidence, and at the same time a befitting tribute to the devoted priest who had done so much to promote the erection of Episcopal Sees in New South Wales, that all the Bishops of the ecclesiastic province were assembled around his bed at his dying moments. A Synod was to be convened in the course of a few months, and the Archbishop had invited the Bishops to meet in private session to make the preparatory arrangements, and to deliberate on the matters to be discussed at the approaching Synod. The Bishops of New South Wales, as well as the Bishops of Brisbane and Hobart, were assembled with the Archbishop at his residence at the Sacred Heart Presbytery, when word was brought that the Archdeacon was in a dying state. All hastened to comfort him by their presence and their prayers, and at no other time, before or since, were so many Prelates seen in Australia kneeling around the couch of a dying soldier of Christ as on that solemn occasion. All were deeply moved and greatly edified by the calmness, the simple faith, and Christian resignation displayed by the venerable priest in his last moments. He rested in peace the 22nd of August, 1868. On the 25th, the burial took place from the temporary Cathedral, and was attended by a vast concourse of persons, many thousands having also assembled as spectators in the neighbourhood of St. Mary's, and in the streets through which the procession passed, on its way from the Roman Catholic temporary Cathedral to the old Devonshire burying ground. The Office for the Dead and the Requiem High Mass were solemnly chanted. The celebrant was the Vicar-General, the Very Rev. Dr. Sheehy, the Deacon being the Rev. Père Garavel, and the Sub-Deacon the Rev. J. Garvey. The spacious building was densely crowded in all its parts during the whole of the ceremonies. Amongst those present were not only the leading citizens of the Roman Catholic Church, but also a very considerable number of the principal inhabitants belonging to other denominations, attending as a mark of respect to the deceased, and of sympathy with his co-religionists. The Archbishop was attended in the church by the Rev. Père Muraire, as Assistant Priest—the Deacons' Assistant at the throne being the Very Rev. Deans Hanley and O'Connell. The sermon on the occasion was preached by the Very Rev. Dean Rigney. Among those present in the church, and taking part in the entire service, were His Grace the Roman Catholic Archbishop of Sydney; Dr. Murphy, the Bishop of Hobart Town; Dr. James Quinn, the

Bishop of Brisbane; Dr. Matthew Quinn, the Bishop of Bathurst; Dr. Murray, the Bishop of Maitland; and Dr. Lanigan, the Bishop of Goulburn. The arrangements within the church and outside were extremely judicious and satisfactory—such as reflected the highest credit upon the authorities.

About noon the corpse was raised from the catafalque, and brought out of the church through the central northern door, the procession being headed by cross-bearers, acolytes, and clergymen, all vested in their respective religious dress. At the end of the mournful train came the Roman Catholic Prelates, then in Sydney—the Bishops of Goulburn, Maitland, Bathurst, Brisbane, and Hobart Town—the Most Rev. Dr. Polding, the Archbishop, walking last, with Deans O'Connell and Hanley, and the Rev. Père Muraire. The streets were everywhere crowded with spectators, who behaved with the utmost propriety and quiet decorum. The hearse was preceded by the students of St. Mary's College, Lyndhurst; the St. Patrick's Christian Doctrine Society; the Guild of St. Mary and St. Joseph; the three carriages of the Archbishop, with his Grace and his Suffragan Bishops, their chaplains, and a very large body of clergymen. After the hearse came the mourning coaches, with the relatives and intimate lay friends of the deceased Archdeacon; members of St. Patrick's congregation and the general public walking, and, lastly, a large number of private carriages. As the funeral moved through the city it was joined by many other carriages, until not fewer than 160 were following the hearse. His Honour Sir Alfred Stephen, Chief Justice, was present at the grave, where the last prayers were recited by the Archbishop, who seemed deeply moved at the loss of one so long associated with him in his sphere of clerical labour. The Archdeacon is buried in the same vault as the Venerable Archpriest Therry. On the coffin is the following inscription.—

REVDUS. ADM. JOHANNES McENCROE,

Archidiaconus Sydneiensis;

Piissime obiit die vigesima secunda Augusti,

MDCCCLXVIII.

Coetus Magnus aderat Episcoporum, et Clericorum

Fideliumque, solamen morienti.



CHAPTER V.

VERY. REV. DR. ULLATHORNE, VICAR-GENERAL OF NEW HOLLAND.

THE "Autobiography of Dr. Ullathorne," published in December, 1891, gives the fullest details regarding the early years of this illustrious missionary of the Australian Church. He was the eldest of ten children, and was born at Pocklington, in Yorkshire, on the 7th of May, 1806, receiving at baptism the name of William. He began life on board ship, as a cabin boy, in 1819, and, as he often remarked in later years, learned obedience at the mast-head. After a few years he quitted the seafaring life, and entered St. Gregory's College, Downside, as a student, in the beginning of February, 1823. Father Polding, afterwards the first Archbishop of Sydney, was his Prefect and director, and, under his guidance, he made his first Communion on Christmas morning, 1823, and was admitted to the religious habit on March 12th, 1824. In the dedication of a volume of sermons, published in 1842, Dr. Ullathorne thus addressed the Archbishop of Sydney: "You were my first, my constant, and my best instructor in the spirit of the religious life. It was you who early inspired me with the missionary spirit, which counts self as nothing in pursuit of the salvation of immortal souls. And, as I have been brought up at your feet, so have I since been privileged to walk by your side in the apostolic career, and to be guided by your light." It was not until the beginning of October, 1828, that he had an opportunity of receiving the Sacrament of Confirmation, at the hands of Bishop (afterwards Cardinal) Weld, and, on the same day, he received the Minor Orders. He was promoted to the priesthood on the Ember Saturday of September, 1831. Long before this he had begun to cherish the desire of devoting himself to the Australian mission. "I was going with other young religious," he writes, "in company with Dr. Polding, in a post

chaise, to Bath, to consult a physician, when Dr. Polding began to talk of the great want of missionaries in Australia; he spoke of the sufferings of the convicts, and observed that there was not such a field in the wide world for missionary labour. He gave his own ideas as to the way in which such a mission should be managed, expressed his attraction for it, and asked us which of us would be ready to join him. I at once declared myself ready to do so." An opportunity of carrying out his pious intention soon presented itself.

In the meantime the bonds of affection, which united his heart with home, were gradually broken. A short time before his ordination to the priesthood his father died. So holy and happy was his death, surrounded by his family, and such the sentiments of piety of those who were present, that a Protestant gentleman, who assisted at it, asked for instruction, and was received into the Church. This convert had hitherto been the secretary of an Orange Lodge, and he subsequently avowed that the object of that lodge was to do all the harm they could to the Catholic religion.

The Right Rev. Dr. Morris was about this time appointed Apostolic Visitor to the Mauritius, and, looking around for missionaries to aid him in his arduous work, asked Father Ullathorne to accompany him. He replied that he had a hundred reasons against going to the Mauritius, and almost as many for going to Australia. This quite harmonized with Dr. Morris's views, for Australia, at that time, formed part of the immense territory embraced in the spiritual jurisdiction of the Bishop of Mauritius, and, in a few weeks, the fervent young priest was adopted for the Australian mission. He put together what little means he could command, for there was as yet no prospect of any aid from the Government, and he was particularly anxious to provide a good supply of books for his distant missionary field. "Meanwhile," he thus writes in his "Autobiography," "a despatch had come from the Governor of New South Wales to the Secretary for the Colonies, which changed my position altogether. His Excellency represented to the Secretary of State that there was no authorised head of the Catholic clergy in that colony, that difficulties had consequently arisen between the Government and the senior priest respecting grants of land, and that it was desirable to obtain the appointment of a Catholic ecclesiastic, invested with due authority. Bishop Morris was, in consequence, invited to an interview at the Colonial Office, and he informed the Secretary of State that he had an ecclesiastic in view, whom he could appoint as his Vicar-General for Australia, with residence in Sydney, who would have all the authority required. This was agreed to, and a stipend was assigned by the Government of £200 a year, an allowance of £1 a day when travelling on duty, and for voyage and outfit £150. The title assigned to me by Government, in documents, beyond that of Vicar-General, was that of

His Majesty's Catholic chaplain in New South Wales. I also received a letter from the Colonial Secretary, recommending me to the Governors of the Australian Colonies."

On bidding farewell to some of his old professors and friends, they expressed their surprise that setting out, as he was, alone to the furthest extremity of the world, he should nevertheless be so calm and indifferent. He replied, that, having God with him, the authority of the Church, and a great vocation before him, he felt that he was in his right place, and had nothing else to care for. He sailed in the "Sir Thomas Munro" from London, on September the 16th, 1832; halted for a time at the Cape of Good Hope and again in Tasmania; and at length sighted the Sydney Heads in the month of February, 1833.

The arrival of Dr. Ullathorne, invested as he was with the authority of Vicar-General to administer the spiritual affairs of the colony, was a presage of peace to the Catholic body in New South Wales. Hitherto, chaplains had been appointed from time to time, but there was no head to guide and direct them. If a difficulty arose, they had to consult their Ecclesiastical Superior in the Mauritius, and as a rule no answer came to the letters which they sent thither. The Holy Oils had to be procured from Rio Janerio or London. As regards the supply of pious books and the requirements for the altar, the clergy had to depend very much upon the charity of friends in the home countries. The Sacrament of Confirmation had not been administered since the departure of Father Flynn. Dr. Ullathorne was not authorized to confer this Sacrament, but, as he remarked in one of his letters, he was at least able to lay before the authorities at home the desolate condition of the Catholics and their desire that one invested with the Episcopal character would be appointed to rule this distant portion of God's Church.

Perhaps in no respect, however, did the advent of Dr. Ullathorne bring a greater blessing to Australia, than in the healing of the dissensions which had sprung up regarding St. Mary's Church. One considerable party of the Catholic body was anxious to make every effort to complete the sacred edifice, whilst others, discouraged by the refusal of the Government to give any further aid, were no less earnest in putting a stop to the works, and advocating the erection of a less pretentious structure. On the day after Dr. Ullathorne's arrival, Father Therry was about to explain the position of affairs to him and said, "There are two parties here," but the Vicar-General at once stopped him. "There may have been yesterday two parties here," he remarked, "but to-day there can be but one. They arose from the unfortunate want of some person endowed with ecclesiastical authority, which is now at an end. For the present, in New South Wales I represent the Church, and those who gather not with me scatter; so now there is an end of parties."

Without delay, Dr. Ullathorne proceeded to Parramatta where the Governor Sir Richard Bourke resided. The Governor was ill in bed, but gave him an audience in his bedroom. "The fine old soldier (writes the Vicar-General) was one of the most polished men I ever met. In his younger days, he had been a good deal under the influence of the celebrated Edmund Burke, and was a man of extensive information, as well as experience. Though not a Catholic, he had a great respect for the Catholic religion, and had many Catholic relatives and friends. He received me with kindness, and soon we understood each other." On the following Sunday, Dr. Ullathorne addressed the congregation, and having announced to them the powers with which he was invested suspended for the present all Church work, and convened a meeting of the Catholics to be held in a fortnight's time. On the day of meeting he was able to announce that the Government had consented to proceed at once with the roofing and flooring of St. Mary's, and all, full of courage, avowed their desire to co-operate in carrying on this great work to completion. They were also asked to choose by ballot three representatives who would be associated with the Vicar-General, Father Therry, and Father McEneroe, as trustees for the Church land. Their choice fell on the Attorney-General, Mr. Plunkett, the Commissioner of Requests, Mr. Therry, and Mr. Murphy: the latter "a most respectable emancipate, who had been unjustly transported, was now a wealthy man, and universally respected." The Government at once ratified the choice and approved of the six trustees thus proposed, and all difficulties about proceeding with the work were very soon surmounted. On the following Christmas day, though the church was as yet very far from being completed, the works were sufficiently advanced to allow of Holy Mass being celebrated in it for the first time. Dr. Ullathorne writes, "By Christmas night, we began to have the services and devotions in a more becoming manner. The congregation became large and communicants were much increased. With the aid of the Government, I also began a school chapel on the Rocks, among the rudest part of the population. Father Therry often made visits into the more populous parts of the interior. I visited various districts occasionally, and especially Maitland, on the River Hunter; St. Patrick's Plains, higher up the country; Newcastle, at the mouth of the Hunter; the beautiful district of the Illawarra; Bathurst, beyond the Blue Mountains; and sometimes Parramatta."

The Vicar-General was indefatigable in performing all the duties of the sacred ministry. As yet, however, but little provision had been made for public worship, and, hence, some of his missionary experiences were not a little singular and amusing. In the preface to a volume of sermons, which he published in 1842, he alludes to some of the places in which he was obliged to offer the Holy Sacrifice, and contrasts the condition of things in those early days with that at the time

of his departure from the colony in 1840. "These sermons," he says, "were preached in the old Court House, in Sydney, where there is now a large cathedral, a magnificent parish church, two chapels, and ten thousand Catholics; the jail at Parramatta, where the only light, except the candles on the altar, came from the opening of a wooden shutter, which gave the priest a prospect of a busy tavern over the way, where now is a handsome church, flanked by a school and convent; an old barn at Windsor, where is now a goodly church, with a congregation of eight hundred persons, besides free schools, a boarding school, and an orphanage; an assembly room at Bathurst, beyond the Blue Mountains, placed over some livery stables, where now is a church ample for one thousand persons, and served by two priests; in the Police Court of Maitland, which now contains two churches; in a public-house on Patrick's Plains, or a room in the hospital at Liverpool, or the public inn at Appin, or the Court House at Wollongong, all of which places now have their churches and clergy." After the arrival of Right Rev. Dr. Polding, as Bishop, in 1835, Dr. Ullathorne continued to discharge the duties of Vicar-General. He also visited Tasmania, Norfolk Island, and South Australia, and made a prolonged visit to England, being absent from the colony for more than two years and a half. He was no less active with the pen than in the discharge of the other duties of the sacred ministry. His "Reply to Judge Burton," published in Sydney a short time before his departure from the colony in 1840, had a marvellous effect in placing in its true light the position of the Catholic body. The object of Mr. Burton, one of the Judges of the Supreme Court, in a work which he published in England, entitled "The State of Religion and Education in New South Wales," was to prove that the Anglican Church should be recognised as the "Established Church" in the colonies, no less than in England. He went so far as to say that, wherever the British flag is planted, there, by the very fact, the Protestant Church becomes the National and Established Church, and, viewing the matter historically, he contended that, during the half century that had now elapsed since the formation of the colony, the Church had been practically part and parcel of the State in New South Wales. He felt constrained, however, to admit that hitherto the Anglican Church in Australia had not yielded those fruits of godliness, which the well-wishers of religion would have desired. "These, indeed," he says, "who should (had they been so disposed) have set about laying the foundation of their city in righteousness, were far otherwise engaged, deeply immersed in selfish pursuits, they were seeking their own future wealth in the means placed at their disposal of unpurchased lands and convict labour, of a mercenary barter and the petty dealings with their inferiors. That most pernicious article of traffic, which came soon afterwards to be the ordinary circulating medium of the colony (spiruous liquor), was early resorted

to in exchange for the necessities of life, in the purchase of valuable property, in payment for labour, and as a reward offered by Government for public services. Thus were the foundations of the new colony laid in *avarice* and *drunkenness*."

Dr. Ullathorne scattered to the winds the pretentious argument that, by the statute law of England, the Established Church should be recognised alike in Australia as in England. "Statute law," writes the Vicar-General, "limits the Anglican establishment to England, Ireland, Wales, and Berwick. All the Acts contain and speak their own expressed local limitations. The statute law is so far from giving the Anglican clergy of the colonies the rights and privileges of belonging to the establishment of the Church of England that it expressly and by special enactment excludes them from the rights and privileges of that establishment. The Act 59 George III. expressly states that the clergy destined for the cure of souls in His Majesty's foreign and colonial possessions are not provided with the title required by the canon of the Church of England for such as are to be made ministers."

The most valuable, however, and enduring work, published at the time by Dr. Ullathorne, was the pamphlet entitled "The Catholic Mission in Australia," which he composed at the request of the friends of the Australian Church during his visit to England, and published in London in 1837. He sets forth in detail the desolate condition of the convicts, and their manifold privations in the matter of religion in the various penal settlements of Australia, and he relates most vividly his own experiences whilst visiting those settlements. This pamphlet is particularly valuable, as it presents a faithful picture drawn by a master hand, and by one fresh from the scenes which he describes, of the Church in Australia at the very time when the first Bishop, appointed by the Holy See to that remotest Christian land, was entering upon his work, and which may justly be styled under many aspects the most important period in Australian Church history. This invaluable document will now be presented to the reader, omitting merely some few passages which may be found elsewhere under various headings in the present history. Dr. Ullathorne thus writes:—

"The number of criminals annually transported is above 6000. In 1835, the last year of which I have a full account, there were transported to New South Wales 3006 males and 179 females; to Van Diemen's Land, 2054 males and 922 females, making a total of 6161 criminals. The entire number in actual bondage is, in New South Wales, nearly 30,000, whilst, in Van Diemen's Land, there are nearly 20,000, to which must be added 3000 for the penal settlements of Norfolk Island, Moreton Bay, and Port Arthur. It is to be further considered that the great proportion of free inhabitants of these colonies consists of emancipists from a similar condition of bondage. Of all these, one third are Irish Catholics, of whom many, if I except those from the large cities, have been transported

for the infringement of penal laws, for agrarian offences, and minor delinquencies; whilst those from England are, with rare exceptions, punished for direct aggression on property or the person. As, however, there is no distinction in the degree of punishment, they become mingled, contaminated, and corrupted alike.

"They arrive in numbers of from two to three hundred in a ship, under the authority and superintendence of a surgeon of the Royal Navy. Thrown together for four months, with no occupation, they live over again their guilty joys and exciting hazards, devising new ones for the future. Their emulation, especially on board the English ships, is to exhibit to admiration their accomplishments in wickedness—to prove the most diverting of their comrades by the clever recital of their past infamies—to enrich the effect of the whole by the most profane and obscene language. Facts exhausted, imagination is ready with her teeming stores. Thus they go on, incessantly applying the whet-stone to their wit, and sharpening the edge of their guilty cunning. The day over, they are closed down at night under hatches, each rolled in his blanket, three or more placed together in one wooden crib—the seven-years prisoner couched with the convict for life, the petty thief with the murderer, the simple countryman with the gaol-polluted felon and the monster from the hulk. With such a mass of individuals crowded together so long a time, wonder not if you hear that the more decent soon rival the worst in depravity of manners, insensibility of mind, and corruption of heart. Bibles, common prayers, and tracts are plentifully distributed, even on board the Irish ships, where they are worse than useless, whilst there is no anxiety to furnish the Catholic with one single book of prayer or instruction, which he would gladly read. On Sunday, on board the Irish as well as the English ships, the prisoners, a few Protestants sprinkled amongst them, are driven, like sheep, to the pasturage of Protestant common prayers and homilies, the only effect of which is to stir up a secret spirit of dissatisfaction and revolt, and to plant the feeling of a grievance.

"Arrived at their destination, and placed, in the first instance, in their barracks, they are not allowed to associate with the 'old hands,' lest, say they, the new ones should be contaminated, an admission that they are not yet so bad but they are destined to become worse. Until lately, the boys were confined in a separate establishment, but it proved such a hive of busy wickedness—sent out on the wing such a swarm of accomplished pests, that it is now broken up, and boys and men are lodged in the same great barrack. Here begins the initiation into the deeper mysteries of the masonry of crime. I have known the well disposed prisoner rejoice, after labouring all day, to be allowed to watch an unenclosed building during the inclement night rather than be locked up there. I have known the infirm man invoke any torture elsewhere, so he might not rest there. I have known the blind consider his privation of sight a blessing, as shutting out wickedness through one sense from his knowledge. I remember a youth who, expressing his astonishment at the infamies amongst which he suddenly found himself, observed, 'Such things no one knows in Ireland.' I think I now see the newly-arrived convict, his frame shuddering and shrinking together, whilst, with his feelings yet fresh, he recurs to the iniquities of those barracks. Colonel Arthur has spoken of the 'prisoner's exposure to ill usage from criminals worse than himself.' Wherever he goes—to work, to church, to his meals—he carries, tied to his person, his small canvas bag, containing his only little necessities, and, perhaps, a prayer book, otherwise they would be stolen in a moment. Whilst the poor creature, who, with a more timid conscience and a keener sense of his

condition, seeks to separate as much as possible from the rest, and to heal his seared conscience by the prayer of repentance, offers a fine game for the chase of ridicule, and is hunted down with a mingled pack of scoffs, jeers, obscene oaths, and rough practical jokes. The newly arrived stranger, whilst straying over Hyde Park, and enjoying the first sight of that beautiful scenery of undulating lands, of curious shrubs and trees, of graceful mansions, and of the waters of the Cove, arched over by so bright a sky, in the cool, mellow evening, is suddenly startled by a loud, brawling, high-keyed, articulated yell, which, long and hurried, breaks through the solemn stillness, when all again is silent. Recovered from alarm, the stranger is told that it is the voice of the overseer chiding or giving his directions to the convict. The feelings of the convict are petrified by the hardness of everything about him. He never feels the touch of kindness. Wonder not that his vital warmth dies, and he becomes a haggard, insensible thing.

"Up to the present time, there has been no discrimination of punishment, graduated upon any distinction of crime, except in the period of sentence. There are now a few exceptions made in the case of certain criminals worked by Government; but assignment is yet a lottery. The worst characters, men who, from their civic acquirements and superior cunning, are found most useful,—and such as, in cases of equal crime, are most guilty from having had better instruction and fewer temptations—generally come best off for being transported. Let there be landed from the same ship a footman, a carpenter, and a blacksmith. The footman has been brought up about a good family, well instructed, and never knew want. He is a prize quickly drawn. His frieze jacket is doffed before a handsome suit of livery; he has the run of his master's kitchen, and soon contrives to find a little money. As he stands at his master's door, or sits on the coach box, he is the envy of a number of hapless wretches, who, having neither his ability in service or in crime, are hastening up the country, in their rough attire, from the same ship, carrying, suspended from their shoulders, their only consolation, a rug and blanket, there to be worked, like oxen, from daylight to dusk, under a burning sun and a heartless overseer, with no better encouragement than the threat of the lash. The carpenter and blacksmith have been brought up apprentices amidst the domestic comforts and the good example of the pains-takings middle class. These are assigned to master mechanics. They are a valuable property, and they know it. They work little or much, well or bunglingly, as they are treated, and if they consider that treatment decidedly bad, they will contrive to get returned to Government, and assigned to a new master. They, therefore, receive a respectable sum weekly to secure their industry. At slack times they work a little privately for themselves, and have an occasional holiday. On Sunday they appear together on the pavement well dressed, and conclude the day with a few brother mechanics over a friendly glass. Monday is a holiday—a day to get drunk upon, and probably ends in a brutal fight. The master says they are sad rogues, but clever fellows; he cannot do without them—and these things are overlooked. In the midst of their sensualities, these men meet groups of woe-begone countenances, which they knew on ship-board, and which belong to men who are dragging carts all day and locked up all night, because they had not their own skill either as mechanics or as criminals. The footman was transported for breaking into his master's desk for gold, of which he had no need; the mechanics made burglarious instruments, and broke into the sleeping house at dead of night; the cart draggers were taken up for a riot at a fair; the wretched men on their road up the country stole bread for their starving

families, or ducks in a frolic. That tall, grizzly-headed man, with a sharp sinister countenance, his body developed in a long, seedy coat, once black; he is assigned, as you perceive, to a couple who, once prisoners, now free, keep a public-house by the road side. This man is considered by the neighbours 'a gentleman' and 'a scholar.' I do not mean that he is of the educated class—these are sent to Port Macquarie; but that he can read and write, and talk. He keeps the accounts, teaches the children, writes prisoners' petitions, and entertains guests. That brawny man, with dripping hair and sun scorched face, whom he scolds and swears at for not cleaning his shoes before he comes in for his ration of food from the fields, ere he retires to his slab hut for the night—there to lay his head on a log, and dream of his ruined wife and outcast children—he shot a partridge and a pheasant. The lad who runs his errand early lost his parents, and fell among thieves. The hard working woman servant, whom he had to make drunk before he could subdue her sense of shame, stole, in an hour of vanity, a few things from her mistress. The man in black himself forged a cheque for fifty pounds.

"In the course of a short time the footman grows careless, is found occasionally drunk, fills the house, in the absence of his master, with bad language—little things are missed, then things of more importance—a flogging follows, and next the treadmill. He there finds a number of reckless companions, who teach him that he is entitled to remunerate his own services. He returns a hypocrite and a conscientious thief. His master hesitates on further punishment, knowing he may fare still worse with a new servant, until, no longer endurable, the man is sent to an iron-gang, to be worked in chains for three months; and one of the female servants, for an equally obvious reason, is returned to the factory, or house of correction, for two years. After a few such vicissitudes of service and punishment, by the magic of a ticket-of-leave, enabling him to provide his own maintenance, the footman marries, and commences publican; the carpenter is joined by his wife, who comes out by a compromise with the law, and as well as the smith becomes a master mechanic, whilst the man in black marries the relict of a hard working settler. They hold their property in the names of their free wives, and solace their cares from morning to night with potations of rum—all but the man in black, who lends out money at five and forty per cent.

"Let us now follow the great body of convicts from the ship to their assignment in the interior. We shall readily distinguish those newly arrived from the 'old hands.' The grey woollen cap is mounted upon sets of fresh looking, lively features, the decent order of dress, the eager glance of interest as you pass, the curious look round, the motion of respect, promises a very different state of mind from the slovenly putting on, the tawny, stagnant features, sluggish eye, and drowsy ox-like movement of feet and shoulders, and downward head, indicating indifference to all things but himself, which marks the approach of the convict who has felt his bondage. At every step in this dreadful system springs there up a new source of corruption. They are assigned to masters who have, probably, from thirty to seventy in the same condition. Lodged in a row of log-walled, bark-roofed sheds, each containing four or six persons, the new comers, until they gather experience, are made the tools and cat's paws for mischief of their more knowing associates, which brings them to early punishment, and into bad odour with their masters, whilst it yields sport to their crafty comrades behind the scene. In most cases, the practice of religion is a thing unrecognised, the power of ridicule forbids it to appear openly: the Catholic, is, perhaps, a hundred miles removed from a priest; the Sunday is spent in mending clothes, in running over

the country, and in supporting sly grog shops on stolen property. Meanwhile, how many new comers have I known to have stolen into the woods to hide their prayers, trembling to be discovered on their knees, as though they were doing some guilty thing.

"It can scarcely be expected that these men will be readily disposed to do more than can be avoided of hard drudgery, which brings them no reward, or any prospect of speedy termination. They are assigned to their master for reformation, but the master's object is profit. His contention is to produce as much labour out of his slave, in as short a time as possible; when this one is worked out, another is ready to his hand, without further cost than an application to Government. The object of the prisoner is to enjoy as much leisure as possible. The incentive to industry and good conduct is the lash. This is the favourite and most frequent punishment. Where a master in England finds fault, the master in Australia threatens the lash; where the master here grows angry, the master there swears, and invokes the lash; where here he talks of turning away, there he procures the infliction of the lash; for idleness, the lash; for carelessness, the lash; for insolence, the lash; for drunkenness, the lash; for disobedience, the lash; wherever there is a reason, and wherever there is not reason, the lash. Ever on the master's tongue, and ever in the prisoner's ear, just as he himself urges his drowsy bullocks, sounds, the lash!—the lash!—the lash!

"The dread of his master's frown,' observed Colonel Arthur, 'is to the prisoner like the drawn sword over the head of Dyonisius's courtier.' It may be observed that some masters are men of education and humanity. The greater number, however, are not so; and those who are, come seldom into personal contact with their convict servants. Their place is supplied by overseers, men who, most commonly, have been themselves prisoners, and wreak their former sufferings on their present subjects. If free, this is most often their chief qualification for a very difficult charge—a charge requiring both good temper and sound sense, and whose successful management demands a prudent intermixture of kindness in manner with firmness of purpose.

"Mr. Commissioner Bigge, in his report to Parliament, has well observed, that 'propensity to violent language and abuse,' which becomes habitual with those to whom is committed the irksome task of enforcing this compulsory labour, does not improve the depraved, whilst it 'debases and hardens the heart of others.' A little free license, and next a hot word or a hasty check, draws out expressions which the overseer considers insolent and insulting to his dignity; he lets himself down, and now fears the consequences; angry words follow; the man is reported, taken before a magistrate; authority must be supported, presumption lies always against the prisoner; the case is summarily decided; the hideous triangle is displayed with its gory associations; the man is stripped and hung up; the scourger comes forth from the place in which he hides himself from the scorn of men; he deliberately displays his brawny strength, grasps his scourge, draws his clotted fingers through the tangles of its many knots, the nine detested thongs descend, and after a fiftieth repetition, each deliberate in preparation and swift in its cutting stroke, he is taken down. And now he is disposed to be really insolent; he has been stung by the eye of every onlooker; he feels his degradation; he knows that a word, had it been listened to, might have explained all; his brows burn; shapes that he dares not encourage flit across his mind; he recklessly commits some new offence—is again hung up—a few strokes remove the slough with which nature has shielded his former wounds, and now

the wiry cords suck and eat their fill of the flesh and gore of the wretched man—whilst bleeding writhing, swaling—but let me spare the sickening scene. The fiend now fills him with red visions of vengeance, and he either murders his overseer—a common crime—or, takes to the bush, where, finding nothing on which to subsist, he lives on plunder, is taken up, and I generally find such men, so treated in the end, either in an iron gang, in the death cell, or in Norfolk Island.

Eheu cicatricum et sceleris pulet, frutumque.

“It may be observed that this cannot always be the case, to which I answer I am not giving the exception, but the rule. Yet this is not reformation, or the way to it. Treat a man like the brute, and he will become one. A great outcry was made by the slave masters against the present Governor of New South Wales, for having limited the infliction to fifty lashes at a time, although the records of this infliction are most sickening and appalling. Whilst a former Governor, General Macquarie, states he has no doubt ‘That many convicts, who might have been rendered useful and good men, had they been treated with humane and reasonable control, have sunk into despondency by the unfeeling treatment of such masters; and that many of those wretched men, driven to acts of violence by harsh usage, and who, by a contrary treatment, might have reformed, have betaken themselves to the woods, where they can only subsist on plunder, and have terminated their lives on the gallows.’

“In the chain gangs, great numbers of prisoners are brought together for colonial delinquencies of a secondary class. In 1835, the number of men in chain gangs was, in New South Wales, 1191; in road gangs, 982. In Van Diemen’s Land, the number in chain gangs was 805; in road gangs, 2919. They are clothed in a piebald dress of grey and yellow, and worked in irons under a military guard. When employed in the interior, they are, at night, and on the Sunday, locked up in square portable boxes, some sixteen being crowded together in a space considerably less than two feet square for each person. The countenances of these men are shocking to behold. On board the Sydney hulk, ten or twelve are crowded together into a cell so small that they cannot lie on their backs. When the public prison fills before sessions, the prisoners have often been compelled to stand and lie down alternately for want of room. The consequence of all this can only be conjectured by those experienced amongst criminals.

“What shall I say of the female convict, acknowledged to be worse, and far more difficult of reformation, than the man? Her general character is immodesty, drunkenness, and the most horrible language. On board the ship, in which she sails, there are generally to be found two or three grey-headed bags, the very incarnation of crime, who become the priestesses of initiation to the younger and more simple-minded during the voyage. Assigned to service, she becomes the very object of persecution, either to her master—for they are assigned to all classes—or to some favourite servant. Does she defend herself, her life is made a torment. She is harassed, threats are held out, the police court is at hand, a tale is readily made out—truth is seldom looked for from a prisoner in self-defence—the police court is amused, the town echoes the laugh of the police reporter, and the woman is doubly punished. Does she fall, she is returned to the factory: care is taken of her at the public expense, she remains nursing her child for two years; it is then separated from the mother (who returns to service), and is placed in an orphan school. No enquiry is made, and she returns again and again. I have baptized fourteen of these children

at one time, whose mothers seldom gave any sign that they felt ashamed, or were conscious of any reason for such a feeling.

"One of the favourite topics between the ladies of Sydney, of the melancholy cast, concerns the revolutions which their domestic empire is perpetually undergoing, from the misconduct and changes of their assigned servants. The first thing against which a stranger is cautioned is servants. He has only to broach the subject in any house which he enters, when he will be inundated with complaints of the negligence, slovenliness, drunkenness, and dishonesty of assigned servants. I remember a lady having good naturedly consoled herself, after one servant had gone to be flogged and another to the factory, with the consideration, that all her neighbour's servants had been locked up, the night before, drunk together in the watch house. As marriage makes the female her own mistress, by assigning her from her service to her husband, it is eagerly sought after. The motive is to obtain personal liberty. A slight, often the merest accidental acquaintance—affections unconsulted—disparity of age, of character, and of manners thrown out of consideration—the possibility of a previous union in the mother country unheeded—the known fact of such a prior engagement not rarely concealed—and they are married, to drag each other through a life of misery and mistrust.

"The factory at Parramatta is the female house of correction; there is a similar establishment in Van Diemen's Land. It has hitherto been the sink of abomination. Generally containing a fluctuating population of some six hundred females, their principal occupation is the work of mutual corruption. Returned hither from service for correction, after receiving a new finish in vice, they are again sent forth into circulation, carrying with them infection to every extremity of the colony. At Hobart Town, sundry persons have, by favour, obtained their servants direct from the ships, on arrival, to prevent their bringing with them the contamination of the factory. In Parramatta, the military have been known to be called in, as a last resource, to quell the female riots of the factory. I am happy to hear that, since my departure from the colony, ameliorations have been introduced into this institution.

"The numerical disparity between the sexes, which is still among the prison population as three to one, is the cause of indescribable evils. The Government, with a view to remedy, has been sending out shiploads of free females; but what must those females generally be, who, abandoning their country, go out such a voyage, unprotected, in the expectation of marrying convicts? The extravagant hopes held out to these poor creatures—the richness with which the colonial prospect is painted and gilded to their fancies—are, of course, followed by disappointment, and disappointment by self-abandonment. And what is the consequence, in this country, of so much exaggeration, by way of lure, and to induce a belief that the convict's must be a happy lot, when the authorities tell us it is so delightful a thing to go out so long a voyage with the expectation in the end of receiving his hand in marriage?

"I have said that our hopes are chiefly rested on the rising generation. But, alas! we see them growing up, from earliest infancy, in a spirit of irreverence and dissoluteness, which is yet not to be wondered at when we consider that they are in the hands, either as mothers or as nurses, of such women as I have described. I know a lady who, from her experience, durst not entrust her infant children with women, but actually employed men convicts as nurses in preference. What can I say of such women as mothers, but that their children are cradled in vice, are nursed at the bosom of profanity, and fed with the poison of ungodly

lips, and that they drink in iniquity from their parent's example? A youth, when corrected at school, will run into the bush for days before he even returns to his home, confident that he will then be supported by his mother against his teacher.

"A traveller in Australia has observed that, to the convict, 'the great charm of life is to be drunk as often as possible.' An always sober servant in a town would be a phenomenon. I have known fourteen public-houses in full employ in a small township of 1800 inhabitants. In Sydney, there are 224 licensed taverns, in addition to sly grog shops; and they line every roadside at short intervals. In every considerable township, there are one or more quarters in which the signs hang out on each side into the street as thick and numerous as the knightly banners that adorn the Chapel of Henry at Westminster. There the incessant noise of fiddles, tambours, and hautboys—the drunken song, the dissolute laugh, the heavy curse, the scream—at intervals startle and wake up the ear of the by-passer through the day and livelong night. Filthy, swollen-faced wretches, with something of the shape of women in them, haunt the doors, and the very streets reel and stagger with drunkenness, dissoluteness, and debauchery, until the purest minds are defiled by the continued contact. The prisoner is not supposed to enter these houses, except for refreshment on a journey; for him the sly grog shop is prepared. Whenever, a little retired from the road or by-path, you perceive, under the trees, the bark hut, with an unglazed opening in place of window, forming a framework, in which a few musty benches are scattered, domineered over by a ginger beer bottle, holding in its mouth a few broken pipes, there, be assured, the prisoner will find, though no one else can, a person who, without leave from his master or license from the Government, is ready to exchange that master's property for any amount of the lute and paralysis of the colony—rum. The annual amount of duty on this spirit received in Sydney is £120,000. It has been calculated that the quantity of rum drunk in New South Wales, compared with the quantity of spirits consumed by an equal number of people in England, is 17 to 5. After hearing all this, the number of criminal committals can awaken no surprise. In 1835, there were 116 capital convictions in the criminal court of Sydney, all for crimes of violence; whilst the convictions for petty offences, for the same year, throughout this one colony, amounted to nearly 22,000. The Rev. Mr. McEneroe has himself attended 74 executions in the course of four years, and a yet greater number, capitally convicted also, but committed to Norfolk Island, to them, he remarks, 'a second death.' 'Very many,' he writes to me, 'declared on the scaffold that they preferred suffering death to being sent to Norfolk Island, fearing more the depravity of the place than death itself.' Judge Burton described the colony, in an address from the bench, as a people made up of criminals and prosecutors, occupied incessantly crossing and recrossing the threshold of the courts of justice. The crime of perjury is of such common and notorious occurrence that the barristers tell me they seldom think of resting evidence upon the positive oaths of witnesses, of whom there are generally to be found several on each side of a case swearing the directly contrary. A Judge at Hobart Town solemnly declared upon the bench that he had only to step into the street, and hold up a finger, when twenty perjurers would appear, to swear up any cause, however desperate.

"Let it be borne in mind, that each of these men has from two to three hundred shipmates, who are his bosom companions; that, when arrived, he finds various former intimates from the same town or country; that, after a while, he probably adds to these some hundred, or two, or three, of chain gang mates; that

all these are sworn brothers, prepared, with a true *esprit du corps*, to back each other out of any difficulty. Hence, in a case of defence or of revenge, as the chance may be, the collecting together a few unprincipled but ready-witted witnesses is the least difficulty. The display of malignant passions, which are found darkly tracking their prey through our Australian courts, is something horribly fearful.

"There is another class of crimes, too frightful even for the imagination of other lands; which St. Paul, in detailing the vices of the heathens, has not contemplated; which were unknown to the savage, until taught by the convict—crimes which are notorious—crimes that, dare I describe them, would make your blood to freeze, and your hair to rise erect in horror upon the pale flesh. Let them be enfolded in eternal darkness.

"There may be seen at Florence a representation of the ravages of the plague, and of our human frame in its progressive states from death to final decomposition. It is on a very small scale, the subject being so dreadful that men say, were it larger it would not be endurable. It is for a similar reason that I have only ventured to exhibit a miniature of the convict's progress through the successive stages of his transition, from first conviction to his ultimate state of corruption. I have neither applied the strongest colours, nor worked in the deepest shadows, nor brought out the worst details of the subject. Yet, what history can produce the records of such a debasement of our human condition in the dark ages of any nation?

"In an atmosphere so thick with crime—on a land so spread with obstacles—it is a people, thus shamefully fallen, that the Right Reverend Bishop Polding and his clergy are most strenuously labouring to raise up and reform.

"Wherever they are gathered in numbers, as in barracks, prisons, chain gangs, hulks, &c., there, besides the usual attendance, the Bishop, with one or two priests, is to be found at intervals, where by a succession, for some days, of exhortations, instructions and religious exercises, many are brought to repentance, and, finally, to the Sacraments. The hospitals, where one half the diseases are the direct offspring of crime, are daily visited. The prisoners in barrack are assembled on a week day evening, as well as on Sunday. Where we have not time to be, our few ecclesiastical students are called in aid, and proceed, two by two, to catechise, instruct, and prepare the way for us. Every opportunity that offers is embraced to bring back these poor lost ones to a sense of their condition. The penitent is joyously received at every hour of the day or night. We know of no rest, but in the heart of the afflicted. Alas, how many that are now aliens would embrace the faith, were there but pastors to instruct them! and how many returning prodigals, were there but Fathers to receive them! Even from those of other opinions, I have known out of a number of forty-five condemned to death, not less than two and twenty who have, in their last hours, embraced the faith, and died with all the signs of fervent repentance for their sins; and this has been about the proportion of those who, in the last extremity, have sought our aid.

"When a prison ship arrives, from Ireland especially, by permission of Government, who have seen the beneficial result, the Catholic prisoners are, for a succession of four or five days, conducted to the church, preparatory to assignment. There the Bishop, assisted by two priests, one of whom is called from the interior for the occasion, enters with them upon a course of religious exercises. They are first addressed with gentle kindness; we show them our

sympathy by entering into their unhappy circumstances with compassion. As their feelings begin to flow, and all irritation and bitterness of heart ceases, they are chastened and humbled under the duties of repentance; their mind is directed to the Cross, and to Him who suffered upon it, innocent, for their guilt; and their memory is filled with the passion of God. With the mystery of atonement, the value of resigned suffering, as a salutary expiation, is dwelt upon. They are exhorted to submit to, if not welcome, their privations in the spirit of penance—to attach their afflictions to the Cross, to bow beneath its power, and unburden their sins at its foot; and, henceforth, to do and endure, for the penitent love of God, whatever may be imposed upon them. Their resolutions are strengthened with the Sacraments. These exercises conclude with a series of advice on their future condition as prisoners, on their duty to their masters, their dangers from their fellow servants and their own passions, and on the ultimate rewards of good conduct.

"The effect of these labours, where they have reached, has with the grace of God, I am happy to say, become already visible; so much so, that the principal Superintendent of Convicts urged the fact, grounded on the evidence of his personal observations, in a public speech, since printed, as a motive for supporting our religion. The Acting Chief Justice, I am informed, has stated that, since the arrival of the Bishop and his clergy, a very visible diminution has taken place in the number of police cases, which is attributed to their labours. The newspapers—even those opposed to us—have, for the last three years, successively recorded their astonishment that the festival of St. Patrick is no longer distinguished for its riotousness and drunkenness; particularly, that on the occasion of its last recurrence, the number of police cases were fewer than for many previous weeks. Mr. McArthur, in his recent work in support of certain petitions to King and Parliament, speaks of the 'recent accounts from the colony of great amelioration in the character and condition of the Irish Roman Catholic population, in consequence of the zealous labours of their clergy.' Even Dr. Lang, with all his bitterness of unprovoked opposition, though with a sinister object, admits their 'well directed efforts.'*

"What might be done, indeed, had we means and numbers? At present, we are afraid of our own labours. These unhappy men leave us in dispositions so good, and our own minds are only filled with melancholy forebodings. They leave us, and we see them no more, except such as are brought down the country to an hospital or a gaol; for, in the greater part of the interior, the lot of the Catholic convict continues much the same as when, in 1832, it was described by Mr. Commissioner Therry:—

"The moment he reaches the shores of Australia, he is sent into the interior of the country, there to be assigned to a settler, at a distance of perhaps fifty, one hundred, or even two hundred miles from Sydney. There he is estimated according to the quantity of labour which he is capable of performing; there, amidst associates, reckless in their habits, and infamous in their vices, his days

*This gentleman, in his work on New South Wales, takes every opportunity of impressing the notion that the Irish is a worse and more unreformable character than the English convict. In a long passage in the first edition, left out in the second, he refutes himself. Exemplifying the effects of judicious management of farm convict servants, in the case of his brother's mode of treatment, of thirteen persons, whose course he traces from faithful service to final settlement for themselves, the greater number are Irish Catholics. The wakes after executions, and their bad effects, which he so powerfully describes, do not exist. The bodies are interred early in the afternoon of the day of execution. We are indebted to Dr. Lang for several errors of this sort.

are passed without care and without solicitude; there, also (and it is of this I complain), the voice of religion, with its salutary counsels and its blessed consolations, never comes. For him, religion has lost all sanction; morality all attraction. Can it be wondered at that, when temptation presents itself anew, the miserable man continues his career of crime, until, at length, he expiates his offences on the gallows, or, by an equally horrible fate, is cast into a penal settlement, whose inhabitants consist of a *populus virorum*, the misery and horror of which it is shocking to contemplate?

"Of these penal settlements, the principal are Norfolk Island (to which men are re-transported from New South Wales) and Port Arthur (to which they are sent from Van Diemen's Land). Turning to this portion of our mission, my memory fills with sensations of horror, mingled with consolations, such as, perhaps, few have experienced. But I must be brief. Norfolk Island is 1000 miles from Sydney. It is small, only about twenty-one miles in circumference, of volcanic origin, and one of the most beautiful spots in the universe. Rising abruptly on all sides but one from the sea, clustering columns of basalt spring out of the water, securing, at intervals, its endurance with the strong architecture of God. That one side presents a low, sandy level, on which is placed that penal settlement, which is the horror of men. It is approachable only by boats, through a narrow bar in the reef of coral, which, visible here, invisibly circles the island. Except the military guard and the various officers and servants of Government, none but the prisoners are permitted to reside on the island, nor, unless in case of great emergency, can any ship but those of Government showing the secret signals be permitted to approach. The island consists of a series of hills and valleys, curiously interfolded, the green ridges rising one above another, until they reach the shaggy sides and crowning summit of Mount Pitt, at the height of 3000 feet above the level of the sea. The establishment consists of a spacious quadrangle of buildings for the prisoners, the military barracks, and a series of offices in two ranges. A little further beyond, on a green mound of Nature's beautiful making, rises the mansion of the Commandant with its barred windows, defensive cannon, and pacing sentry. Straying some distance along a footpath, we come upon the cemetery, closed in on three sides by close, thick, melancholy groves of a tear-dropping manchineel; whilst the fourth is open to the restless sea. The graves are numerous and recent—most of the tenants having reached, by an untimely end, the abode to which they now contribute their hapless remains and hapless story. I have myself witnessed fifteen descents into those houses of mortality—and in every one lies a hand of blood. Their lives were brief, and as agitated and restless as the waves which now break at their feet, and whose dying sound is their only requiem.

"Passing on by a ledge cut in the cliff that hangs over the resounding shore, we suddenly turn into an amphitheatre of hills, which rise all round, until they close in a circle of the blue heavens above—their sides being thickly clothed with curious wild shrubs, wild flowers, and wild grapery. Passing the hasty brook, and long and slowly ascending, we again reach the open, varied ground. Here a tree-crested mound; there a plantation of pines; and yonder, below, a ravine descending into the very bowels of the earth, and covered with an intricacy of dark foliage, interluminated with checkers of sunlight, until beyond it opens a receding vista to the blue sea. And now the path closes, so that the sun is almost shut out; whilst giant creepers shoot, twist, and contort themselves upon your path, beautiful pigeons, lories, parrots, paroquets, and other birds, rich and varied

in plumage, spring up at your approach. We now reach a valley of exquisite beauty, in the middle of which, where the winding gurgling stream is jagged in its course, spring up, the type of loneliness, a cluster of some eight fern trees, the finest of their kind, which, with different inclinations, rise up to the height of fifteen or twenty feet a clear, black, mossy stem, from the crown of which is shot out on every side one long arching fern leaf, the whole suggesting the idea of a clump of Chinese umbrellas. Ascending again, through the dark forest, we find, rising on every side, amongst other strange forest trees, the gigantic pine of Norfolk Island, which ascending a clean stem of vast circumference, to some twelve feet, shoots out a coronal of dark boughs each in shape like the feathers of the ostrich, indefinitely prolonged, until rising, with clear intervals, horizontal stage above stage, the green pyramid cuts with its point the blue ether at the height of 200 feet. Through these we at length reach the crown of Mount Pitt, whence the *tout ensemble* in so small a space, is indescribable, of rock, forest, valley, corn field, islet sea birds, land birds, sunshine and sea. Descending, we take a new path to find new varieties. Emerging, after a while from the deep gloom of the forest, glades and openings lie on each hand, where, among many plants and trees, the guava and lemon prevail. The fern tree springs gracefully out, and is outstripped by the beautiful palmetto, raising its 'light shaft of orient mould' from above the verdant level, and, at the height of twenty-five feet, spreading abroad into the clear air a cluster of bright green fans. In other places, the parasite creepers and climbers rise up in columns, shoot over arch after arch, and again descend in every variety of Gothic fantasy—now they form a high long wall, which is dense and impenetrable—and next comes tumbling down a cascade of green leaves, frothed over with the delicate white convolvulus. Our way, at length, becomes an interminable closed-in vista of lemon trees, forming overhead a varied arcade of green, gold, and sunlight. The orange once crowded the island as quickly, but were cut down by the wanton tyranny of a former Commandant, as being too ready and too great a luxury for the convict. Stray over the farms, the yellow hulk bends with the fat of corn. Enter the gardens, especially that delicious retreat, 'Orange Vale,' there, by the broad-breasted English oak, grow the delicate cinnamon tree, the tea, the coffee, the sugar plant, the nutritious arrowroot, the banana (with its long weeping streamers and creamy fruit), the fig, all tropical fruits in perfection, and the English vegetables in gigantic growth. The air is most pure, the sky most brilliant. In the morning, the whole is drenched with dew. As the sun comes out of his bed of amber, and shoots over a bar of crimson rays, it is one embroidery of the pearl, the ruby, the emerald. As the same sun, at mellow eventide, aslants his yellow rays between the pines and the mountain, they show like the bronzed spires of some vast cathedral, flooded in golden light.

"It has been argued, even in the present case, that beautiful Nature is powerful to correct the human heart. And here is beauty like the shadow of the countenance of the Creator. Yet man alone, made in His image, remains untouched by His spirit, and wanders the demoniac of the scene. No! The devout man, like David, will muse on these, His works, until he kindle like a fire; but perverse hearts never see the fine days or beautiful prospects. How, indeed, can they? Their thoughts are with society; there they find their sensual joys, and there they willingly dwell. As if for ever to refute such a notion, we find the foulest crimes always staining the fairest lands. Those five criminal cities, on whom the Lord rained down his fire and his fury, were placed

in a very beautiful country, and Norfolk Island is the modern representative of those guilty cities. No, not Nature, but Almighty grace is powerful to convert and purify the heart.

"I have already observed that such is the horror the convict of New South Wales entertains for this settlement that we frequently hear the condemned, even from the gallows, thank God they are going to die, rather than to live at Norfolk Island. The number of criminals at the settlement in 1835 was 1200 of whom 450 were Catholic. Of late, this number has been augmented by nearly 200 annually. They are worked in heavy irons, and fed on salt meat and maize bread. Until lately, religion was utterly excluded from these miserable men. Their deep depravity had become a proverb even in New South Wales. So corrupt was their most ordinary language, as incessantly to present the imagination with the absent objects of the passions as though present—so perverse that, in their dialect, evil was literally called good, and good evil; the well-disposed man was branded wicked, whilst the leader in monstrous vice was styled virtuous. The human heart seemed inverted, and the very conscience reversed. So indifferent had even life become, that murders were committed in cold blood, the murderer afterwards declaring that he had no ill feeling against his victim, but that his sole object was to obtain his own release. Lots were even cast; the man on whom it fell committed the deed, his comrades being witnesses, with the sole view of being taken, for a time, from the scenes of their daily miseries, to appear in the court at Sydney, although, after the execution of their comrade, they knew they should be remanded to their former haunts of wretchedness. So notorious is this fact, that it was made the ground of a legislative enactment, by whose power criminals are now tried by a special commission upon the island. This arrangement has, in a great measure, suspended such atrocities, though it has not altogether put an end to them. The life of these men was one of despair; their passions, severed from their usual objects, centred into one intense thirst for liberty, to be gained at whatever cost. Their faces were like those of demons. If a comrade was suspected of betraying their practices, he could no longer with safety sleep amongst them, but was separated to secure life.

"In 1834, a conspiracy was formed by the prisoners to destroy the military and seize the island. They were defeated, and thirty-nine of their number condemned to death. In 1834, I sailed to the island, to prepare such of them as might be Catholic to meet their end. My unexpected appearance, late on the night of my arrival, came on them like a vision. I found them crowded in three cells, so small as barely to allow their lying down together—their upper garments thrown off for a little coolness. They had for six months been looking for their fate. I had to announce life to all but thirteen; to these, death. A few words of preparation, and then their fate. Those who were to live wept bitterly, whilst those doomed to die, without exception, dropped on their knees, and, with dry eyes, thanked God they were to be delivered from so horrid a place. Who can describe our emotions? I found only three of the condemned to be Catholic. Four others wished me to take them also to my care. During the five days permitted for preparation, they manifested extraordinary fervour of repentance. The morning came, they received on their knees the sentence as the will of God. Loosened from their chains, they fell down in the dust, and, in the warmth of their gratitude, kissed the very feet that had brought them peace. Their death moved many of their comrades. On the two successive days of execution and burial, I preached, from the graves of the dead, to their

former associates. During the week still allowed before the departure of the ship, twenty conversions followed, and one hundred and fifty general confessions. I left books behind me before departure, arranged a form of prayer for their use on Sunday, and obtained the appointment of one as reader, whose duty also it should be to teach those to read who were unable in the intervals between labour and food.

"At the close of 1835, my good Bishop permitted me again to visit Norfolk Island, a duty I had much at heart. I was received with great joy by my poor penitents, who, through all sorts of ridicule and persecution from their comrades, had persevered in their resolutions. I admitted them to the Holy Communion. Nearly sixty had learned to read their prayer books. The Commandant assured me that crime had considerably diminished, and that the Catholics were remarkably attentive to their duties of religion. Let me not forget how much of this was owing to the prudence and solicitude of the Commandant himself. I record the name of Major Anderson with unmingled satisfaction. His minute personal knowledge of the desperate men under his charge, and the discrimination with which he encourages the well disposed, while he strikes terror into the obstinate, has been attended with most salutary consequences. What was my delight to find that, for the fifteen months elapsed since my last visit, there was not one Catholic to be brought before the Judge. During the fifteen days allowed me before our return, three hundred confessions and twelve conversions rewarded my labours. I saw these dreaded characters come to the arms of religion like children. What may she not do with men, when every hope from this world is departed, and nothing appears on their path but sufferings? The penitents, now become the greater number of Catholics, begged to be locked up in separate wards from the rest, that they might say their morning and night prayers together. Since my arrival in England, I have received a letter from one of these poor prisoners, who consoles me in these terms:—

'REV. SIR,—

Aware that your insignia is '*Non ignarus mali, miseris succurere isco*,' therefore, I feel no hesitation in writing. I rejoice to inform you that of the many who received your instructions there are none, I am aware of, returned to their former wickedness; but, notwithstanding the many enemies they have to encounter, the many instruments employed by Satan to debar them from those duties due to their Creator, they have withstood all. I have also to inform you that, in addition to the number which seemed to be zealous heretofore, there are three times that number at present. They are all desirous to learn, to be instructed, and earnestly look for books. Even those, who have not attended you during that happy time you have been with us, want books. The wicked are constantly endeavouring to bring back to their former vice those in whom they perceive any conversion. We earnestly request you will not be long absent from us. The constant prayers of your most humble but unfortunate servant.

ROBERT HEPBURN.

"I might have paused ere giving recitals which would seem to record my own acts; but I have a higher object in view, and my reader will allow me to remind him of St. Paul's doctrine, that the most unworthy instruments are selected for the work of grace, that the power of God may be manifest.

"Port Arthur contains a like number of criminals, re-transported from Van Diemen's Land. There a priest has never been seen. I was most anxious to have visited them, and the duty was enjoined me by my Bishop; but obstacles, I could not then surmount, were put in my path. What may be their condition, I dare scarcely, from the reports that reach my ears, conjecture. I can see nothing clearly

beyond the approaches to that dreaded peninsula; but the portal seems to me, in the obscure distance, inscribed in lurid character, like those which Dante read:-

‘ Enter through me into eternal sorrow;
Enter, and find the citizens of grief;
Enter, and join the nations of the fallen;
All hope leave far behind—oh, you that enter.’

“It remains for me to say a few words on the aboriginal population of New Holland. They have been considered by those who have written on the subject, as the last and least intelligent of the human race. They do not, however, appear to me so far wanting in intellect, as in power of attention and perseverance. They are said to approach nearest in resemblance to the Papuas of New Guinea and of the Indian Archipelago. They are of middle stature, their skin perfectly black, cheek bones high, brow prominent, eyes deep sunk, with the thick projecting lip of the African, whilst the nose is as broad, but less flat, than that of the negro. Their hair is long and coarse, except on the southern coast, and in Van Diemen’s Land, where it is woolly. Their number is variously estimated. I do not think they reach above 500,000. They are distributed into tribes of from 30 to 60 persons, each under a chief, and occupying a territory of from twenty to forty square miles—to transgress whose limits into the hunting grounds of another tribe is a declaration of war; hence the tribes have little communication with each other, except such as are hostile. Their wars are frequent. Their small numbers are owing to their scanty means of subsistence, since the country produces originally neither fruits nor esculents. Their food consists of the flesh of the kangaroo and opossum—to hunt these is their sole occupation; to which they add the worms and grubs from the trees. They run naked about the woods, for the cord of twisted bark around their persons cannot be called clothing. In the colder regions, a mantle of skins hangs from the shoulder. They rarely make use of shelter in the warmer regions; when they do, it consists of a strip of bark torn from the half circle of a tree, under which one person creeps, or of pieces of bark and branches hastily thrown together within which four or six persons are huddled close upon each other.

“They have not shown the least disposition to adopt our habits of life, or means of subsistence. Their only art is shown in their weapons of war. These consist of a spear, a club, a shield of wood, and a singular instrument called a boomerang. This is made of heavy wood, curved, about two feet and a half in length and, perhaps two inches in breadth, being sharpened at the end. It is hurled from the hand to the distance of forty paces, then springs into the air, turns, and falls at the feet of the thrower. I have not yet seen this remarkable effect explained by its physical laws. Polygamy exists amongst the chiefs only. The wives of one tribe are stolen from another. The young woman is surprised, beaten down insensible with a club, dragged in triumph to the tribe, and ever afterwards treated with cruel barbarity as an inferior. The heads of these women are covered with scars, and, after death, their skulls are found indented and diaphonous with blows. Cannibalism is sometimes practised by them. Of this there can be no doubt; I have had the declaration from their own mouths. They have neither temple nor idols, but many superstitions. They stand in great fear of one or more evil spirits. At full moon, they hold solemn religious dances in the woods beneath her beams, called coroborees

in which they mimic their own wars and the natural habits of the kangaroo and emu. They have faith in the powers of witchcraft and the transmigration of souls, believing the spirits of their fathers to return in the form of the animals around them, and in the white bodies of the Europeans. What may be their real ideas of a Supreme Being, of Divine Providence, and of an ultimate future state, no one has been able to elicit. It is exceedingly difficult to induce them to speak of their religious notions.

"These poor creatures have often been treated by the convicts, at the out stations, with atrocious barbarity, who have even been known to shoot them, as game, for sport. From these, they have acquired our language in its most degraded dialect. From these, they have been initiated into more than our worst vices. Their women have been shockingly treated. Where the European population is thickest, they are fast dying off. The tribe nearest Sydney has no longer more than five or six persons, and not one child to succeed their fathers. The tribes of Van Diemen's Land are nearly extinct; there do not remain more than 150 souls, and these are now placed on an island in Bass's Straits, and supported by Government. This extermination of nearly a whole race has been the work of twenty years.

"I much regret that the urgent demands of the European population for our spiritual assistance has hitherto prevented our giving an especial attention to this portion of our mission. Those of them, who are in our neighbourhood, are so grossly corrupted by their communications with the convicts, that we can hope nothing from them. Some children, in dangerous sickness, have been baptized by the Rev. Mr. Therry, and there is occasionally one or two youths in our schools. We have been able as yet to do nothing further. Nor do I find that, from the evidence of their reports, the especial missions from other creeds have been as yet more successful. The only effectual method of proceeding—the urgent wants of the convicts render this impossible at present—will be to penetrate beyond the limits of colonization, and to commence by assimilating, as far as Christianity will permit, with their habits, until their confidence be gradually won, and their attention fixed upon a better state of things.

"We have much more promising hopes of the natives of New Zealand. These islands are one thousand miles remote from Sydney. Their inhabitants, a superior race, are said to approach nearest in resemblance to the Malays. Tall in stature, well made, of a copper colour, with large, dark, expressive eyes. They are social, intelligent, fond of oratory, and live together in villages, many of these being united in alliance. Clothed with garments, woven by the women, of the native flax, they cultivate the soil, and readily enter into commerce. They may be 150,000 in number. The chief occupation of the men, from infancy, is war. Their victories are followed with monstrous barbarities. The head of the fallen enemy is cut off, baked by a slow fire, then exposed to a current of cold air, after which, perfectly preserved, it is conspicuously placed, as a trophy, in the hut of the warrior, whilst he devours the body, thinking that, as he eats the flesh, he partakes of the heroic qualities of the slain. Their darling passion is revenge.

"Soon after the arrival of our Bishop in Sydney, there came a young man and woman from New Zealand. They were the children of chiefs sent to us under the care of an Irish sailor, to hear of the Catholic religion. The Bishop received them with great kindness. They understood him to be 'a chief of the people of God: addressing the children of chiefs.' He presented to them the image of our

crucified Saviour, and when they had gazed with mute and fixed attention upon it for a time, he explained to them the mystery by their own simple ideas. 'It represented,' he told them, 'the Son of the Great Spirit come down from Heaven to be a man like them, and, with the purpose of revenging the crimes of men against that Great Spirit—by torments, not inflicted upon others, but upon Himself—these were a part of His sufferings.' Here the young chiefs shed tears. They were instructed, baptized, and returned to their country.

"I have since received letters, forwarded from New Zealand, from which it appears that the new Christians, on their return, had awakened a great interest in their tribe. Their incessant talk of what they had heard, of what they had seen, and of the ceremonials of our Church, which had strongly impressed them, had induced another chief to send a message to the Bishop, requesting, if he came over, the instruction and baptism of himself and son. These circumstances appear to present a favourable opening for the introduction of the mission into that country

"And now, having given an outline of our mission and our labours, permit me to say a word upon our wants, which are very great.

"Over the vast range of New South Wales, there are at present only seven missionaries. Sydney alone would require three, and yet the Bishop is sometimes left alone, with its duties added to his own. There are vast districts, such as that of Bathurst, covered with Catholics, and without a single priest. Van Diemen's Land requires seven priests at least, and has only two. Two are demanded for Norfolk Island, for one alone would be a thousand miles from a brother priest. The south and western colonies, stretching along a line of 2500 miles, have never seen a priest. The aboriginal population, covering the vast interior, are under the shadow of death. The Government is prepared to pay the expenses of a few more priests for New South Wales, but not of an adequate number; of one for Norfolk Island—of none at present for Van Diemen's Land. Without some such institution as the Sisters of Charity, from the mother country, it seems impossible to do much effectually with the female convicts. A seminary is required for the education of youth, and for the gradual formation of a body of native clergy and schoolmasters, for which we are without means. We have four buildings raised and closed in for service, but not one ceiled or plastered. We are commencing several others, but our present fund for their completion is hope. The Government is disposed to proportion a contribution to the gifts of the faithful; but, with us, the great proportion are prisoners without a penny. Our few wooden altars are naked of ornament—we have scarcely a crucifix to put upon them. The priests who go out will be without vestments or chalices. Books of prayer and of instruction are at an unlimited demand; we are obliged to give one to every poor prisoner who arrives, and who can read.

"How the Catholic prisoner clings to his prayer book given by his priest! How he clasps it, when everything else is gone! How ingeniously he preserves it through every hazard! In the remote wilds, it is to him in place of priest and altar, and sacrifice. We need means for the temperate defence of our doctrines, for a great portion of the Australian press has recently flooded us with the old calumnies. And, indeed, what do we not need? We need the fervent prayers of the faithful." Thus far, Dr. Ullathorne's narrative.

During his visit to England, Dr. Ullathorne gave evidence before Sir William Molesworth's Committee on Transportation. He repeated, in his evidence, the statements already set forth in his pamphlet, entering into details, and suggesting



EXTERIOR AND INTERIOR OF ST. MARY'S CATHEDRAL,
SYDNEY, N.S.W.

remedies for existing abuses, many of which met with the full approval of the members of the committee. At the request of various official people, and in particular of Mr. Drummond, Secretary to the Lord-Lieutenant of Ireland, he wrote a tract entitled, "The Horrors of Transportation," copies of which were distributed by order of the Government in several districts of Ireland. Dr. Ullathorne, before his departure from England in 1838, gave a course of lectures in the churches of Lancashire on the Australian mission, and the condition of the convicts, which awakened so much interest and sympathy, that in the course of six weeks he collected a sum of about £1500. At this time he also assisted at the dedication of the chapel at Oscot, at which all the English Bishops and a hundred priests were present. Writing of this ceremony, he says: "Pugin, with his dark flashing eyes, and tears on his cheeks, superintended the procession of the clergy, and declared it was the greatest day for the Church in England since the Reformation."

At the request of Cardinal Weld, Dr. Ullathorne proceeded to Rome to set all matters connected with the Australian Church in a clearer light before the authorities there. He took up his quarters at the famous Benedictine Monastery of San Callisto. "The tranquillity of the monastery (he subsequently wrote), the great kindness, courtesy and refinement of the Fathers, and the religious influence of Rome, were very grateful after the rough work of Australia, and the toils and solitudes that followed my return to England. Then, though I had been a professed Benedictine for a dozen years, owing to the penal laws it was the first time I had ever worn or even seen the Benedictine habit." In Rome, he presented a report to the Sacred Congregation of Propaganda, in which he recapitulated the substance of his published pamphlets setting forth the chief facts connected with the Church in Australia, the difficulties that had hitherto beset its course, and its prospects of development in the future. "There were as yet," he writes, "only four churches roofed in Australia, that is St. Mary's Cathedral in Sydney, and the churches in Parramatta, Campbelltown, and Maitland." "St. Mary's," he adds, "is the finest building in the colony. The Protestants gave considerable aid to Father Therry in its erection." Since Dr. Ullathorne's arrival in Sydney, the Government had put on the roof, and contributed also towards the interior. A great deal, however, had still to be done, as it was without ceiling or window. Dr. Polding was busily engaged collecting funds to complete the work. As regards the Church in the earlier period of Australian history, "the Irish Catholic convict," he says, "subsequently to the year 1803, was treated with the greatest rigour. His speaking in the Irish language was interpreted as an act of conspiracy, and was punished

without delay with 50 lashes; and the Protestant clerical magistrates gave him again the lash and sentenced him to dark dungeons if he refused to assist at the Protestant service, such refusal being declared an act of disobedience." The people had suffered extreme spiritual privations; he had himself, before the arrival of Dr. Polding, written to Right Rev. Dr. Morris to come to Australia to administer Confirmation, there being many aged persons who had not received that Sacrament. Every effort was made by Archdeacon Scott to make Protestantism by law the religion of the State throughout the colony. He had even demanded, as a right, that the Catholic Baptismal and Matrimonial Registers should be forwarded to him, and in this demand he was sustained by the Attorney-General. Father Therry, however, courageously resisted the demand, and eventually his refusal triumphed. It was hitherto a crying grievance that the Catholic orphans children were placed by the Government in Protestant institutions and robbed of their faith. So also the ships carrying convicts to New South Wales have at times almost all their living charge Catholics; nevertheless, all are obliged to assist on Sundays at the Protestant prayers and Protestant service, these being read by the Protestant surgeon, or in his absence by some Protestant convict. Dr. Ullathorne further adds that his object in undertaking his journey to the home countries was mainly threefold: (1) to obtain a community of the Sisters of Charity to aid in reforming the female convicts, and in developing the work of religion in the colony; (2) to secure the services of an additional number of devoted priests: the Bishop was particularly anxious to be able to spare a priest for Norfolk Island, where neither the Government nor the Protestant Bishop had as yet been able to induce a Protestant chaplain to remain; and (3) to urge upon the Government the injustice and impolicy of obliging the Catholic convicts to assist at the Protestant service.

In this latter point, the time had not yet come for the cause of justice to triumph. A few years later, however, as we will see, the remonstrances of the Catholic body were renewed and were crowned with success. In the other two matters, Dr. Ullathorne addressed himself more particularly to the Irish Prelates, and his pleading was not in vain. With the approval of Archbishop Murray, four Sisters of Charity and one postulant accompanied the Vicar-General to Australia, the pioneers of the heroic bands of devoted Nuns, who since then have made Australia their home, and through whose toil and sacrifice the Australian Church has already begun to bloom with Christian virtues, like a garden of God.

Dr. Ullathorne writes that, during his stay in Ireland, Archbishop Murray showed him every kindness. "But," he adds, "it was Bishop Kinsela, of Ossory, who took me strongly by the hand. His house at Killkenny was like a home to

me. He took me with him to visitations, ecclesiastical conferences, and on other occasions, and initiated me into the whole working of the Irish Church. He gave me the run of his seminary, with leave to take as many young men as offered themselves for Australia. I selected one priest and five students, who afterwards turned out valuable priests." In St. Patrick's College, Maynooth, he was no less successful. Here he was fortunate in having the active co-operation of the Rev. Francis Murphy, of whom we will have more to say when commemorating the first Bishop of Adelaide. This zealous priest had the charge of St. Patrick's parochial district in Liverpool, but, in a true missionary spirit, offered his services for the cause of religion in Australia. Being highly esteemed by the Superiors and professors at Maynooth, he received a cordial welcome there, and his words found a hearty response among the senior ecclesiastical students. Among those who volunteered for the Sydney mission was the Rev. Edward MacCabe, then a senior student, and subsequently an illustrious ornament of the Irish Church, as Cardinal Archbishop of Dublin. He himself related to the writer of these pages that he accompanied the Rev. Mr. Fitzpatrick (subsequently Vicar-General of Melbourne) to Archbishop Murray, to request permission to devote himself to the foreign mission in Australia. The Rev. Mr. Fitzpatrick was on the same errand, and was the first to present himself before the Archbishop. His petition was granted. When the Rev. Mr. MacCabe entered and stated his request, the Archbishop asked what was to become of Dublin if all his students were to set out for the antipodes, and added that he would take time to consider the matter, as he had already made a great sacrifice in approving of Fitzpatrick's missionary vocation. The message was soon after conveyed to him that the Archbishop could not grant him his request. So great was the enthusiasm for missionary enterprise stirred up at this time among the youthful Levites at Maynooth, and so many were the volunteers for Australia, that the design was formed of instituting a Foreign Missionary College, and very soon the first beginnings were made by Father Hand of that providential scheme to which the English speaking missions throughout the world owe so much, and which at length took shape on the 1st of November, 1842, in the great College of All Hallows.

The Franciscan Fathers of Dublin also corresponded zealously to Dr. Ullathorne's invitation. They had just completed their new church, still called "Adam and Eve," from the sign-board of a famous tavern that once occupied the site. Two of their number, Fathers Geoghegan and Coffey, were soon reckoned among the missionaries of the Australian Church.

Dr. Ullathorne, on his return to Australia on the 1st of January, 1839, resumed his duties as Vicar-General, but he remained in the colony only for a

short time. Some of the officials and many other influential persons in the colony had taken offence at his statements regarding the system of transportation, and now they threw every possible difficulty in his path. They said he was no longer the Vicar-General, but the Agitator-General. On the other hand, the Right Rev. Dr. Polding was desirous that he would be promoted to one of the new Sees, which were about to be erected; but this dignity Dr. Ullathorne resolved on no account to accept. There was a third motive, too, which probably had no small share in shaping his resolve. Father Therry was about this time removed from Sydney, and transferred to Van Diemen's Land. This gave mortal offence to the best friends of the Church, and excited a wide-spread dissatisfaction throughout New South Wales. As Vicar-General, Dr. Ullathorne had to bear the brunt of the storm, and, under all the circumstances, in the interests of religion he considered it would be expedient to choose for himself another missionary field.

Dr. Ullathorne continued, however, to take the deepest interest in Australian matters, and, even when the highest dignities of the Catholic Church in England devolved on him, it was his special delight to receive some intelligence from that cherished field of his first missionary toil. In more than one of his letters, published as a supplement of his "Autobiography," he displays the keenest interest in the growth of religion, and the prosperous development of the Church under the Southern Cross. Another letter, which he addressed to the Cardinal Archbishop of Sydney, soon after the Plenary Council of Australasia, held in November, 1885, will be read with particular interest:—

"St. Mary's College, Oscot, England,

February 8th, 1886.

MY DEAR LORD CARDINAL,—

You justly divined, in your Synodal discourse, that no one would rejoice more than I should at all that was passing in the Plenary Council of Sydney. I look upon your reception, on arrival, and on the great Council with amazement and gratitude, and thank God, with all my soul, for this wonderful expansion, and for having prepared a prelate so competent to rule and regulate the destinies of the Australian Church. *Mirabile in oculis nostris!* What a consolation it will be to the Sovereign Pontiff! Whilst religion is decaying to such an extent in Europe, it is rising in the south and in the west.

When Lord Chief Justice Coleridge returned from North America, he wrote to Cardinal Newman that the Catholic Church was the only form of religion generally respected and looked up to in the United States. And I must say that I was very much struck with the American Bishops as a body, of whom I saw much at the Vatican Council. Australia, from its position, between America and India, and its great and yet undeveloped resources, must become a very great country, especially with such an energetic population. Among the finest boys we get in this college, for manliness and vigour, are the Australians.

I am very glad to see also, by your letter to the American Church, that you contemplate missions to the aborigines, on a suitable scale.

I see, from various allusions and bits of past history, that there are sundry mistakes as to the facts,

but this is incidental to all history. The man who helped us most, next to Sir Richard Bourke, was the late Lord Derby, when Secretary for the Colonies, and I remember receiving a letter from him, after I had got grants for five more priests, in which he said he would be happy to attend to my further recommendations, backed by the Colonial Governor.

I left behind me the whole correspondence with the Colonial Secretary, the various offices of Government, and the clergy, in pigeon holes, all arranged and labelled, but I am afraid they have been dispersed. Archbishop Polding had not the tact for that kind of work, and I had to do it myself. But he was, when in vigour, the most wonderful missionary I ever knew, especially among the convicts, over whom he had immense power. Among them he was a true St. Vincent de Paul. My great support was Father McEncroe, who was a calm man of experience, and had been Vicar-General to Bishop England in South Carolina for six years. He was a good Irish scholar, and published an edition of the Irish New Testament.

And now, my dear Lord Cardinal, I pray God with all my soul to help and prosper the Australian Church.

Remaining, with great affection,

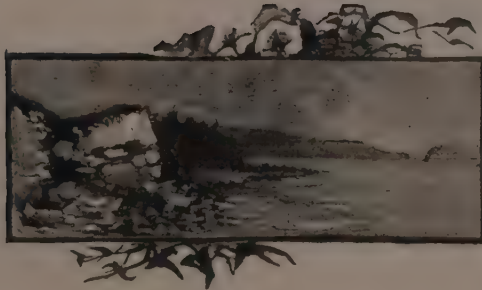
Your Eminence's devoted servant in Christ,

W. B. ULLATHORNE.

To His Eminence Cardinal Moran,

Archbishop of Sydney, &c."

The Most Rev. Dr. Ullathorne died at Oscot on the Feast of St. Benedict, A.D. 1889.





CHAPTER VI.

JOHN BEDE POLDING,

Vicar-Apostolic of New Holland.

IT would be difficult to find a name that is held in greater reverence throughout the whole Australian Church than that of John Bede Polding, O.S.B., its first Bishop.

He was born at Liverpool on the 18th of October, 1794. His father was of Dutch extraction, and the family name was ordinarily written Poulden or Polten. The mother's name was Brewer, and she came of an English family, that, in spite of hardships and persecutions, had, for three centuries, handed on unbroken the traditions of the Catholic faith. Her brother, Father Bede Brewer, was for several years the President-General of the English Benedictine Congregation in the beginning of the present century, and to him was entrusted the education of young Polding, who, in his eleventh year, was deprived, by death, of a father's watchful care. When, as Archbishop of Sydney, he addressed a letter of condolence to the Right Rev. Dr. Goold, Bishop of Melbourne, on his father's demise, he added, regarding his own parents: "I scarcely can say I remember my father, so young was I at the period of his death; but, on my dear, dear mother, my thoughts, even now, after the lapse of thirty years, love to dwell. I still hear her sweet, small voice, and see her smile." The youthful Levite pursued his early studies at the Benedictine school of Acton Burnell, and he there was admitted to the religious habit on July 15th, 1810, on the same day with William Placid Morris, who, in later years, rendered great services to the Church by his zeal as Bishop in the Island of Mauritius, and by his labours

on the London mission. Even in his boyish days, young Polding is said to have shown a particular predilection for the religious news published from time to time relating to Australia and its convict population, so much so, that his companions playfully styled him "the Archbishop of Botany Bay."

It was when clothed with the Benedictine habit that he took the name of Bede, and throughout his subsequent missionary career he continued to honour St. Bede as his special patron, and to promote devotion to that illustrious ornament of the Anglo-Saxon Church. In 1814, the Benedictine community was transferred to St. Gregory's Monastery at Downside, which, for twenty years, was destined to be the theatre of Dr. Polding's labours. At the hands of Bishop Milner, the Athanasius of the English Catholic body, he received the first sacred orders; and he was ordained priest by Bishop Poynter at Old Hall College on March the 4th, 1819. He said his first Mass on the 21st of the same month, the Feast of St. Benedict. In the various offices of Prefect, Missionary Rector, Master of Novices, and Sub-Prior, he gave abundant proofs of piety, devotedness, and earnest zeal. A student of Downside, who entered college whilst Father Polding was Prefect, has penned the following interesting reminiscences:—"My earliest recollections of Dr. Polding," he says, "are associated with the day of my first arrival at Downside in the memorable year 1829, the year of Catholic Emancipation. He and Dr. Barber, then the Prior, were the first whose faces and whose cordial paternal welcome I met, when I alighted from a York House chaise, one beautiful afternoon in the autumn of that year, at the dear old porch. Dr. Polding, the Prefect, took me by the hand, and the whole evening was my guide, leading me to the game of cricket that was being played on the lawn, and even placing a bat in my hand as a happy introduction to my new life. I remember when the bell rang for studies at half-past five, I was at his side in the study room, and on the boys all kneeling down upon the benches for the prayer, I, unaccustomed to the spectacle, did not take my hat off till gently told to do so by my fatherly guide, who then gave the order, "Say the prayers." This tender care and attention continued through my first days of inexperienced entrance upon an existence, so far removed, from the till-then only known and cherished ties of home. A little later, he became my class master in Sallust, while he was still the Prefect; and highly to be esteemed was such a teacher, for his was not merely the accurate knowledge and scholastic ability of a good professor, but the wise and generous spirit of sympathizing and appreciative perception, which knew how to improve every opportunity in the lesson of educating the feelings, as well as the mind. . . . But it was not only in the time of class, that he used to speak to the boys of high and improving subjects.

Of course, I do not refer to his religious instructions on the catechism, or on some special festival; I allude to unexpected moments, when perhaps he found some pupil reading by himself in recreation time, and when he used to encourage so often an indication of an earnest love of knowledge and of its highest end. On one such occasion, the writer well remembers with what impressive feeling Dr. Polding spoke to him of Mary, Queen of Scots, telling him she was a saint and a martyr. His very tone of voice at such moments bespoke the truthful heart of the speaker. He was often in tears when he preached from the altar. As infirmarian, none ever surpassed Dr. Polding; and it was perhaps peculiarly an office in accord with his natural humanity and benevolence. Among his many engaging characteristics, he was an ardent patriot, and he always identified himself with Irish boys in their interest for their country and her wrongs, and presided himself, as well as I recollect, at the festive supper on St. Patrick's day, at which none but the Irish members of St. Gregory's were present."

One of the spiritual works, which engaged Dr. Polding's attention at this time, still bears abundant fruit at Downside. He introduced the Sodality of the B.V.M., compiled the "*Libellus Precum*," and designed the Sodality cross still in use. The first name on the list of the members of the Sodality is that of Cardinal Weld.

As missionary, in charge of the Downside district, Father Polding was indefatigable, and it is recorded that he brought many into the Church. One incident is worth recording. There were but few Catholic chapels and fewer priests in Somersetshire in those days, and the scattered Catholics had to practise their religion in their own homes, as best they could. Father Polding overheard at times the workmen speaking about an old woman named Betty, whom they supposed to be crazy because her religion consisted in "playing at marbles." Father Polding felt assured that this playing at marbles must have some reference to the Rosary. He accordingly set out, accompanied by another religious, in search of Betty, whom they discovered at Coleford, between Downside and Mells, and, to their joy, the surmise of Father Polding was found to be correct. Old Betty was an Irishwoman, who had kept true to the faith, although, for a long period of years, she had never seen a priest. When old age crept on, and she was unable to work, she spent her time in telling her old family beads, communing with God, and praying that a priest might be sent to her before she died. Father Polding had some difficulty in persuading her that God had heard her prayer, and that a priest had come to her, but at last she understood that it was so, and, very shortly after this first visit, he had the consolation of attending her on her happy and holy death.

On his appointment as novice-master, in 1824, he frequently took occasion to speak to the novices about the manifold wants of the Australian mission, which he regarded as spiritually the most destitute in the British dominions. He devoted considerable time to the study of philosophy and theology, and, at the request of his Superiors, he composed some of those admirable notes, which have made Husenbeth's edition of the Holy Bible so useful and instructive to Catholic readers. In the General Chapter of the Congregation, held in 1826, Dr. Polding was chosen Secretary to the President-General, which office he continued to hold till he left England for Australia.

Four of the first novices, whom Dr. Polding was called upon to train in the paths of piety, met together on the feast of St. Gregory, 1875, to celebrate the fiftieth year of their religious life, and, before separating, addressed to their novice-master now Archbishop of Sydney, a memorial of gratitude. A few extracts from this memorial will serve to make known to us the novice-master of those days: "Besides the vivid image of our old master, that is imprinted on our mind, and the affectionate remembrance of his spirit as it dwells in our consciousness, we could have wished that, in person, he might have presided over our spiritual festival, and that we might again have heard the accents of that voice, which first awakened in us the knowledge and love of the religious life. . . Vividly do we remember that Sunday in March (1825); it was after Vespers, when our Prefect, leaving the college with us to become our novice-master in the monastery, conducted us first of all to the sacristy, and there touched our hearts with his first discourse on the religious life we were entering upon. . . We may add the recollection how happily study alternated with prayer and the choral office, study giving light to prayer and prayer giving life to study, so that nothing was long, or dry, or tedious, but everywhere prevailed what the rule calls the *fervor novitiorum*. And the hours of relaxation were happily interchanged with manual labour, after the old Benedictine spirit, at one time in the grounds, at another in the fields, contributing as much to practical sense as to health of mind and body. . . We recall likewise to memory those never-to-be-forgotten conferences in evening hours of recreation, when you were the speaker, we the listeners and questioners. Sometimes they expanded our knowledge: sometimes they raised our sense to higher things, often they sprang out of some anecdote or some incident of the day; always they refreshed us. Not unfrequently were those conversations directed to inspire us with the missionary spirit and the love of souls, and to instruct us in the self-denial and self-sacrifice that the saving of souls demands. It was in those conferences that the thirst of your heart became known to us; that thirst to see the then neglected missions of Wales

and Australia worked by self-denying men, in an apostolic spirit. In recalling those times and their aspirations, it is not a little striking to see what has actually come to pass. Of our two chief religious teachers at St. Gregory's, one (Bishop Brown) was called forth by the head of the Church to found and form the Church in Wales, whilst the other was called to found and construct the Church in the vast regions of Australia.

In the year 1833, the Holy See resolved to appoint a Vicar-Apostolic for the Diocese of Madras in India, and the choice of the Sacred Congregation of Propaganda fell upon John Bede Polding. The briefs, appointing him Bishop of Hiero-Cæsarea, *in partibus infidelium*, and Vicar-Apostolic of Madras, were sent to Bishop Bramston, Vicar-Apostolic of the London district, with instructions to proceed at once to the consecration of the newly elected Prelate. Dr. Polding, however, shrunk from the burden, and together with a medical certificate, that his constitution was not suited for the climate of India, forwarded to the Holy See an earnest appeal to be freed from that responsible charge. This was the second time that he had asked to be exempted from the burden of the Episcopate, for, some months before, he had declined the appointment of Visitor of the Diocese of Mauritius, which duty then devolved on Bishop Morris. In the meantime, the Rev. Dr. Ullathorne, Vicar-General of New Holland, as we have already seen, had been clamouring for missionaries to gather in the spiritual harvest, and other friends of Australia were petitioning the Holy See to depute a Bishop to watch over the interests of the faithful in these remote regions. The prayer of John Bede Polding was accordingly in part heard, and, instead of India, Australia was assigned to him for his missionary field.

A letter, addressed to the Prefect of the Sacred Congregation of Propaganda by the Vicar-Apostolic of London, the Right Rev. Dr. Bramston, from London on the 26th of April, 1834, bears so closely on the first appointment of a Bishop to the Australian Church, that I deem it important to insert the letter in full, translated from the original Latin text:—

"YOUR EMINENCE,—

With intense sorrow I have learned that in New Holland and the island called Van Diemen's Land, there are more than 20,000 Catholics, of whom the greater part are convicts banished from England for their crimes, who, scattered here and there over an immense territory, cry out for religious succour. This will be the better realized by your Eminence, when I state that there are, in all that vast territory, only four priests, and that only two of these receive recognition and salary from the Government. The necessity of increasing the number of clergy was so keenly felt by Governor Bourke and his Council, that he requested His Majesty's Secretary for the Colonies to send thither four other priests without delay. Strange to say, the Governor, at the suggestion of the Rev. Dr. Ullathorne, Vicar-General of that territory, requested that none would be sent without my approval. It has also been distinctly intimated to me that the clergy to be forwarded should be English, and the Colonial Secretary has for this purpose asked me to select four ecclesiastics, natives of England.

Having none among my own subjects whom I could send, I consulted on the matter with the Very Rev. President of the Anglo-Benedictines, John Birdsall, and I am persuaded that it will be easy to find four subjects of this religious Order, deserving of every commendation and willing to engage in this mission.

On account of the difficulty, or rather the impossibility, too clearly proved by experience, of holding communication from the Island of Mauritius with New Holland, the president of the Anglo-Benedictines and the other Superiors of the Order in England have come to the conclusion, in which I wholly concur, that it would be impossible to make due provision for the spiritual wants of the faithful in these parts, unless a resident Vicar-Apostolic, invested with the Episcopal dignity, be appointed for that Church. I have spoken of this matter to the Colonial Secretary, and I am convinced that, so far as he is concerned there will be no difficulty in the matter. Wherefore, I have deemed it proper to write to your Eminence most humbly, but most earnestly, praying that the Sacred Congregation of Propaganda would thus counsel His Holiness. The better to insure success, I would recommend John Polding, a Benedictine monk, of the English congregation, to be appointed Vicar-Apostolic. Your Eminence will probably be surprised at this recommendation, holding in mind how the same religious acted when he was appointed to the Diocese of Madras. But my recommendation is based upon the attestation of the President and other Superiors of the Benedictines on his fame for learning, zeal, and piety among his religious brethren, and on my own knowledge of him. Relying on such grounds, I am convinced that he is admirably suited to be appointed Vicar-Apostolic, with the Episcopal dignity, in New Holland, and I am convinced of this, notwithstanding his refusal of the Madras Vicariate, which refusal, indeed, in the opinion of others, as well as in my own, is to be attributed, in great measure, to the great desire which he has felt for many years of devoting himself to the salvation of souls in New Holland, and to his unwillingness to be turned aside from that mission. I feel satisfied also that he will be most acceptable to the Government.

The Spiritual desolation in New Holland is very sad and universal, and allows no delay. The aforesaid Benedictine President informed me that there was but little hope of his religious proceeding to New Holland, unless a new Vicariate be erected, whilst all who are willing to embark on such a mission desire the Rev. John Polding for their Ecclesiastical Superior there. I, therefore, most humbly and most particularly pray that, with as little delay as possible, John Polding may be appointed Vicar-Apostolic with the Episcopal dignity in New Holland. I still hold in my possession the brief by which the said religious was appointed to the See of Hiero-Cæsarea, and which I received when he was destined for the Vicariate of Madras. Should it be pleasing to the Sacred Congregation, he may now be consecrated by the same brief as Bishop of Hiero-Cæsarea, and subsequently the usual faculties may be forwarded, which are required for the apostolic administration of New Holland and of the island called Van Diemen's Land."

The suggestion conveyed in this letter, that a Vicar-Apostolic should be appointed in Australia, was quite in harmony with the views of the Sacred Congregation, and of the friends of Australia in Rome, and without delay, instructions were forwarded to the Vicar-Apostolic of London, authorizing him to communicate to Dr. Polding the brief of his appointment as Bishop of Hiero-Cæsarea, *in partibus*, whilst another brief was expedited to the newly appointed Prelate, constituting him "Vicar-Apostolic of New Holland and Van Diemen's Land, and the adjoining islands."* The formal letter of Dr. Polding, accepting the

* Note: The first brief was addressed as follows:—"Dilecto Filio Presbytero Joanni Polden, Monacho Congregationis Anglo-Benedictinæ." In the subsequent letters, the name is invariably written Polding.

burden thus imposed upon him, bears date from Downside, the 14th of June, 1834.

The ceremony of Dr. Polding's consecration, took place a few days later on the Feast of St. Peter and St. Paul, the 29th of June, 1834, in the private chapel of the Vicar-Apostolic of the London district. The Right Rev. Dr. Bramston was the consecrating Prelate, and he had as assistant Bishops, his Coadjutor, Right Rev. Dr. Griffiths, and the Right Rev. Dr. Rouchoux, Bishop of Nilopolis, Vicar-Apostolic of the islands of Eastern Oceanica.

The *Birmingham Catholic Magazine* for 1834, in its notice of the ceremony, remarks that Monseigneur Rouchoux, who had been consecrated in Rome on the preceding 28th of December, was, on the eve of proceeding to the Sandwich Islands, accompanied by Rev. Mr. McArdle, and that two of his confreres had already had the privilege of testifying by their blood to the faith of Christ. The Bishop himself and all his party were a few years later lost at sea, and no tidings were ever had of the circumstances of the disaster.

As was to be expected, the first Episcopal ceremony by the newly consecrated Prelate was reserved for his loved monastery of St. Gregory at Downside, and accordingly on the Sunday following his consecration, we find him administering the Sacrament of Confirmation in the chapel of the monastery to 65 candidates, of whom 24 were students of the Monastic college, the others being for the most part converts.

A few days after his consecration, Dr. Polding addressed the following circular to the generous friends of religion in the home countries. It was published in the *Birmingham Catholic Magazine*, for August, 1834:—

“Aware of the many appeals annually made to the generous and charitable feelings of the public, we have long hesitated whether we ought to add another to the number.

The pressing wants, however, of the Catholic population of New Holland and the island of Van Diemen, committed to our pastoral care, who are as little ones crying for bread, even the bread of eternal life, whilst there is no one to break unto them, compel us to cast aside every consideration, except that of exerting ourselves to relieve their spiritual distress.

Over an immense tract of country, upwards of 700 miles in length, and 200 in breadth, are spread nearly 25,000 Catholics. Of these the far greater part consists of convicts, in a state of miserable servitude, or emancipated convicts. Whatever may have been their past misdeeds or depraved habits they must be, in their present degradation, objects of compassion to all the disciples of Him, who came ‘to call sinners to repentance.’ These are indeed our sick brethren, who ‘stand in greater need of the physician.’ Of books and other means of instruction, there is the greatest scarcity. In New South Wales, four priests exert themselves in the most exemplary manner to discharge their apostolical duties. It must, however, be apparent that the number is quite inadequate to the exigencies of the people.

Four chapels are in course of erection; three schools for boys and one for girls. In Van Diemen's Land, an island nearly as large as Ireland, there are 4000 Catholics, and only one priest. The chapel is a mere temporary shed; no school, no means of religious instruction.

It is evident that the spiritual wants of a population so great, increasing so rapidly, and distributed over an expanse of country so extensive, cannot be adequately supplied by the small number of clergymen who can be spared from England and Ireland. A seminary for the express purpose of educating clergy for this mission seems absolutely necessary, and this appeal is made in the hope that the statement given above, of the necessitous condition of our unfortunate countrymen in New Holland, will move the charitably disposed to contribute to an object so laudable. Donations for this purpose will most gratefully be received by the undersigned, and by the Vicars-Apostolic (of England).

In the great and general dearth of the means of instruction, and also of celebrating the sacred mysteries of religion, books for the use of schools and of the seminary,—chalices, vestments, whatever may be serviceable in the sanctuary, will be most acceptable? Thousands of wretched creatures will, through the charity now solicited, have reason to bless the heart that compassionates and the hand that assists them. There will be joy in heaven over their conversion; and we are assured that they who cause that joy, by co-operating in the conversion of the sinner ‘shall rescue their own souls from destruction, for, charity covereth a multitude of sins.’ The cup of cold water, given for the sake of Christ, is not unrewarded. What will be the recompense bestowed on those who restore to spiritual life the precious souls for whom the blessed Jesus died? ‘They, who instruct others unto justice, shall shine like stars for all eternity.’

Contributions for the spiritual relief of the Catholics of New Holland and Van Diemen’s Land may be transmitted through Messrs. Wrigat, Henrietta Street, Covent Garden, London.

Books, vestments, and other articles for the church or seminary, may be addressed to the Right Rev. Dr. Polding, 63 Paternoster Row, London.

JOHN BEDE POLDING,

Bishop of Hiero-Cesarea, and

Vicar-Apostolic of New Holland and Van Diemen’s Land.

Downside College, Bath.”

The appeal of the zealous prelate was generously responded to, and, within a few months, not only was he equipped with every requirement for the voyage for himself and companions, but he further received considerable aid towards the projected seminary. In the volume of the *Birmingham Catholic Magazine*, just referred to, a note is added by the editor: “We have received a box of spiritual books from Mr. Lynam, of Dublin, for Dr. Polding, and shall be happy to receive any further donations.”

On the 24th of July, 1834, Dr. Polding writes from Downside to the Cardinal Prefect of Propaganda in Rome:—

“Several letters have come to hand, announcing that the crop of evils abounds in my Vicariate; that the Catholics are almost entirely devoid of instruction; that the Protestant ministers avail of the opportunity to injure the Catholic cause, and that, in this, they are materially aided by some persons high in authority. Nothing will contribute more to propagate the Catholic religion than the erection of a seminary in the Vicariate, in which respectable youths may be trained to the practice of virtue and to the love of religion, in the presence and by the voice of the Bishop. I have already, to some extent, begun the foundations of the work, by soliciting the alms and every sort of help from the Catholics of the kingdom. Many persons have shown me great kindness, and I am confident that my labour in this matter will not be altogether fruitless. My Benedictine brothers, assembled in Chapter, have promised to give their co-operation and assistance, and, after the manner of their fathers, to do everything in their power to aid in this work of religion. I may state to your Eminence that, in Van Diemen’s Land, which

is about as large as the island of Sicily, there are 4000 Catholics, who, though scattered through the island, have only one priest, and there is no school and not even a chapel. As regards the Australian continent, there are 25,000 Catholics scattered over the settlement, which is about 700 miles in length by 200 in breadth. I make no reference to several other stations, which are far and wide apart. About 1000 Catholics every year proceed to the colony, so that their number must rapidly increase. There are only four priests on the Australian continent, men, indeed, full of ardour for the Divine glory and the salvation of souls, but quite unequal to the immense work in which they are engaged."

Dr. Polding's loss was keenly felt at Downside. One of the community, who, in after years, was to follow him to Australia as Coadjutor and Bishop of Maitland, Charles Davis, O.S.B., thus writes to a friend:—

"I suppose that you have heard of Dr. Polding's consecration. His loss will be felt greatly by our entire community; but perhaps no individual member of the college will experience it more than I shall. He has been my spiritual director and my fast and best of friends. I have always looked up to him as to a tender and affectionate parent, and such he has ever proved himself to be in my regard. I assure you that, were it the will of my Superiors, I would, with pleasure, accompany him to New Holland."

The community used its every effort to retain Dr. Polding amongst them, and forwarded, through Cardinal Weld, a petition to the Pope, Gregory XVI., praying him not to remove from them one who was "the column and mainstay of the monastery, on whom the entire studies of the college depend, and who fills so admirably many of the offices of the establishment." However, the Holy See was inexorable, and Cardinal Weld, replying to their petition, reminded them that "the Gospel words, '*Date et dabitur vobis*,' are never better exemplified than in the case of the religious orders who generously send their subjects to the foreign missions." Dr. Polding, on his part, could not tear himself away from all the endearing associations of his loved monastery without a struggle. Bidding farewell to the Father Prior, he writes:—

"This, the last letter I shall write in England, will convey to you, my dear brother, the deepest wishes of my heart. It is almost exhausted by these painful partings, yet whole and sound to its purpose. May God bless you, and may my dear *alma mater* ever rejoice in the holiness of her children. Gentle, good, and kind, may the spirit of our Holy Father, the great St. Benedict, rest in joyfulness within her walls. Accept for yourself and all at Downside my fullest blessing and dearest love."

From 18 Steel Street, Liverpool, Dr. Polding addressed a farewell letter to the Cardinal Prefect of Propaganda in Rome, on the 26th of March, 1835:—

"I write to inform your Eminence that I will sail probably on to-morrow for the Vicariate of New Holland, to which the Holy See has been pleased to appoint me, and long ago, I should have set out thither were it not that contrary to my wishes, I was detained here by the changes of Government, and by the fierce storms which prevailed this year. However, during the past months I have not been idle. With the alms of the faithful, I have secured several things most useful for the poor New Holland mission, for instance, a fair amount of money, ecclesiastical ornaments, and a quantity of English books most useful for the seminary, in the erection of which, Cardinal Pedicini, when Prefect of Propaganda, took a particular interest. Three priests accompany me to Australia, with three choir-religious, two of whom are in Holy Orders, and also a young Scotchman, who desires to embrace the ecclesiastical state. All are commended by their ecclesiastical Superiors, and are full of zeal for the salvation of souls. The senior

priest belongs to the secular clergy, Rev. Clement Fisher, formerly a student of the English college in Rome; his health became so impaired on his return, that by the advice of his physicians, he was permitted by his Bishop to come to the healthier climate of New Holland. The second is Father Corcoran, an Irish Dominican, formerly attached to the Church of St. Clement in Rome. The third is Father Ambrose Cotham, a professed English Benedictine monk of the monastery at Douay. The names of the others are Bede Sumner, a sub-deacon, and B. Spenser, both professed monks of the Benedictine monastery of St. Gregory, Downside, and Gregory Gregory, a professed monk of the monastery of St. Dionysius, and Adrian, of the same congregation; and John Kenny of Scotland.

In addition to the faculties already granted me by the Holy See for my distant mission, there are two others which I humbly request may be granted to me:—1st. As the greater part of the colonists come from England and Ireland, where the faithful are dispensed from the law of abstinence on Saturday, and as it would be impossible to revert to the old discipline, I pray that the dispensation already granted to England in regard to the abstinence, and also in regard to the retrenched holidays, be extended to my Vicariate. 2nd. Since experience has shown that the Benedictine Order has, from the first, formed missionaries admirably qualified for the conversion of nations, and that, in England, the fathers of the English Congregation (to which myself and a greater number of my companions belong) have for centuries devoted themselves to the apostolic mission with fruit and success, I earnestly pray the Holy See, should it so deem expedient, to establish the same Benedictine Order in my Vicariate, precisely as it is in England.

As soon as possible after my five months' voyage, and when I shall have inquired into the state of things in the Vicariate, I will forward a full report to your Eminence on all matters that are of interest to the Sacred Congregation."

The intelligence that a Bishop had been appointed to watch over their spiritual interests was received with the greatest enthusiasm by all the faithful sons of the Catholic Church in Australia. The lay members of the committee of St. Mary's considered it opportune to present an address to the Governor, Sir Richard Bourke, praying that a befitting salary would be assigned to the expected pastor. It is in some respects a strange and singular document, but, as it serves to illustrate the many difficulties that beset the cradle of the Church in the Australian colonies, it deserves a place in these pages. It is as follows:—

"The memorial of the lay members of the committee of St. Mary's Church, Sydney, in the name to the Roman Catholics of New South Wales, respectfully sheweth:—

That the members of the Roman Catholic Church in this colony and penal settlements of New South Wales, with its dependencies, taking the last census as a test, comprise the proportion of one third of the entire population.

That this Roman Catholic portion of the population consists either of free subjects, contributing their proportionate share to the support of the revenue, and consequently entitled to equal benefits of all kinds derived from that revenue with their Protestant fellow colonists, or of prisoners of the Crown, equally demanding clerical aid for their moral reformation from the Government with their Protestant fellow prisoners.

That, until the period of your Excellency's Government, the Catholic population of this colony endured much privation and consequent degradation before God and humiliation before man, from their being destitute of a sufficient number of religious pastors and instructors, with places of worship, and a sufficient number of teachers with schools for the children of their communion, from all which much and manifest evil has resulted

That the Roman Catholics of New South Wales feel it but their duty, whilst it is their pleasure, to

acknowledge, and they do acknowledge with heartfelt gratitude, that, under the paternal government of your Excellency, these, their moral and religious wants, have not been neglected, nor their calls for assistance disregarded.

Catholic schools have increased in number. Assistance towards the erection of places of worship has been afforded, and we are now made happy with the intelligence that a Bishop of our Church, of whose personal character, piety, zeal, and attainments we hear the highest praises, may be hourly expected to preside over and regulate the affairs of our Church, and to provide for its necessities in this colony, and that he is accompanied by a number of clergymen, not adequate certainly to the demands of the colony, but who will yet contribute very much to relieve our hitherto bereaved condition.

That, whilst we are prepared to hail and congratulate the arrival of our Right Reverend Prelate and his reverend co-operators as a most welcome visitation, we cannot withhold from your Excellency and the Honourable the Legislative Council the respectful expressions of our regret to find that, after, having been recognised in his high station by His Majesty's Government, our Right Reverend Prelate should come out to this Diocese unprovided with temporal means at all adequate to the dignity of his station or to the efficient fulfilment of its duties.

That, beyond the ordinary expenditure, to meet which £150 per annum is utterly inadequate, our Right Reverend Prelate will have to provide himself a genteel residence, suitable episcopal paraphernalia, travelling expenses, a library, stationery, a secretary or clerk, all which, with other et ceteras, are indispensable to his efficiency as the head of his department.

That your memorialists respectfully hope it is not the intention of Government to leave the head of a department, one enjoying its sanction, one whose object will be to second its best efforts towards the good order and amelioration of society, and one destined to wield much of that influence which is most essential towards the reformation of this penal settlement, and the moral well-being of this colony, without means adequate to the fulfilment of his high functions.

And your memorialists are not aware that a Government lives, and is efficient, but in its officers; that it fails in their deficiencies, and is degraded in their degradation.

From all which your memorialists conclude, that it was not part of the beneficial plan of religious aid to the Roman Catholic community, which led to the sanction of a Catholic Bishop for New South Wales by the Home Government, to leave our Reverend Prelate unprovided after his appointment, but rather to refer to the local Government, as most competent to judge what salary may be requisite and indispensable to his station.

And your memorialists in the name of their Roman Catholic brethren, respectfully solicit, and pray, that your Excellency and the Honourable Legislative Council would be pleased to take into consideration the expediency and justice of providing the Right Reverend Dr. Polding with such a salary as may be deemed adequate to the respectability of his station and the due fulfilment of its functions."

After a few months the prayer of this petition was granted, and, as we will see, was made a matter of accusation against the excellent Governor on the part of the English bigots.

In the first days of April, 1835, Dr. Polding, with nine missionary companions, set sail from Liverpool for Sydney. The house of the Misses Slater, nieces of Bishop Slater, of the Mauritius, and relatives of Dr. Polding, was the place of rendezvous. There were three priests in the missionary party, Fathers Fisher and Corcoran, secular priests, and Father Cotham, a Benedictine. For these, as well

as for the Bishop, the Home Government granted an allowance of £150 per annum. The other six were classified as Catechists, and received each a stipend of £100 a year. Three of them, J. B. Sumner, John Spencer, and G. Gregory were professed Benedictines, but not as yet promoted to the priesthood. The others MM. Harding, Kenny, and Gorman were students aspiring to the priesthood. It was related by the Bishop in after times, that as the fine East Indianman "Oriental," in which they sailed, moved down the Mersey, a number of Irishmen working at the docks gave them three hearty cheers. The "Oriental" was towed to Birkenhead by a small steamer, on which were a great many of the Bishop's friends and religious brethren, wishing him God speed, and fervently praying for the success of his glorious mission. When crossing the Bay of Biscay they encountered a fierce storm, which, for a time, made them give up all for lost. A few days after passing the line, a great affliction befell them in the death of Father Fisher. He had been ailing before he set out on the journey, and his malady becoming daily worse, he at length, early on a Sunday morning, peaceably breathed his soul to God. The Bishop's cabin for that day was transformed into a mortuary chapel. Three Masses were offered up for the repose of the deceased, and Matins and Lauds of the Office for the Dead were chanted. In the silence of the evening, the remains, wrapped in a canvas shroud, were consigned to the ocean grave.

During the voyage the "Oriental" assumed quite the appearance of a Diocesan seminary. Besides the recital of the Divine office, the classes for the juniors, and other scholastic exercises, there were religious conferences, at which the Bishop presided. "We live in some sense *conventualiter*," thus writes the Bishop to one of his religious brethren in England; "we meet three times each day for the Office, and have our meditation and spiritual reading together. I have commenced a course of moral theology with the young men; the priests and myself hold conferences three times in the week: Tuesdays and Thursdays are half-recreations as at Downside. This mode of life we have never interrupted for one day since we recovered from the first unpleasant novelty of being at sea. Such queer things sometimes happen, which make us laugh at most awkward times. For instance, I was giving the blessing at Prime on Easter Sunday, and just as I said the word *disponat*, the ship gave a lurch, and seated me on the floor in the middle of the little choir. By the same roll, Bede Sumner was thrown to the opposite side of the cabin, and no sooner was there than another lurch sent him back to his first position."

The "Oriental" cast anchor in the Derwent some distance from Hobart Town, on the 6th of August, 1835. One of the missionary party thus describes

the incidents of their arrival: "For the first time we enjoyed the delights of an Australian climate; smooth as glass were the waters of the majestic river (Derwent), and not a leaf stirred on its thickly wooded banks, nor did a cloud float on the rich, blue expanse of the heavens, not a breath of wind to stir the sails. The brave old ship, after the travel of 16,000 miles, lay motionless on the bosom of the waters, with her image perfectly reflected from the glassy surface. We were soon surrounded by many boats, full of people, curious to see the new arrivals, and gather some news from home. Lieutenant Small was the first visitor. Some of us were rather disappointed at the civilized appearance of our visitors; for we expected to see canoes filled with sable strangers, the native blacks. We thought the former rather commonplace, not differing in face, clothing, or manners from those we might have seen had we only reached as far as the Firth of Forth, in Scotland. Two of the Bishop's party, Revs. Corcoran and Sumner, went to Hobart Town, and brought us the news that the town was larger than they thought, and that an old priest, Father Connolly, had been there alone for twelve years; that there were some respectable Catholics, but his flock was not numerous; but it gave us a good opinion of the land and climate when we saw in their hands a few apples which they brought from Father Connolly's garden. His Excellency Governor Arthur sent his boat, well manned, to take the Bishop ashore. The day we left the ship we were introduced to Father Connolly, at his residence, by the Bishop, and dined there."

Dr. Polding availed himself of the month, during which they tarried in Van Diemen's Land, to become acquainted with the spiritual wants of that portion of his flock, and to make such provision for its well-being as the resources at his command would permit. One of the priests, Father Cotham, O.S.B., was left at Hobart to share the labours of the mission with Father Connolly. The foundations of a new church were laid at Richmond, where there was a considerable number of Catholics, and a school was opened at Hobart. One of the catechists, Mr. John Kenny, was appointed to conduct this school for six months, and a salary of £90 was secured for its teacher.

The "Oriental" set sail from Hobart for Sydney on the 5th of September, 1835, and safely cast anchor in Port Jackson on Sunday, the 13th of the same month. On the following day, the Feast of the Exaltation of Holy Cross, Dr. Polding and his missionary party, now reduced to one priest and five students landed on the Australian shore, and he hastened to St. Mary's to pour out his soul in thanksgiving to God, and to implore the Divine blessing upon the missionary field on which he was about to enter. Father Therry was at this time absent from Sydney, but Dr. Ullathorne (Vicar-General) and the only other priests in the colony, Father McEnroe and Father Dowling, welcomed their Bishop with

every demonstration of joyous enthusiasm. The installation took place at St. Mary's on the following Sunday. The Bishop, clad in cope and mitre, and bearing the crosier, proceeded with his chaplain to the principal entrance of St. Mary's, where he was received by Dr. Ullathorne and the other clergy. A procession being formed, the *Te Deum* was sung, and the Bishop, ascending the steps of the altar, took his throne in front of the congregation. The cathedral was crowded in every part, many Protestants as well as Catholics being anxious to have a share in the joyous ceremony. The briefs of the Episcopal appointment were read, and the Vicar-General, on the part of the Catholic flock, delivered an eloquent discourse, welcoming his Lordship amongst them. Dr. Polding then addressed the congregation in words which breathed all the affection of his soul. He congratulated the Vicar-General on having done so much in a short time, and he particularly dwelt upon the merits of Father Therry, "to whose zeal they were indebted for the noble structure in which they were assembled." High Mass was then celebrated by the Bishop, and, under the patronage of our Blessed Lady, whose Feast of the Seven Dolours was that day kept, the Church of God entered upon a new era beneath the Southern Cross.

There were at this time about 20,000 Catholics in the colony. The official census, taken in 1836, gave the precise number as 21,898; but they were scattered over an immense territory, which added beyond measure to the difficulty of ministering to their spiritual wants. Father Therry was appointed to Campbelltown, and his mission embraced Appin and the whole of the Illawarra and the southern districts. Father Corcoran took the charge of Windsor, with its adjoining districts of Richmond and Currajong. Father Dowling presided at Maitland, and attended to the whole northern territory. Dr. Ullathorne laboured in Parramatta and its neighbourhood. The Bishop and Father McEneroe devoted themselves to the service of the faithful in the city of Sydney and its immediate suburbs. The labourers indeed, were few, but, owing to their zeal, they reaped an abundant harvest. The Bishop himself was foremost in every good work. "The way in which he multiplied his energies," writes Dr. Ullathorne, in the *Tablet*, of the 24th March, 1877, "struck the colony with amazement. What above all things enkindled his zeal was the state of the convict population. Assisted by one or two priests, he raised his altar one day in a gaol, another day in the convict barracks, another at the penal settlement of Goat Island, another at the great female house of correction, another at the establishment for juvenile convicts. He preached to them, taught them their catechism, wept over them, poured the overflowing tenderness of his heart into them, heard their confessions from morning to night. Then, after all were prepared, he would some early morning say Mass for them, and, after some last moving appeals, administer to them

the Holy Communion. After that, he seldom failed to give them solid advice touching their position, the perils that surrounded them, the way in which the disciplinary rules affected them, and how they might most effectually soften and even shorten their period of punishment. But it was when a ship arrived with some three or four hundred fresh criminals that the Bishop put forth his whole powers to the utmost. He had permission from the Government to have all the Catholics placed at his command for a few days after their arrival. Under their superintendents, they were kept at the church the greater part of the day. Then would you see the Bishop, helped by his clergy and students, but himself the foremost, working such a change in those unhappy men that they went to their several destinations changed in heart and completely instructed in their duties. It was a touching sight to see the Bishop with one of his criminals kneeling by his side in the sanctuary, and, by word and action, instructing them one by one how to make their Confessions, or how to receive the Holy Communion."

Between the years 1836 and 1841, no fewer than seven thousand convicts passed ten days in those pious exercises of retreat, so well calculated to form, and to confirm, their religious habits. The officers of the Government, could not fail to perceive the happy results of the Bishop's administrations, in the great docility and good behaviour of the convicts. During these days of abundant harvest, Dr. Polding appeared to feel no fatigue. On Sunday, his confessional was crowded by the convicts, some of whom could not come at other times, and not unfrequently he had to be drawn away, almost by force, to celebrate Holy Mass, or to preach, after the congregation had been left long waiting for him. He would say as his apology, "other penitents, I could put off to another time; but these poor sufferers, who have no one to care for them, I cannot." Dr. Ullathorne, in his "Catholic Mission of Australia," gives further details regarding these spiritual labours amongst the convicts:—"Wherever they are gathered together in numbers," he writes, "as in barracks, prisons, chain gangs, hulks, &c., there, besides the usual attendance, the Bishop, with two or three priests, is to be found at intervals, when by a succession of instructions, exhortations, and religious exercises, many are brought to repentance, and finally to the Sacraments. The hospitals are daily visited. The prisoners in barracks are assembled on a week day evening as well as on Sunday. Where we have not time to be, our few ecclesiastical students are called in aid, and proceed two and two to catechize, instruct, and prepare the way for us. Every opportunity is embraced to bring back the poor lost ones to a sense of duty. The penitent is joyfully received at any hour of the day or night. We know of no rest, but in the heart of the afflicted. Alas! how many that are now aliens would embrace the faith, were there but pastors to instruct them; and how many returning prodigals, were

there but fathers to receive them. . . . The effect of these labours where they have reached has already (1837) with the grace of God, I am happy to say, become visible; so much so, that the Superintendent of the convicts urged the fact, grounded upon the evidence of personal observation, as a motive for supporting our religion. The Acting Chief Justice, I am informed, has stated that since the arrival of the Bishop a very visible diminution has taken place in the number of police cases." One very pleasing result of this untiring zeal, commemorated by Dr. Ullathorne, was the conversion of several Protestant convicts to the true faith. Out of forty-five Protestants, whom he had known, condemned to death before the year 1837, no less than 22 in their last moments embraced the Catholic faith, and died with all the signs of fervent repentance for their sins.

Dr. Folding's labours among the convicts were not confined to the Church. Often, after spending the morning in the confessional, he would, in the afternoon, mount his horse, and ride off to some chain gang, or other band of prisoners at a distance, and remain among them till nightfall. He might be seen mixing among them whilst they were at work, instructing them in the faith, and gently winning their confidence by his kindness. It was also remarked that, whenever the convicts got into trouble, which they frequently did in those rough times, it was to the Bishop they appealed to help them out of it, and he never failed to use his influence in their behalf.

The Catholics of Sydney presented the Bishop on his arrival with a carriage and horses as a pledge of their determination, that, even in a material way, nothing on their part would be wanting to uphold his dignity. They also rented a large house and extensive grounds in Woolloomooloo for his residence. It has been described by one of the Bishop's first companions, as a "large commodious residence, with an extensive garden, and with 20 to 30 acres of lawn in front, facing the Bay." The house was originally built for the first Protestant Archdeacon, and was situated not far from the residence now known as St. Kilda's. It was at that time the only house in the district of Woolloomooloo. It has long since disappeared, and the garden and lawn are now covered with houses and streets. The Bishop had no sooner taken possession of this residence than he resolved to make use of it for a seminary. A commencement was made with four students, the Bishop himself acting as president and professor. A little later, the duties of president were assigned to the Rev. Chas. Loyat.

The seminary was soon after transferred to temporary buildings on the Cathedral grounds, the first advertisement relating to it, inserted in the *Australian* newspaper, of January, 1838, being as follows:—"Seminary of St. Mary's adjoining St. Mary's Cathedral. This institution will be opened *pro forma* on the 26th

of this month. Studies will be commenced on the 1st of February; it will be conducted under the direction of the Right Rev. the Bishop. For terms and tickets of admission, apply to the Rev. John McEncroe, administrator, or the Rev. Charles Lovat, president. Only a limited number of boarders will be received." The Bishop continued to take the greatest interest in the seminary. Dean Kenny, who was one of its first students, writes that "when the Bishop obtained some leisure from the discharge of his onerous duties, he did not forget his young charge, the hopes of the ministry; he would call them into his study in the quiet of the evening, and hear them repeat those passages of scripture, which he had given them to learn, and then he learnedly explained them, and never failed to put before them the sanctity, the glory, the responsibility, and the perils of the ecclesiastical state. Those homely and fatherly instructions of the saintly Bishop always made a deep impression, and were never forgotten."

The first official return presented to Government by Dr. Polding gives the following authentic statistics regarding the Australian Church in the year 1836:—

"In Sydney, there is one chapel at Hyde Park, capable of containing 2000 persons. It was generally attended on Sundays by a congregation of 1500 to 1800; there is one chaplain, Rev. J. McEncroe, with salary of £150.

In Parramatta, Rev. J. Sumner, chaplain, £150; one church, capable of holding 500; ordinary congregation, from 200 to 300.

In Campbelltown, Rev. J. J. Therry, £150; church, capable of holding 450; ordinary congregation, 250.

In Windsor, Rev. J. V. Corcoran, £150; church being erected to contain 1000; ordinary congregation, 250.

In Maitland, Rev. C. V. Dowling, £150; church accommodation, 450; ordinary attendance, 250.

In Wollongong, no chaplain; church, capable of containing 250."

As regards the schools, they were all primary, and their whole support came from the Government; there were seven boys' schools, and six schools for girls; the total number of children attending school was 572; and the total sum contributed by Government, for the support of the teachers was £630. The following are the particulars given under this head:—

"In Sydney, Castlereagh Street, boys' school, 100 children, payment to teacher, £92; Castlereagh Street, girls' school, 95; teacher's payment, £85; Kent Street North, boys' school, 76; payment, £78; Kent Street North, girls' school, 45; payment £50. Total children in Sydney schools, boys, 176; girls 140.

In Parramatta, boys, 50; payment, £50; girls, 40; payment, £30.

In Windsor, boys, 50; payment, £54; girls, 40; payment, £30.

In Maitland, boys, 36; payment, £40; girls, 25; payment, £22.

In Campbelltown, boys, 45; payment, £50; girls, 30; payment, £30.

In Appin, boys, 25; payment, £18."

Sir Richard Bourke was the first Australian Governor who, by the beneficent measures which he inaugurated, and by strict adherence to justice, conciliated the affections and esteem of all the colonists. Amid universal regret, his

administration too soon came to an end. He quitted the colony on the 5th of December, 1837, but the colonists, anxious to perpetuate the remembrance of his administration, erected his statue in bronze in the Inner Domaia, and, in the inscription on the pedestal, attested that he retired from the high office of Governor "amid the fervent and affectionate regret of the people, having won their confidence by his integrity, their gratitude by his services, their admiration by his public talents, and their esteem by his private worth." Among the many addresses presented to him on the occasion of his departure, there was one from the Bishop and clergy, who gratefully acknowledged in particular the blessings he had conferred on the Catholic orphans, the improved condition of the convicts, and the check that had been given to the hitherto rampant Protestant intolerance. It was signed by Dr. Polding and the clergy then present in the colony:—

"We, the Roman Catholic Bishop and Clergy of New Holland, feel it our duty to express to your Excellency, on the eve of your retiring from the administration of the Colonial Government, our sense of moral and political benefits conferred by you on this portion of the British Empire.

While we give expression to the admiration and gratitude with which we contemplate the advantages derived by this country from your wise and impartial administration, it becomes our sacred profession, and the position we hold amongst our fellow colonists, most particularly to allude to those acts which have fallen under our Episcopal observation. The solicitude you have evinced to establish, on its proper basis, general good, and, in particular exigencies, the assistance which the State is to give to religious form of belief, deserves to be mentioned with the highest respect. In a society, so peculiarly constructed that assistance on the part of the State appears just and reasonable, and not less so that it should be administered in proportion to the number of its component parts, you have adopted that happy medium, which is the best and fittest for the wants of the colony. Total support would nurture internal weakness and helplessness; the total abstraction of aid would bring the zeal and efforts of individuals to abortive decay.

Consistent with these principles of even-handed justice, you have so distinctly laid down and acted upon in your numerous legislative enactments and minutes, your Excellency has shown respect for the rights of conscience, even in the infant. Perhaps no measure, according to its extent, has been productive of more gratification than the institution for the support of our destitute children. You have allayed the heart-burning, with which a numerous class beheld the orphan deprived of its sole inheritance, the faith of its fathers. The mother is no longer borne down under the weight of her toil, by the afflicting reflection that her offspring is even then purchasing food and raiment at a price compared to which life is by her deemed valueless, that, alienated from her in affection, and abhorrent of her creed, the meeting of child and parent is unnaturally shunned.

We have to express our thanks for the urbanity of manner, courteous attention, and prompt decision with which our official communications have been received and conducted, and, in general, for the cordial co-operation we have received from your Government in our efforts to promote the moral good of the inhabitants of the colony. We would refer, however, in a particular manner, to that class, which, in proportion to its wants, will be made the object of his first care by the Christian legislator. We allude to the convict population, a class doomed to punishment, but not to despair: degraded, yet not to be cast away; emblem of man in his fallen state, to be reclaimed, amended, reformed, not in the sternness of unmitigated justice, which is of the heathen, but in mercy, the essence of the Christian institute. We are not accustomed, sir, to speak the language of a lullation, but rather to declare the truth in plainness of speech, and we do not hesitate to state, on extensive experience, that your humane regulations have

produced, in the convict population under our pastoral care, results the most gratifying; their numbers have been annually increased to a considerable amount, yet crime has diminished; a healthy contentedness of mind, under the influence of religion, has generated a disposition to improve the adverse circumstances of their condition; a high moral purpose has succeeded a misanthropic sourness and gloomy despondency, which, heretofore, rendered the convict careless and reckless. We mention this fact, for it proves the course you have adopted and pursued, unawed by intimidation, and undisturbed by clamour, has been instrumental in effecting a great practical good.

In retiring, sir, from this government, you will bear with you, not only the conviction that your measures, the emanations of a mind singularly comprehensive and benevolent, were intended and directed to promote the best interests of the colony, but proof of their success. The testimony of your own conscience that, in the administration of your high office, you have never, either from favour or aversion, passed the bounds of equity, receives a faithful and applauding response wherever judgment has not been misled by party or warped by prejudice.

Yes, sir! this colony owes you an immense debt of gratitude, accumulating as the progress of time and the spread of population shall more fully develop and more severely test the excellence of your policy and the depth of your foresight, and that debt future generations will gladly own in the reverence and love with which your name will be enshrined in their breasts. Religious intolerance you have crushed—all the arts of peace you have encouraged—you have opened sources of blessing to the miserable, the healing waters of which are and will be for ages doing the work of God. No honours, no demonstration of grateful feeling, can be equal to the satisfaction derived from a consciousness of having lived for a purpose so noble, so becoming the man, the Christian, the legislator. May you live long to enjoy it, and to witness the prosperity of this colony, which, will ever number your Excellency among its chief benefactors! With our best wishes, in deep regret and respect, we bid you farewell!"

(Signed)

JOHN BEDE, Bishop
JOHN JOSEPH TERRY
C. V. DOWLING
T. C. SUMNER
H. G. GREGORY
J. B. SPENCER."

To this address, Sir Richard Bourke forwarded the following reply:—

"I have much satisfaction in receiving this token of respect and attachment from the clergy of a communion, which reckons within its pale a large proportion of the inhabitants of New South Wales. I have observed with great pleasure the exertions, which, though few in number, you have made for the reforming and improving the character and conduct of the unhappy persons of your persuasion, who quit their country, under the penal sentence of the law. To these exertions is to be attributed the peaceable and orderly behaviour, which has latterly been observed to prevail among the Roman Catholic convicts.

Continue, gentlemen, to instil into their minds the love of God, and of their neighbour, and be assured, that in thus consulting their temporal and eternal interests, and in conferring an important service to the State, you best manifest the gratitude, which, I am convinced, you entertain for the religious freedom, which in common with other denominations of Christians you have lately obtained."

Towards the close of 1839, some Canadian prisoners were transported to New South Wales, and particular sympathy was shown to them, on account of none but political offences being imputed to them, and also on account of their being so completely isolated from country and kindred. They were at first stationed

in the Windsor district, and were subsequently transferred to Burwood. There were not many Catholics among them, but the Bishops of Kingston and Halifax, addressed a special commendatory letter in their favour to the Catholic clergy of New South Wales. It was probably the first brotherly communication forwarded from the Canadian to the Australian Church:—

“ Kingston, Upper Canada,

June 10th, 1839.

GENTLEMEN,—The bearers, are unfortunate convicts condemned to transportation to your part of the world for political offences. They are, generally speaking, of the most decent class of labourers and mechanics from the United States of America. Few of them are Catholics, but for the kind attention they have experienced from the Catholic clergy, during their long confinement in Fort Henry, near Kingston, they have shown themselves very grateful. Could you, gentlemen, extend the same kindness towards them in the place of their banishment, and do what lays in your power to alleviate their unhappy lot, you will confer a great favour upon your most obedient and humble servants.

ALEX. MACDONELL, Bishop of Kingston, U.C.

WILLIAM FRAZER, Bishop of Halifax.

ANGUS MACDONELL, Vicar-General.

PATRICK DOLLARD, Chaplain.

To the Catholic Clergy of New South Wales.”

The Rev. Dr. Broughton, under the distinguished patronage of the Duke of Wellington, came to the colony in 1829 as Archdeacon of the Protestant community. In 1836 he was appointed first Protestant Bishop of Australia, and throughout his episcopate he made it his special aim, as he, himself avowed, to introduce into New South Wales the Protestant institutions of England, with their religious ascendancy and exclusive endowment. He spared no effort to attain this end, and several prominent Protestant colonials devoted their energies to influence the Home Government and the public mind in the same direction. It appears to us at the present day little less than ludicrous, that Governor Gipps would address a formal communication to Dr. Polding regarding the expediency of adopting some other title than “Roman Catholic” for the community whom he represented, and it was assuredly no less ludicrous on the part of Dr. Broughton, to enter a solemn protest against the conduct of Governor Bourke for showing ordinary courtesy to the Catholic Bishop, whilst wearing the cross and ring distinctive of his sacred office, and to renew that protest at a subsequent period under Governor Gipps, and to express his horror at witnessing “The public admission and reception of the Right Rev. Dr. J. B. Polding, wearing those habiliments which are appropriate to a Bishop of the Church of Rome.” These things gave rise to a grave controversy in those days. The Home Government, however, set the matter at rest approving of the course pursued by the Governors, and marking the assumption of the Protestant Bishop as unfounded and untenable. Nothing, however, could exceed the bitterness with which the Protestant section of the community regarded

every step towards religious equality taken by the Catholic citizens. Even the *Government Gazette* in Sydney, when announcing the arrival of the "Cecilia" with eight priests, did not hesitate to write that they were the "first fruits of Dr. Ullathorne's pamphlet," at the cost of the colony "which he calumniated and injured," and it characterized the payment of the passage of the priests as "a system of robbery." Mr. Justice Burton, one of the Judges of the Supreme Court in New South Wales, proceeded to England, and published there an octavo volume on the "State of Religion and Education" in the colony. In it he contended that the Church of England was by legal right "The Established Church of Australia," and that every concession made to the Roman Catholics during the preceding years, was a trampling on her just claims. He was forced, however, by the evidence of the case, and the clear statements of the official records to make some admissions, which reflect strangely on the zeal of what he is pleased to call the Apostolic Church of England. For instance, he writes:—"Those, indeed, who should, had they been so disposed, have set about laying the foundation of their city in righteousness, were far otherwise engaged; deeply immersed in selfish pursuits they were seeking their own future wealth in the means placed at their disposal of unpurchased lands and convict labour, of mercenary barter and petty dealings with their inferiors. That most pernicious article of traffic, which came soon afterwards to be the ordinary circulating medium of the colony, spirituous liquor, was early resorted to in exchange for the necessaries of life. Thus were the foundations of the new colony laid in avarice and drunkenness." Another representative of the Bench, Mr. Justice Willis, at a public meeting, gave it as his deliberate opinion that the Protestant Church was as firmly by law established in New South Wales as in England itself, and that therefore no countenance should be given to the Roman Catholics, whose religion he described as "unauthorized and idolatrous." The *Government Gazette* commenting on this Protesting meeting, at which Dr. Broughton presided, approvingly stated that nine-tenths of the Church of England colonists "cordially acquiesced in the opinions of Judge Willis." Dr. Broughton was at this time Chairman of the Immigration Committee of the Legislative Council, and through his representations and the spirit of sectarianism which he created, a resolution was adopted by the committee "to exclude Irish Catholics from participating in the general benefit of the land fund for immigration."

In connection with this attempt to force Protestant ascendancy upon the colony, we may notice a charge made by the Protestant Bishop of Exeter against Sir Richard Bourke, some time after the return of this illustrious Governor from Australia. The accusation had special reference to the grant of £500

which had been made to Dr. Polding, and was set forth in a most formal way in a printed letter addressed to the Exeter clergy. A statesmanlike reply from the ex-Governor published in November, 1839, places the whole matter in its true light, whilst at the same time it gives an insight into the course of policy pursued by the Colonial Government at this period. Sir Richard Bourke's letter is addressed to the Right Rev. Dr. Philpotts, the Protestant Bishop of Exeter:—

“11 Upper Belgrave Street,

November 30th, 1839.

MY LORD,—

I have seen, within these few days, for the first time, your Lordship's published charge to the clergy of the Diocese of Exeter, at their late visitation. The pamphlet, I find, contains observations on the ecclesiastical establishments of Australia, and, with reference to them, your Lordship's statement of a proceeding of the Governor and Council of New South Wales at the time when I held the Government of that colony. The statement and your Lordship's remarks upon it contain a heavy charge against the Governor and Council, and, as I have reason to know that it is unfounded, your Lordship will allow me to repel the charge as publicly as it has been made.

Your Lordship accuses the Governor and Council of having recommended the appropriation of a sum of public money in favour of a Roman Catholic clergyman, in direct contradiction to a principle of the Government, acted upon in all cases affecting clergymen of the Church of England, thus combining partiality with malversation in the discharge of their official duty. The facts of the case are simply these: The Right. Rev. Dr. Polding came out to New South Wales towards the close of the year 1835, to exercise Episcopal authority amongst those of the Roman Catholic communion in that colony. His stipend was fixed by Lord Aberdeen, under whose authority he came out, at £150 a year, which, under certain circumstances, was to be raised to £200. At the first session of the Colonial Legislative Council, subsequent to the arrival of Dr. Polding, a memorial was addressed to the Governor and Council, in the name of the Roman Catholic inhabitants of New South Wales, praying for the augmentation of their Bishop's stipend. The memorial having been taken into consideration in the usual form, and the important duties which Dr. Polding had to discharge, and the expense which he must necessarily incur in their execution being adverted to, as well as the station he occupied amongst those of his communion, and the fact that the Bishop of Australia received an annual stipend of £2000 from the Colonial Treasury, the Council resolved to recommend the Secretary of State to raise that of Dr. Polding to £500.

Upon this transaction, your Lordship informs your clergy as follows: ‘The Council recommend £500 per annum, which was proposed to the Government at Home, and forthwith assented to, although it was in direct contradiction to the principle established five months before, and acted upon in all cases of the Church of England, that the amount of private contribution should be the condition and measure of public aid (p. 15). In this case there was no private contribution whatever.’ (Charge, p. 11).

Now, when I inform your Lordship, that no such principle or rule, as that which you have stated affecting the stipends of the clergy of any religious persuasion in New South Wales, prevailed at the time when it was recommended to raise Dr. Polding's, nor, as I believe, at any time before, or at any time since (except in one contingency, not bearing at all upon the case, but which, to avoid any possible cavil, I will state hereafter), and that, consequently, no clergyman of the Church of England could possibly have been affected by it, the monstrous injustice which has been done to the Governor and Council by the sweeping declaration to your Lordship's clergy, as above quoted, is but too clearly shown. Had your Lordship been pleased to pay attention to the papers, through which you state elsewhere you had travelled to discover the position of the Church to which I gave a preference, you could hardly have failed to see that

it was proposed and authorised by the Home Government that for the erection of churches, chapels and minister's dwellings, a sum, equal in amount to private contributions, might be issued from the Colonial Treasury, but it is nowhere proposed or directed in these papers to require any contribution in aid of the stipends of the clergy, which are, on the contrary, to be paid by the colony under a totally different regulation. It is possible, your Lordship may have merely adverted to the expression in Lord Glenelg's despatch of the 30th November, 1835, which you quote; but in a matter involving a charge of official delinquency against the representatives of the Crown, and the Council appointed by the Crown, in one of its foreign possessions, it would have been no unusual exercise of prudence to have ascertained by comparing Lord Glenelg's despatch with that to which it replied, how far the expression you relied on related to the matter under consideration, and, whether it fairly and fully supported the charge proposed to be founded on it.

The exception to which I have referred is to be found in Section 5 of the New South Wales Act 7 William IV., No. 3, which authorises a certain allowance in aid of private contributions to clergymen employed to visit at settlers' houses in remote districts, where no chapels or churches have been built; it would be available, by reason of the scattered condition of the inhabitants. This Act was not passed until August, 1836, and does not bear on the question of Dr. Polding's stipend.

In the paragraph of the charge at page 10, from which I have quoted, your Lordship evinces a very laudable anxiety for the maintenance of due subordination in the Colonial Department, and you state, with seeming displeasure and regret, that 'Sir R. Bourke scrupled not, in despite of the despatch of Lord Aberdeen to take advice of the Council upon the amount of stipend, which they would be willing to assign to Dr. Polding, if His Majesty's Government consented to enlarge it.' But your Lordship has omitted to state, that the question arose upon a memorial addressed to the Governor and Council by a number of respectable gentlemen, in the name, and on behalf of the Roman Catholics of New South Wales, which document is to be found with the despatch from which your Lordship quotes. To this petition, your Lordship doubtless would at once have replied in the words you placed in italics, that 'Lord Aberdeen, was not prepared to sanction the augmentation of Dr. Polding's stipend.' But I have yet to learn, that it is the duty of Governors to slight the petitions of Her Majesty's subjects, or to debar her Ministers from performing in her name an act of grace and sound policy, even, though it should be necessary to revise a former instruction. Sure I am, that a nobleman, whose name has just been mentioned, would more honour the breach than the observance of any command of his, which was found to be at variance with the reasonable desires of any loyal and dutiful subject of the Crown.

The same charge is repeated in italics in the next paragraph of the pamphlet, as applying to the Roman Catholic Vicar-General of New South Wales, and must, for the reasons already given, be declared unfounded.

Your Lordship also imputes blame to the Lieutenant-Governor and Council of Van Diemen's Land for having granted, in 1835, to the Roman Catholics of Hobart Town pecuniary aid for erecting a chapel on terms more favourable than those granted to members of the Church of England proposing to build a church in the same town. Though I cannot pretend to have as intimate acquaintance with the affairs of Van Diemen's Land as with those of New South Wales, yet I will venture, in the absence of Sir George Arthur in Canada, to offer an opinion, though opposed to your Lordship's, that the Lieutenant-Governor and Council had good reasons for what they did. I find in Sir George Arthur's minute, of 1835, to the Legislative Council, a document not given with the Parliamentary Papers, No. 112, the following statement of each case: 'In Trinity Parish, a church is much wanting. Subscriptions were invited two years since from the inhabitants, but, from some unexplained cause, the scheme has languished until very lately. I confidently rely upon your support in providing such sums as may be required for the erection of a church in that quarter of the town, keeping in view the principle laid down by His Majesty's Government.' And, in the paragraph next but one, it is stated: 'You are aware that the Roman

Catholics of Hobart Town have not at present any suitable place of public worship, whilst His Majesty's Government has recently acquiesced in an increase of the number of chaplains. It has appeared to me, therefore, though I have received no direct instructions from home on the subject, to be proper that aid should be given them in building a chapel sufficiently large to accommodate them, and I have accordingly proposed that £1500 should be voted for that purpose. It will be remembered that a considerable number of the members of this communion are not in circumstances to subscribe largely, and I think, therefore, that this is a case in which an equal contribution by the people should not be rigidly required.'

I believe at that period (1835) there was no official regulation in Van Diemen's Land, by which the aid granted to Roman Catholics or Dissenters was to be measured; and, up to that date, I apprehend little aid had been granted to them; whereas, a rule, by which the building of churches and schools for the Church of England was to be aided to the amount of private contribution, had been long in existence. The regulation, under which other communions became entitled to similar aid, and to that only, did not reach Van Diemen's Land until 1836.

I will now beg leave to remark that, if I had not thought it necessary to refute the charge brought against the Governor and Council of New South Wales, it is probable I should not have noticed what your Lordship is pleased to say of myself, at page 5 of the pamphlet, in a strain certainly not remarkable for courtesy or candour. Your Lordship observes that 'Sir R. Bourke, in all his numerous and voluminous despatches, so far as I can discover, does not appear in a single instance to indicate the slightest preference of any Church or any creed whatever, the only feeling on this subject expressed by this representative of the Sovereign in New South Wales being that of hostility to an Established Church.' I will briefly reply that it was no part of my duty to lay before the Secretary of State for the Colonies my confession of faith, or to trouble him with my opinion on the advantages or disadvantages of an Established Church, except as related to the affairs of the colony, whose affairs I administered. It need not, therefore, have surprised your Lordship that, in perusing my despatches, you find no display of my religious opinions. If the service of the colony had required their publication, they would have been given. That service did, however, require that I should convey to the Minister of the Crown the best information I could obtain as to the opinions and feelings of the colonists, for whose religious instruction a provision was about to be made. Sir George Arthur also thought it necessary to report the prevailing opinion upon the subject of Church Establishment in Van Diemen's Land. At page 70 of the Parliamentary Papers, to which your Lordship has so often referred, he observes: 'I very fully appreciate the views entertained and expressed in the Executive Council by the Chief Justice and other equally reflecting and excellent persons, who seem to dread any countenance being given to other sects as injurious to the interests of the Established Church. I go all lengths with them in the conviction that some establishment is necessary; but I do not think that the support of an exclusive system was at any period wise. It is not only impolitic by defeating the end aimed at, but, in the present day, I conceive it would be impracticable to support it without such an opposition as would shake the Church itself.' The representations made to the Secretary of State, as to the course of public opinion in New South Wales, produced a measure which has, I trust, secured the lasting peace, while it has excited the religious spirit of the colonists. In 1836, a Church Act was passed by the Council, without a dissentient voice, facilitating the erection of places of worship and the appointment of ministers of religion. Of these advantages by much the largest share has been obtained, as was anticipated, by the Church of England. Several new churches have been built, or are in progress, and the number of chaplains of this communion has been nearly, if not fully, doubled since the passing of the Church Act in 1836.

I have the honour to be, &c.,

RICHARD BOURKE."

We may here insert the addresses presented by the Catholic body in New South Wales to Her Gracious Majesty Queen Victoria and to Queen Adelaide on

the occasion of the death of King William the Fourth being officially announced in the colony:—

“THE LOYAL ADDRESS OF THE
ROMAN CATHOLIC BISHOP AND CLERGY OF NEW HOLLAND
TO HER GRACIOUS MAJESTY VICTORIA,
QUEEN OF GREAT BRITAIN AND IRELAND.

We, the Roman Catholic Bishop and Clergy of New Holland, respectfully approach the throne of your Majesty to express our sincere condolence on the demise of our late lamented Sovereign. On your feelings the bereavement presses not as a public calamity only but as a domestic loss. The recollection of the many virtues which adorned his royal character has doubtlessly soothed those feelings. To us, it is particularly gratifying to observe that the reign of your Majesty's predecessor has been pre-eminently pacific, the dawn of a day goodly and glorious to our country. The sceptre has not been laid aside for the sword; unsullied by the tear of the widow and the orphan its victories have been bloodless over ignorance and oppression. The reign of William the Fourth, in the history of our country, has a glory peculiarly its own. During its continuance, the din of arms was hushed, and the public energies under the guidance of a benevolent monarch were directed to the cultivation of the arts, and to the enlargement of those means which tend to increase national prosperity and general goodwill.

The Almighty Dispenser of all blessings has vouchsafed to endow your Majesty with virtuous dispositions. These the hand of maternal wisdom has cherished and matured. Whilst, we acknowledge with gratitude, that He, by whom princes of the earth have power, has thus moulded, and prepared the heart of your Majesty to rule over a great and widely extended empire, we have ample cause for congratulation that your Majesty ascends the throne at an early period of life, that under the guidance of Providence you may live long to carry into effect and full development the measures already commenced to render your subjects united, prosperous and happy. May the Almighty strengthen you in His might by the means best becoming the gentleness of your nature, to dissolve every obstacle that may oppose your determination to promote the well being of your subjects, and crowning you with length of days, grant you the fulness of peace.

We respectfully assure your Majesty it will be our constant study to inculcate sentiments of loyalty and attachment to your royal person, sentiments hallowed by religion, unaltered by difference of creed or distance of place; sentiments, which we confide, will ever influence the opinions and conduct of the large proportion of the population of the Colony under our pastoral care.

(Signed)

JOHN BEDE, Bishop, V.A., New Holland and Van Diemen's Land.

JOHN JOSEPH THERRY

J. C. SUMNER

J. MCENCROE

H. G. GREGORY

C. V. DOWLING

C. LOVAT.”

“THE DUTIFUL ADDRESS OF THE
ROMAN CATHOLIC BISHOP AND CLERGY OF NEW HOLLAND
TO HER GRACIOUS MAJESTY QUEEN ADELAIDE.

We, the Roman Catholic Bishop and Clergy of New Holland, humbly and respectfully offer to your Majesty the assurance of our sincere sorrow and condolence. With the deepest regret, we received the intelligence of an event which bereaved your Majesty of a beloved Consort and his people of their Sovereign. The sympathy your Majesty has received sufficiently testifies the strong hold the excellent dispositions of our late Sovereign had obtained upon the affections of his subjects. Reverenced as their King, he was loved as their father; by none, more revered and beloved, than by the Roman Catholic inhabitants of these colonies.

The name of William the Fourth will be cherished by them and their posterity with undying gratitude. To the enlightened and beneficent policy which distinguished his reign, they are indebted for the full and perfect freedom it is their happiness to enjoy.

Whilst the influence of his late Majesty's beneficence has been felt in regions most remote, your example shed a lustre over your Court which spread its reflection, cheering to the wise and good throughout the Empire; vice shrank from your presence, virtue and learning were distinguished by your royal favour.

We may moreover be permitted to allude to the devotedness, the untiring assiduity with which you watched over the last days of our beloved Sovereign, in soothing pains, it is the lot even of royalty to endure; in rendering every comfort which could be administered. In vain, alas, did your Majesty endeavour to satisfy the fulness of conjugal affection; but not in vain in our regard—you have justly acquired an additional title to our esteem, respect and gratitude.

We pray the Almighty may prolong your days honoured and venerated, that you may be gratified in the increase of virtue and prosperity in a country which the recollection of the last few years has inexpressibly endeared to you, and, when this expression of our sincere sorrow and condolence from a distant land shall reach your Majesty, if it recall the memory of the loss sustained, and unveil the extent of the grief occasioned, may it also find your Majesty so influenced by the motive of consolation religion has presented to your consideration, that your regret for the departed shall, in a great measure, be absorbed by the satisfaction derived from the remembrance of the many virtues of our late beloved monarch, of the blessings he has conferred, and of the grateful homage of a loyal and affectionate people.

JOHN BEDE, Bishop, V.A., New Holland and Van Diemen's Land.

JOHN JOSEPH TERRY

J. McENCROE

C. V. DOWLING

J. C. SUMNER

H. G. GREGORY

C. LOVAT."

We must, however, resume our narrative of the untiring labours of Dr. Polding. The zealous Prelate did not confine his attention to the convicts or to the faithful in the settled districts around Sydney. He travelled far and wide through the bush wherever Catholic families could be found, and, like a true missionary, spared no fatigue when there was question of winning souls to Christ. An interesting incident is recorded by Dr. Ullathorne:—

"I remember him telling me that he thought the sublimest act of his ministry was on a dark night travelling through Illawarra. He was being guided through the bush by the son of an Irish settler, and, conversing with him as he rode along beside the horse, the Bishop found that for a long time he had not been to his religious duties. It was very dark and pouring with rain, but the Bishop got off his horse, tied him to a tree, sat on the fallen trunk of another tree, got the boy to kneel on the wet ground, and heard his confession. The next time he went that way, he enquired for the boy, and found that he had been killed whilst felling a tree."

A somewhat similar incident was recorded in several journals during Dr. Polding's lifetime, and may be mentioned here, although it probably refers to a later period of his Episcopate.

"The Bishop being summoned on some errand of charity," thus runs the narrative, "he had to travel a considerable distance into the interior and unfrequented part of Australia. Falling ill by the way, he was tended and cared by an old lady, who, on his restoration to health and strength, exacted from him, as a return for her kindness and attention, a promise that, wherever he might be at the time, he would come, if summoned, to attend and administer to her in her last hour. Many winters and summers rolled away, and one autumn night, when the chill blasts were tearing the leafy covering from the forest trees and exposing their hoar and ragged branches to view, a summons came for him to hasten to the death bed of his benefactress. Leaving everything without a moment's hesitation, he started to redeem his promise. Over mountain and rock, through forest and morass, on he went, little heeding falling rain or prowling beast. Hour after hour sped by as he toiled forward on his journey; and when at length, faint and weary, he reached the appointed spot, he found the place deserted. While, nothing discouraged, the Bishop meditated what was further to be done, his attention was attracted by the steady thud of a woodman's axe in the distance.

"Turning his steps in the direction whence the sounds proceeded, he soon came upon a sturdy old Irishman felling timber, and learned from him that the old lady, fearing his non-arrival, had set out ill and dying as she was to seek spiritual comfort and assistance, though whither she had gone the good Irishman could not say. Feeling that it would be useless to go in search of her, the Bishop sat down on the trunk of a tree, and, addressing the wood-cutter, said: 'Well, my good man, after all, I don't intend to have come here for nothing, so kneel down, and I'll hear your confession.' At first, the Irishman objected, alleging his want of preparation as an excuse; but, his scruples being at length overcome, he knelt down, and, penitent and sorrowing, soon received absolution for his sins. It was then arranged that he should go to Communion during the week, and they parted. Dr. Polding set out on his return, but had not gone many steps when he heard a crash, and, hastening back to understand the cause, found his penitent dead, crushed beneath the trunk of a fallen tree."

Another instance has been often referred to in the public press, of the singular manner in which the blessing of heaven attended his religious ministrations.

"In one of the small, narrow streets of Sydney, it is said, there lived a poor woman—a widow. She took in washing, and, by working hard, managed to earn enough to support her family. She was a Protestant, but her faith was great, and, acting according to the light she had received, she prayed much, and constantly read the Bible. She had one great sorrow; her little girl was paralyzed, and the doctor had told her the case was hopeless. While she worked, her eyes



1. ST. JOHN'S COLLEGE, 2. LATE JUSTICE FAUCETT. 3. LATE HON. W. B. DALLEY, P.C. ST. PATRICK'S ECCLESIASTICAL COLLEGE,
4. CARDINAL'S PALACE, LATE HON. J. HUBERT PLUNKETT.

NEW SOUTH WALES.

often looked into the suffering face of the poor child, stretched motionless on her little bed. Suddenly, a thought struck this woman—and who can say what share her guardian angel had in it? as she said to herself: “Why should not our Lord cure my child? He is the same powerful and merciful Lord as when, on earth, he went about healing the sick.” Her resolution was soon formed, and when she had finished her day’s work she took her child in her arms, and, accompanied by her brother, bent her steps towards the Protestant Church of St. James. She gently placed the little girl within the porch, and explained to the door-keeper what had brought her there. “You must have taken leave of your senses!” he exclaimed. But she pressed her request so eagerly, that he consented to go for the clergyman in charge. The latter arrived and asked the mother if she really expected him to cure her daughter. “I do,” was the answer. “Then, my poor woman, you are simply mad!” “I am quite as sane as you are, sir,” she replied, dryly. “Did not the Apostles cure the sick?” “We are no longer in the time of the Apostles, neither can we do what they did,” observed the clergyman. “But did not our Lord say to His disciples, that the works He did, they also would do, and that He would be with them to the end of the world? Can you deny,” she added, “that if you are His minister, you also have that power? But if you say you cannot cure my daughter, I must have recourse to a higher representative.” The only answer made by the clergyman was silence, as he retired shrugging his shoulders. The poor woman took up her child, and, nothing daunted, started for St. Mary’s, the Catholic church. It was one of the Feasts of our Immaculate Mother, and the first Bishop of Sydney was celebrating High Mass in her honour. Brother Benedict was standing near the door, when he saw coming towards the church a woman staggering under the weight of a paralyzed child. The brother hastened to assist her, and patiently listened to her story. “Then,” said he, “you believe that our Bishop can cure this child? Well, as soon as Mass is over, I will go and speak to him.” “My child,” said the Bishop, who soon made his appearance, “do you really believe that I have the power to cure your little girl?” “I believe it as firmly as I believe that there is a God in heaven,” she answered. “If you are God’s minister, you can cure my daughter.” “Bring your child close to the altar,” said the Bishop. With the help of Brother Benedict, the mother carried the little girl and placed her on the altar steps. The Bishop took oil into his hands, and anointed the arms and feet which were paralyzed. As he did so, he prayed most fervently to Almighty God to bless and help the little sufferer. Then giving the mother some of the oil, he advised her to repeat some prayers, and to apply the oil as he had done, and he added, “Come back to-morrow with the child.”

The next day at the appointed time the helpless child was laid again in front of the altar, whilst the Bishop was saying Mass. Three successive mornings the Holy Sacrifice was offered whilst the child was stretched before the altar. The third Mass was hardly finished when she rose up and walked without the least assistance, and looked in perfect health. We will not attempt to describe the mother's joy or her gratitude; her heart was full to overflowing. The venerable Bishop shared in her happiness, and asked her if she felt tempted to go back to the Protestant Church. "Oh, never, never, never more!" she answered. A short time after this event had taken place the Church of St. Mary's witnessed a touching ceremony. Twenty persons, either friends or relatives of the poor laundress, were receiving with her, for the first time, the Bread of Angels. Once again these words were verified, "All is possible to him who believes."

The Bishop was untiring in the performance of all the sacred duties of the missionary life. One who had the privilege of being associated with him in those early days thus writes: "He took his share as a simple priest in the labour with his priests, without reserve, except when the general interests required his attention elsewhere. Every day he attended in the confessional, and I have seen him delayed on the Saturdays till nearly midnight in the old Chapel of St. Joseph. His confessional was always thronged, for he was a wise, prudent, and consoling confessor, and well knew how to pour oil and wine into the wounds of the soul. He took his turn in preaching, and some will recollect the great power and unction of his words in those days. He visited the hospitals and prisons, inspiring patience and resignation, and encouraging the poor sufferers to be fervent and to lay aside all trepidity and repugnance in the service of God. I once accompanied him late at night to the old jail, then at the end of George Street, where lay a young man, in the prime and vigour of life, under the sentence of death for lustranging. He went to strengthen him for his terrible end, and remained a long time praying and instructing him. The man was executed the following morning, and, to show the kindness of the good Bishop, he brought to this poor prisoner two large apples from his own garden."

The first time Confirmation was solemnly administered by the Bishop was on the 28th February, 1836. There were several Catholics in the 17th Regiment then stationed in Sydney, and many of them had hitherto but few opportunities for approaching the Sacraments. Special instructions were now given to them at St. Mary's, and on this appointed day about seventy of them, in full uniform, knelt around the altar to receive, at the Bishop's hands, the Sacrament of Confirmation.

Special days were fixed for the first Communion of the children. The Bishop, as a rule, presided on the occasion, and addressed the children, and made no secret

of the delight he felt at being associated with them in their joyous feast. It was remarked that this religious ceremony had a singular influence in the conversion of hardened sinners, many of whom, after such celebration, were known to forsake their evil ways and return to the observance of their religious duties.

On Pentecost Sunday, the 8th of May, 1836, the first ordination was held in Australia. The ceremony was performed with great solemnity at the Cathedral, and the Revs. MM. Spencer and Gregory, both Benedictines, were promoted to the Holy Order of Deacon. On the following day, the Rev. Mr. Sumner, also a Benedictine, received the Holy Order of Priesthood. All three had begun their sacred studies under Dr. Polding's guidance at Downside, and, after accompanying him to Australia, had pursued those studies whilst acting at the same time as catechists at St. Mary's. Father Sumner was the first priest ordained in the colony, and Revs. MM. Spencer and Gregory were the first deacons.

The day after these ordinations, the 10th of May, 1836, the Bishop and the Rev. Dr. Ullathorne sailed from Sydney for Hobart. The Bishop was absent, however, only for a short time, and he was once more found ministering to his flock in Sydney on the 4th June. Dr. Ullathorne continued his journey homeward, being deputed by His Lordship to proceed to England, there to advocate the claims, and promote the interests of the struggling Church of Australia.

The Rev. Charles Lovat was the first priest to arrive in the colony in 1837, and, what was considered remarkable in those days, he brought with him the first set of apparatus to be used in illustrating lectures on natural philosophy. He had pursued his studies with distinction in the College of Propaganda in Rome; and had subsequently been Professor of Mathematics and Physical Science at Stonyhurst in England. He held for a time the office of President of the Diocesan Seminary at St. Mary's, which was re-opened under his auspices towards the close of January, 1838. Two theological students from Waterford College, MM. Walsh and McGrath, arrived soon after Father Lovat and resumed their studies in the seminary.

On the 24th of February, 1838, by the "Upton Castle," two other missionaries arrived in Sydney. These were Rev. John Brady, who was subsequently first Bishop of Perth, and Rev. James Gould, O.S.A., who was appointed first Bishop of Melbourne, and when that See was raised to the dignity of metropolitan became its first Archbishop. With them were two students, MM. Farrelly and McPhilip, who at once entered on their ecclesiastical studies in the seminary at St. Mary's.

Far more remarkable, however, was the missionary reinforcement which set sail from Gravesend in the barque "Cecilia" on the 23rd of March, 1838, and arrived in Sydney Harbour on the 15th of July following. There were eight

priests in this party, and at their head was the Rev. Francis Murphy, who had already won his laurels for zeal and piety on the English mission, and of whom we will have to speak again as first Bishop of Adelaide.

Monseigneur John Lynch, who was himself one of the party, when preaching in Parramatta in July, 1833, thus commemorated the life and labours of five of those distinguished priests, who had already been summoned to their reward:—"The beloved and eloquent Dr. Murphy, first Bishop of Adelaide, after endearing himself to the Catholics of Sydney as Vicar-General, died in the odour of sanctity. Dean O'Reilly founded the mission of Bathurst, now a flourishing diocese; Dean Mahony was my colleague in Maitland, and the memory of his zeal and labours is still fresh among the people who loved and revered him. I was at his bedside when in 1845 he rendered up his pure soul into the hands of his Creator. Dean Slattery, who was for several years pastor of Hartley, finished a useful and eventful career in Warrnambool, Victoria, and the Rev. Father Brennan, who was distinguished for his courteous bearing, refined tastes, and priestly life, went to his reward in charge of the Penrith mission. These good and learned priests honoured their ministry during life, and closed their mortal career in the exercise of every virtue. When the ecclesiastical history of Australia will be written, the names of these pioneers of our holy religion will grace its pages. The historian can speak of their long and weary journeys through the unreclaimed bush in search of the lost sheep, and of the sleepless nights spent in miserable huts, or under the broad canopy of heaven. These faithful Irish priests maintained the prestige of the Island of Saints, and left a glorious example to their successors. And now I am carried back in thought to the state of religion in the year 1838. A Vicar-Apostolic having jurisdiction over the whole Australian continent with only six priests received us. Dear old St. Mary's was just roofed. The Catholic body had very little influence in the social scale. Morality languished through the want of pastors, and through the low standard of public opinion. Vice stalked unblushingly in high places, and permeated all classes. The prospect before the youthful band was gloomy and uninviting. They courageously faced their work. Animated by the example of their apostolic and zealous Bishop, the ever to be remembered and revered Dr. Polding, and of those grand Irish priests, Fathers Therry and McEncroe, who in the darkest days of the colony kept the lamp of faith brightly burning, they helped to lay deep and wide the foundations of the Australian Church, and to-day, thanks to God, that Church stands in a grand position before the world." Monseigneur Lynch and two others, Monseigneur Rigney, of Sydney, and Monseigneur Fitzpatrick, Vicar-General of Melbourne, were, when this sermon was preached, the only survivors of that missionary band. Before the close of that year, Monseigneur Lynch was summoned to his reward.

Monseigneur Fitzpatrick continued his fruitful labours in the missionary field till 1890. At present Monseigneur Rigney is the sole survivor of that zealous band, deservedly honoured and revered alike by the clergy and the faithful, as Archdeacon of the Metropolitan See of Sydney.

The 31st of December, 1838, witnessed the arrival in Sydney of the Vicar-General, Dr. Ullathorne, accompanied by three priests—Rev. P. B. Geoghegan, O.S.B., (subsequently Bishop of Adelaide), Rev. Richard Marum, and Rev. Thomas Butler, and three ecclesiastical students, MM. Dunphy, Magennis, and Grant. With him also came a community of the Irish Sisters of Charity, the first nuns that devoted their lives to the work of religion in Australia. Never perhaps had such an eager and joyous congregation assembled in St. Mary's as that which filled the sacred edifice and all its approaches on New Year's Day, 1839. The friends of Dr. Ullathorne rejoiced at his return to the colony after an absence of two years and a half. The well-wishers to religion welcomed the accession of three zealous priests to the ranks of the clergy. But, above all this, the whole body of the clergy and faithful, in unison with their chief pastor, exulted in the arrival of the devoted Sisters of Charity, to whose advent the Bishop had so long looked forward as his main hope for the reformation of a considerable number of the convict class. Pontifical High Mass was celebrated at St. Mary's, the newly arrived priests and nuns were grouped around the altar, and many were the fervent prayers offered in thanksgiving to heaven for the most opportune spiritual aid thus brought to the Australian Church.

In connection with these accessions to the ranks of the clergy, it may be mentioned that the Rev. Mr. Gregory, O.S.B., was promoted to the priesthood in St. Joseph's Chapel, on the 17th of March, 1837, this being the second ordination to the priesthood in Australia. Before the close of that year, however, the Australian mission sustained a great loss in the death of the Rev. James Vincent Corcoran. He had the charge of the Windsor district, and had given proof of great piety and energy in the fulfilment of every duty. On the 4th of August, as he was proceeding from Windsor to Sydney in his gig, the wheel slipped into a rut near the old toll-bar of Windsor, and he was thrown head foremost from the vehicle, and, though he continued conscious for a short time, he died the same day.

In the great work of church building, Dr. Polding and his clergy availed to the fullest extent of the beneficent provisions of Sir Richard Bourke's Act. The 17th of March, 1836, was chosen for laying the foundation stone of a new church in Parramatta, the first solemn ceremony of the kind performed by the Bishop in Australia. All the Catholic clergy of the colony were in attendance, and very many of the faithful from all parts, with a large number of persons

professing other creeds, were assembled for the occasion. The Bishop was richly vested in rochet, stole and cope, with mitre and crozier; the clergy wore chausubles of silk, gold and embroidery work; even the chantors had copes of costly material. At the close of the ceremony, the Bishop whilst congratulating the congregation of Parramatta on the good work which they had begun, said:—

“A foundation of religion had been commenced amongst them, and on these beginnings he prayed God to be propitious. A temple would arise, in which would be offered up the great sacrifice, a temple, in which they would assemble to worship and glorify God, and to learn lessons of love to all mankind. When the children of Israel passed the Jordan, they collected, by command from on high, stones from the bed of the river, which had miraculously opened a way to their feet, and erected a monument of the event, to the end that their children’s children might remember the protection which God had given their fathers. So the monument commenced this day would be a sign to those who came after them in future generations that God had visited and protected His people amidst their difficulties; that, in bringing them into a strange land, He had not forsaken them; He had redeemed them from captivity, had blessed their flocks and herds; wherefore, then, not unmindful of His goodness, they had raised this temple to His holy name.”

The Bishop then exhorted all, according to their means, to contribute cheerfully and generously towards its erection, following the example of the people of Israel, who brought their gold, their silver and brass when David invited them to build a house unto God, and rejoiced because they offered their gifts with all their hearts. He added:—

“The Church was dedicated unto God, under the name of St. Patrick, the Apostle of Ireland, whose festival was this day celebrated. This day would be remembered, memorable amongst them by the erection of a material temple. There was also a spiritual temple, in which God loves to dwell. Let the spiritual temple be this day commenced by a renunciation of all excess and a change of life.”

In conclusion the Bishop, with the authority of a father, and in the name of the glorious St. Patrick, entreated his people, as they revered the land of their forefathers, and rejoiced in its good name, to show forth the good name and purity of their faith in the propriety of their conduct; to shun all excess and drunkenness as most offensive to the Almighty, derogatory to the memory of the saint—distinguished for his abstemiousness—and degrading to the descendants of those, whose holy lives obtained for Ireland the title of the Island of Saints:

“When the illustrious Daniel O’Connell called on the men of Clare to abstain, during the period of the election, from intoxicating drink, they obeyed, and their obedience was rewarded; their moral triumph was followed by another, which sent rejoicing through the world. The men of Clare will be remembered with feelings of gratitude and respect; so also will the people of Parramatta, if they set this day an example of temperance to present and succeeding generations, which shall contribute to emancipate them from the power of evil habits, by many deemed invincible.”

In this hope the Bishop entreated all to retire early to their homes, blessing and praising God for that He had vouchsafed to choose unto Himself a dwelling amongst them.

On the following 13th of November, Dr. Polding addressed a very interesting letter to the monastery of Downside, extracts of which were forwarded in Italian to Propaganda, and are here given translated from the Italian text:—

"I am at present engaged in building a Church at Parramatta, the second city of the colony. It is seventy feet long and forty feet wide, and is supported by two rows of pillars. The estimated cost is £800, half to be paid by the Government, and half by the congregation.

Some years ago, a sum of £150 was collected for the erection of a church, and a structure was commenced, but it was without shape, and the walls six or seven feet high remained ever since unfinished. Holy Mass at present is celebrated in a room over the prison, with the accompaniment of the noise of the chains and the shouts from below. No other convenient place could be got. A collection is made every Sunday, and it is so satisfactory, that I feel justified in borrowing the sum required for completing the church at once, and thus a very necessary good work shall soon be completed. The young men whom I brought with me to Australia, live very retired from the eyes of the world, and in this very essential point give every satisfaction. Indeed, they appear to me to be more retired than they would be at Downside. They seldom go beyond our garden, or the beach of the sea, which is only a few hundred paces from the house, except on Sundays, when they proceed to the church, or the barracks, or the prisons, to instruct the convicts. We have school regularly every day. Next week I will go to the Illawarra district, about 40 miles from Sydney, to fix upon a site for a monastery. The other site, about which I wrote to Father Scott, had no title. The Illawarra is a magnificent plain; the land is being sold for 3s. per acre, but it is generally believed that the price will be considerably increased as soon as the road at which they are now working shall be completed. The interest on money given by the Savings' Bank is 10 per cent. The other banks charge 16 per cent., besides security for the capital, equal to the best securities in England. It was a great loss to me that Lord Aberdeen was appointed to the Ministry before I left England. His dispatches are so definite, that the hands of the Governor here are quite tied. He cannot grant me a piece of land for a church, or any other purpose. There should be a commission of inquiry into matters here: such a system of Protestant ascendancy would be brought to light, as would horrify the public. Here in Sydney, we have an excellent Governor, a man of enlightened mind and good heart, but unfortunately he is surrounded by cold egotists and avaricious employees, and thus all his efforts in our favour are of no avail."

In the more remote country districts, several ceremonies engaged the Bishop's attention. In none, perhaps, did he feel a greater interest than in blessing the foundation stone of St. Joseph's Church, near Mount Saint Joseph, at the Macdonald River, and in none of his discourses, did he introduce so many local and interesting references, as in the address which he delivered on that occasion:—

"Three years, he said, have now elapsed since from the height of yonder mountainous tract, I first beheld the lovely valley which extends its sinuous course on either side of us; through the morning's mist, I discerned the sparkling waters of the river which gives its name to your district, and the tracts which in the highest state of cultivation fringe and border its course. As I descended the precipitous path by which you held communion with the outer world, I said to myself:—'Oh, that my God may grant me strength, when the decrepitude of age warns me that ere long I must pass to my dread account, to creep to those quiet scenes before me, and whatever of worldly wealth I possess shall be devoted to the erection of a church wherein I shall lift up my hands to offer sacrifice for my people; and the remains of a voice and of an energy almost extinct shall be consecrated to the instruction, consolation and support of the simple minded inhabitants. I thought that years many and tedious must elapse before a temple unto the living God would be raised amongst you. How could I have lost sight of the consoling assurance

from the pen of the prophet, that 'Every hill shall be brought low, every valley filled, every crooked path made straight, in order that all flesh may see the salvation of God?' Words not merely to be understood as pointing to the victorious influence of Divine truth manifested in the destruction of the prejudices, machinations and determinations of paganism, but generally prophetic of the removal of every difficulty from the path of the Gospel, its holiness and truth. Four years have not elapsed since I attended your invitation to commence an oratory, which might also be used as a school, some few miles from here, and now we are assembled to erect a church, a temple to the living God. Does not this zeal confer honour on you? Your school has been supported entirely at your own expense, yet you hesitate not to embark in an undertaking which will require considerable contributions. It is thus, that 'He in whose hands are the hearts of men models them to His own purposes;' it is thus as we expected, that your souls having become by a holy life the spiritual temples of God, your zeal would not be satisfied until the material temple, which is the Church, should be raised, wherein after the wont of your forefathers you might worship in spirit and in truth.

"A noble instance of disinterestedness, a gratifying proof that the right use of riches is not altogether forgotten, the church we are about to found will record. The land, on which we stand, is given by Mr. Watson, who also deposited £300 as his contribution. The Almighty has blessed his labours, and he deems it right thus to return a part to Him, who gave all. Already does he see around him the rising families of children he and his excellent wife have adopted for their own. Placed by him on farms, purchased by his own honest and well-deserved earnings, he enjoys the highest and most exquisite feast it is for man in the present state to make unto himself in their happiness and prosperity. For their use and for the public benefit, he devotes so large a sum for the erection of this church. I may mention another circumstance which, in my mind, lessens not the value of the donation nor diminishes my estimation of the man. Thirty years ago, in a moment of thoughtlessness, that was done, which has been the cause of great regret. Is not this amply expiated and atoned for? Is the stain of such a fault to be made more enduring than the justice of God? Not so thought that Blessed Legislator, from whose code, illustrated in his own example, we are accustomed to draw our rules of life. When the publican Zaccheus, nay, even the chief of the publicans, by the adventitious circumstances, sought and succeeded to see Jesus, was he not forthwith recognised by the Saviour, and desired to prepare to receive Him into his house, for that He intended to abide with him? What were the dispositions of Zaccheus? 'Lord,' says he 'I give one half of my goods to the poor, and, if I have wronged anyone, I restore to him four-fold.' Now, when you see those who have followed Zaccheus in his aberrations, imitating him in their return, striving by honest industry to raise themselves that they may see Jesus and merit to be recognised by Him, who came to save the sheep that was lost, shall we hold in eternal remembrance the fault of one moment? It is not thus we shall prove ourselves the ministers nor even the disciples of Jesus Christ. Never, never will be seen in the conduct of the true disciple of Jesus any symptoms of aversion and contempt for a large class of fellow citizens in which, if there be found the objects of punishment well deserved, there are and must be, from the nature of human institutions, many victims of misfortune. I have not read to a fruitless purpose the history of Ireland for the last two centuries. I have not seen, with my own eyes, the miseries of that once unhappy country, but now disenthralled, I trust, from the tyranny of besotted and heartless faction, the details and consequences which always result when the arm of power is stretched forth to uphold a party against a people, without coming to a conclusion which right reason suggests, which religion sanctions, which is exemplified and illustrated in the conduct of the incarnate wisdom of the Godhead. I cannot fasten my judgment to the ever-turning wheel of fashionable opinion. I am not prepared to deem Joseph a degraded character, though sold as such by his malevolent brethren; nor to pronounce the Blessed Jesus guilty, though condemned by those leagued together for his destruction; nor to throw a stone at the bidding of every Pharisee. I regard not of what classes the settlers and cultivators of the soil are composed; but, wherever I go, and I have largely traversed this country, I meet men of industrious domestic habits, solicitous to give their children an education superior to their own. I perceive a deferential respect

where respect is due, an attachment combined with that proper sense of independence, which, in my mind, evinces a sense of propriety totally incompatible with vulgar or mean thought. Take for instance this beautiful valley with its inhabitants. See those plains. How zealously has not the plough pursued its claims to the very mountain foot! Not a weed is visible amongst these families of corn plants, which bend their green flags to the breeze—emblem, dear children in Jesus Christ, of your own state, who are the ‘cultivators of the Lord.’ How often have I not reposed when neither lock, nor latch, nor fastening protected! You support your school; you give proofs of the proper sense of the value of wealth and the purpose for which it is given, of which you may justly be proud.

Such being your state and your disposition, why should the minister of peace make enquiries, odious and uncharitable. Most willingly do I bear my testimony that in no part of England, and I have seen much of her rural population there, have I observed a middle class possessed of qualities more valuable, or who by their conduct were more deserving of estimation and of trust, than it has been mine to meet here and in other parts of the colony, which in the discharge of my pastoral duties I have visited. But to return from this digression to the immediate purpose for which we are this day assembled. Let us not imagine that we have done a great thing, even when we have bestowed our whole substance on charitable doings; we can claim no right to meritorious giving when we have none to possess. We cannot suppose that the Lord requires a temple built by mortal hands for His worship. The temple in which we are now assembled, in which the earth furnishes the flooring and the arch of heaven forms the dome, surrounded by creation, animate and inanimate, is the most becoming. Yet for man’s accommodation, God condescends to accept worship in a temple built by mortal hands; and he deems that which is given towards its erection is bestowed upon himself. We think it right to offer publicly a proof of our approbation to the individual whose munificent donation we have before mentioned. In your name, dearly beloved, we present to him a treasure, the value of which money cannot reach, a copy of the written Word of God—the Book of Life, the Holy Scriptures—and we feel an especial gratification in thus publicly with our own hands presenting this Sacred Book to one of our beloved flock, because we are not without hope that the false idea that evil-minded men have spread abroad relative to unjust prohibitions and restrictions will be thus dissipated. The Catholic Church is said to be hostile to the distribution of the Holy Scripture. Would to God, I could deposit a copy in the cottage of everyone disposed to read it with proper dispositions! No, the Catholic Church neither now, nor at any other period, prohibited her children from reading the sacred volume. Only when those wicked men, whose object was plunder and sensual gratification under the pretext of the reformation of religion, translated the Word of God in the Sacred Scripture and fashioned it to their own purposes to gratify their misdeeds and rebellion, when they transformed the truth into a lie, the Church warned her children against these poisoned fountains of error, and hence the outcry raised against her, hence the calumnious charge repeated a thousand times. Keep this book with reference; let its laws be thy guide, its counsels thy support and consolation. When thou hearest its words or readest it, remember God speaks unto thee, and be as the Jews near the Mount of Sinai, or the devout St. John near the Cross of thy dying Redeemer.”

It would not be an easy task to enumerate the various districts visited by the Bishop, and the many religious functions which he celebrated during the first years of his Episcopate. In the words of Dean Kemy, who was witness of the Bishop’s labours “Churches and schools were erected in the most populous parts of the colony, as a means most requisite for the advancement of religion. The Right Rev. Dr. Polding was then in the vigour of life, and he did not spare himself in the labours of the Lord’s vineyard. Whenever his clergy required him to lay the foundation stone of a church, or to promote any other good

work, he was sure to be present at the time and place; in fact, it may be said that he then worked almost night and day. There were no good roads in those days, nor trains, nor telegraphs, and in many places only bridle paths. He travelled with his clergy from place to place through the thick forest, exposed to a broiling Australian sun, and shared with them the terrible thirst, which sometimes there was nothing to quench but muddy water. Everywhere he was received by the people with joy and acclamation, and they bowed implicitly to his injunctions. The Bishop was an excellent horseman, who bore well the heat and brunt of the day, and often at the end of a very long ride was less fatigued than the young clergy who accompanied him."

The first school erected by private enterprise in the colony was the Catholic school of Campbelltown. The foundations were blessed by Dr. Polding on the 17th of March, 1840. The Bishop's words relating to St. Patrick, whose feast was being celebrated, and in whose honour the school was to be built, were very remarkable:—"Ireland," he said, "notwithstanding her sufferings, had clung to the faith as the anchor of her hope. Those sufferings had been to her as the press in the vineyard, and the streams of life had been diffused amongst her children throughout the habitable world. The Feast of St. Patrick filled the universe with joy. On this day, Christianity came to the nation who had maintained her virginal fidelity to her heavenly spouse undefiled, and, with gratitude, he acknowledged the Apostle of Ireland to be the Apostle of the world." He subsequently congratulated the people of Campbelltown "on the public spirit evinced by them, and the glory they had acquired by being the first to erect at their own expense a school-house, at once, in a moral no less than a material sense, most creditable to them." He also congratulated them on the cordial unanimity which pervaded all classes. The pastor Father Gould and the flock were alike rejoiced at the collection, amounting to £265, which closed the proceedings of that memorable day.

Before the end of September, 1840, we meet with the Bishop in the Wollombi district, where on the 30th he blessed the foundation stone of a church, to be dedicated under the invocation of St. Michael, on a plot of land presented by Mr. McDougall. On the following Sunday (October 4th) he officiated in East Maitland, and the same afternoon proceeded to Raymond Terrace, and thence to Hinton and Cooley Camp and Glenham, the seat of Mr. C. H. Chambers, where he remained for the night. The next morning, after celebrating Holy Mass, he marked out the site for a church, the land being presented by Mrs. Chambers; and then proceeded to Dungog, 25 miles distant. Next day he returned to Maitland. On Thursday morning, the 8th of October, he blessed the foundation stone of the Church of St. John the Baptist on Campbell's Hill, in West

Maitland. In a tent erected on the ground, Mass was celebrated, and the Sacrament of Confirmation was administered to 70 aspirants, children and adults. When about to lay the foundation stone, the Bishop said:—"On that stone, the emblem of the new life which you this day commence, deposit all irregular affections; increase in virtue; raise higher the fabric of sanctity, as the walls of this material building come nearer to their termination; and may this edifice, by being ever the habitation of virtuous and pious souls, be a figure of the Church triumphant in heaven, where nothing defiled can enter, and where the prayers of the saints ascend as a sweet odour before the throne of the Lamb."

The following was the inscription on a plate laid under the stone:—

"Ecclesiae sub patrocinio
SANCTI JOANNIS BAPTISTAE
Erigendæ,
Ad majorem Dei gloriam promovendam
Hunc primarium lapidem
Posuit
REVLNDISSIMUS D.D. JOANNES BRDA, Episcopus,
Hierocæsarensis
Et, in Nova Hollandia et Insula Van Diemen,
Vicarius Apostolicus,
Die Octavia Octobris anno salutis
MDCCCXL,
Vigebat, Successor Sancti Petri in Roma,
Summus Pontifex Gregorius XVI,
et in Britannii Victoria Prima Sceptrum tenens
Benevolentiam omnium sub una ditione
Conciliabat.

Sacerdos, Rev. J. Lynch."

The next day Dr. Polding returned to Sydney by Newcastle. On the 13th of October, we find him in the Hawarra district laying the foundation stone of the Church of St. Francis Xavier at Wollongong. It was remarked that, on this occasion, the faithful came in great numbers from Dapto, Jamberoo, and Shoalhaven, and all marched in procession, two and two, to the appointed place, the members of the local committee being distinguished by their cedar rods, and 200 children in their gala dress leading the way.

On the 28th of December, 1836, Dr. Polding had laid the foundation stone of St. Matthew's Church in Windsor, all the Catholics of the district, with many Protestants, being assembled to witness the interesting ceremony. This church was completed and dedicated on the 21st of October, 1840, with a solemnity hitherto unknown in the colony. Pontifical High Mass was celebrated by the

Bishop, assisted by the Vicar-General and fourteen priests. The band of the 80th Regiment, which was stationed in the district, accompanied the sacred chant. The Bishop, at the close of the ceremonies, explained to the congregation the purpose of the consecration of the church, and enforced the principle that religion has for its object to promote not only the glory of God, but the happiness of man, and concluded his remarks by charging his flock to extend true Christian charity to all their fellow citizens.

In Liverpool, the foundation stone of the Church of All Saints was blessed by the Bishop on the 8th of November, 1840, a few days before he set sail for England. Hitherto Mass was said in a room in the Government Hospital, the average attendance being about 200. On the present occasion, temporary arrangements were made on the site of the new church, and Pontifical High Mass was celebrated. The Bishop congratulated the congregation on their religious demeanour and on the true spirit of piety of which they had given proof that day. He further said that, "if God spared him, it would be one of his pleasing duties, after his return from Europe, to consecrate the building, of which the foundation stone had been laid that day, to the honour and glory of God and all His blessed saints."

The most important work, however, in this matter of church building, undertaken in those days by the Catholics of Sydney, was the erection of a new church in honour of Ireland's national apostle, St. Patrick. The Catholic population had gradually outgrown the accommodation of St. Mary's as a parochial church, and, a beautiful sight being offered by a generous benefactor, the Bishop resolved to proceed at once to the erection of the new parochial church, under St. Patrick's invocation. A meeting of the Catholic citizens and other friends interested in the movement was held at the Court House, Castlereagh Street. The circular, convening the meeting for the 1st of June, 1840, made the announcement that, "An excellent site has been presented by Mr. Davis, and we are confident that so praiseworthy an example will act as a stimulant to the rest of our brethren to come forward liberally on so urgent an occasion." It added: "Let St. Patrick's new church form a monument to future ages of the piety of Erin's sons, and of that zeal, which, under every variety of circumstances, they have evinced for the faith which the great St. Patrick taught them."

The Bishop presided at the meeting, and, whilst giving expression to the joy and gratification which he felt on the occasion, declared that he had long wished for the erection of a church in that quarter of the town. It would improve the moral condition of the people, he said, and it would attest moreover their "thanksgiving and gratitude to the Divine power for the glorious privilege which their forefathers long and ardently struggled for in vain." He also said:

"It was a fact which needed no illustration, that, wherever the Irish people were spread, they invariably carried with them their religion, the religion of their forefathers in all its beauty and purity." Mr. Roger Therry was the principal speaker, and he passed a high eulogy on Mr. Davis. "Too much praise," he said, "could not be bestowed on Mr. Davis, who had made so noble a commencement of the good work. He had devoted the early portion of his life to pursuits and habits of industry, and he was now, in its decline, applying the proceeds and fruits of that industry to the best possible use to which they could be put, the happiness and benefit of his fellow citizens and the service of religion."

When replying to a vote of thanks, the Bishop congratulated them on the unanimity which prevailed for the furtherance of the good work in which they were engaged, and the generosity displayed in their contribution. "He had not the honour himself to be a native of Ireland; but, if he might be excused for making use of what might be technically termed a bull, he was an Irishman born in England. He perfectly recollected that which he considered the dearest compliment he had ever received was from the lips of a poor Irish woman—'Ah! my Lord, you have an Irish heart,'—and, blessed be God, he had an Irish heart, under the influence of which he had ever lived among his fellow men, and under the influence of which he would remain until death."

On the 25th of August, 1840, was laid the foundation of St. Patrick's Church. High Mass was sung in the Cathedral by Rev. Dr. Murphy, in the presence of Right Rev. Dr. Polding, and the sermon was preached by Dr. Ullathorne. At the close of the ceremonies in the Cathedral, a procession was formed wending its way towards St. Patrick's. Preceded by two members of St. Patrick's committee, bearing gold-tipped wands as their distinctive, came six hundred children in uniform, the boys with knots and scarfs, the girls with white dresses trimmed with green, the orphans in their uniform dress. The standard borne before the boys represented the Emperor Constantine contemplating the heavenly vision of the Cross, with the inscription, "By this shalt thou conquer." This banner was carried by Robert, an aboriginal native belonging to the Yass tribe, baptized by the Rev. Mr. Brady. The girls' banner represented our Saviour blessing the little children, with the motto, "Suffer little children to come unto me." The orphans also had their banner, on which an orphan child was pictured kneeling alone on the bare ground, with no support except the rays from the eye of Almighty Providence, with the motto, "My father and mother have left me, the Lord hath

taken me." A brass plate with the following inscription marked the foundation stone:—

"Lapidem hunc primarium Ecclesiae
 Ad honorem Dei Altissimi
 Sub patrocinio Sancti Patricii erigendae
 Posuit
 REVERENDISSIMUS D.D. JOANNES BEDA.
 Episcopus Hierocaesaren
 Novae Hollandiae et Insulae Van Diemen
 Vicarius Apostolicus,
 Die 25 Augusti, anno a salute reparata 1840.
 Regnabat vero Summus in terra Pontifex
 Gregorius XVI;
 In Britannii VICTORIA,
 Cujus vices in hac regione gerebat
 Georgius Gipps, armiger,
 Quos Deus sospites felicesque
 Diu conservet.
 Inceptum Domine perface, perfectum
 Protege."

A silver trowel, on the part of the committee, was presented to the Bishop, by Mr. McGuigan, who expressed the hope that His Lordship would live to found many similar churches. Dr. Polding replied: "I receive with much gratification this token of respect and attachment from the president, committee and members of the Society of St. Patrick. A circumstance that adds to the value of the gift is the sense of delicate propriety which placed it in the hands of a native of Australia for the purpose of presentation; for, deeply as all my people are in my affections, I cannot but consider myself as called upon to cherish, with peculiar parental love, the native born of Australia. May Almighty God hear your pious wishes, and may you live long to witness the progress of religion, and to praise His holy name in the sacred edifices to which you have alluded."

Twenty thousand persons assisted at the ceremony, having come from all parts to be joyously associated in the great work thus auspiciously begun. The procession, setting out from St. Mary's, was divided into two columns which, proceeding through George street and other principal streets, met at the eastern angle of the site assigned for the new church. The festival was in every sense a splendid one, and gave proof of a life, an activity, and a grace unprecedented in Australia. The sacred building grew apace. The members of St. Patrick's Society were most untiring in their exertions to collect the necessary funds. Even the Maori chiefs from New Zealand and in particular Papahe, who, with 2000 of his followers, had embraced Christianity, forwarded their gifts in aid of the good work, and, when in March, 1844, the new church was sufficiently advanced for the dedication ceremony, the full amount of £5000 expended on the building had been collected.

The committee of St. Patrick's Society presented on this occasion to their pastor, the Rev. Francis Murphy, in connection with their new church, a gift which was probably unique, but, at the same time, most expressive of the feelings of love and respect, which every member of the society entertained for their president. It was a fragment, about eighteen inches square, of the foundation stone of their new church of St. Patrick, beautifully polished and framed in gold, and richly ornamented, with the inscription: "This fragment of the foundation stone of the Church of St. Patrick, Sydney, is presented by St. Patrick's Society to the president, the Rev. Francis Murphy, as a memorial of their high esteem. October 25th, 1840." In accepting it, Father Murphy assured the committee that "he valued it as of exceeding great price, and would preserve it as a memorial of the pious, indulgent, and kind-hearted people who founded St. Patrick's Society and Church."

Dr. Polding sailed for the first time for Europe on November 16th, 1840, and was accompanied by Dr. Ullathorne and Rev. Mr. Gregory. A purse containing 400 sovereigns was presented to the Bishop to aid him in his enterprise, for it was generally known that the special purpose of his visit to the old world was to secure some fervent missionaries for the Australian Church. In an accompanying address the faithful attested their devoted attachment to him, and their fervent prayers for the success of his mission and his speedy return to those southern shores. A gold ring was presented to Father Gregory whilst a gold snuff-box (value £60), full of sovereigns, with an affectionate address, was the gift chosen for Dr. Ullathorne. It was whispered that possibly this would be the Vicar-General's final departure from Australia, and this made his many friends the more earnest in testifying their affection and their best wishes for his return. The snuff-box bore the inscription: "Presented to the Very Rev. William Ullathorne, Doctor in Divinity, and Vicar-General in New Holland, as a testimony of the Catholics of the colony, of their gratitude for his high services rendered to religion and religious liberty, of regret at his departure for Europe, and of their anxiety for his safe and speedy return." The address was particularly interesting. "The moment of your departure for England (it said) will, we trust, be not deemed an unsuitable one for receiving the assurance of our grateful acknowledgments for the many and important services you have rendered to the Catholic communities of the Australian colonies. On your first coming amongst us you found but one roofless church before you; the religious wants of the people for many years before had been supplied by only one excellent clergyman, and many thousands of the people had heretofore lived and died in the interior of this colony without any religious consolation whatever. If brighter prospects now present themselves, if we see a hierarchy established on our shores, if we see

every populous-district of the colony provided with good and pious clergymen, if we witness, under the genial influence of their precept and example, a moral regeneration and improvement prevailing among their respective flocks, if we behold the institution of the "Sisters of Charity," famed throughout Europe for the great religious benefits it has dispensed, extending its usefulness to this colony, so exigent of its pious services, believe us, Very Reverend Sir, we are duly sensible that these great services and daily augmenting advantages are mainly to be attributed to your active and devoted exertions on our behalf, both here and in Europe; to the reliance which your character procured on the truth of your representations as to the great want of religious aid and instruction under which these colonies suffered, and to the persevering assiduity with which you left no source unexplored that could be available to our advantage. With hearts full of gratitude for these great and important services, with an earnest hope of soon seeing you again amongst us in the prosecution of your pious labours, and with a confidence that whether absent or present we shall live, as past experience assures us we have lived, in your regard and affections, we bid you a respectful, a grateful, and an affectionate farewell."

Their departure was marked by a singular manifestation of popular feeling. The Catholics assembled in the Cathedral, and thence accompanied the Bishop to the harbour. The whole population of Sydney appeared to be gathered on the shore; the ships hoisted their colours, salutes were fired, and steamers, with the chief Catholics on board, with bands of music, accompanied the vessel to the Heads. The affectionate respect shown to the Bishop was loud and hearty on all sides.

Dr. Polding was anxious to call at New Zealand on the way that he might confer with Bishop Pompallier, who was reaping an abundant harvest among the Maoris. He therefore engaged their berths in a Chilian brig sailing from Sydney for Talcahuana, the port to the City of Concepcion, which was to put in for some days at Korarika. They found on their arrival there that Bishop Pompallier was absent, having set out some weeks before on a missionary tour in his little schooner; but they were welcomed with open arms by the Marist Fathers, and invited to attend presently at the evening devotions which were about to be given for the native tribe. The visitors were much impressed by the fervour and earnestness with which the Maoris joined in the prayers and sacred hymns, all of which were in the native tongue. During the sermon which followed they remarked that the preacher often pointed towards them, using at the same time the word "*Picopo*." The preacher subsequently explained to the visitors that "*Picopo*" was the word used to designate the Bishop; and as some of the Protestant missionaries had endeavoured to stir up prejudice against the Catholics by the



1. CONVENT OF THE GOOD SAMARITAN,
MOTHER HOUSE, SYDNEY.

2. RETREAT OF THE PASSIONIST FATHERS,
MARY'S MOUNT, GOULBURN.

3. FRANCISCAN MONASTERY,
WAVERLEY.

4. ST. MARY'S LADIES' COLLEGE, ROSEBANK,
SOUTHERN DISTRICT OF NEW SOUTH WALES.

pretext that the Catholic religion was of foreign growth, not the religion of Englishmen but of Frenchmen, with whom the Maoris should have nothing to do. he took occasion to point to Bishop Polding as a refutation of these statements. for they saw before them an English Catholic Bishop seated on the same chair of authority on which the French Bishop usually sat. Dr. Polding was called the Picopo-Poryazano, this being the Maori corrupt pronunciation of Port Jackson, and Bishop Pompallier was called the Bishop Weewee, this being the Maori designation for Frenchman.

The travellers took occasion to pay visits to some of the native chiefs in their own homes, and they were not a little amused at witnessing for the first time the cordial salute of the Maoris—the chieftain rubbing his nose with great energy against the nose of one of their party. Another amusing incident relates to their difficulties in crossing a morass. Dr. Ullathorne was taken over the first on the shoulders of a half-naked New Zealander, and when he looked back he enjoyed the sight of a human pyramid advancing at solid pace, apparently supported on two copper-coloured legs. The pyramid consisted of a huge Maori on whose shoulders was seated the Bishop, with his purple stockings conspicuously prominent, and on the Bishop's shoulders, rising above the broad Episcopal hat, a young English lad who was travelling with them, and, as if this variety did not suffice for the picture, the youngster held swinging in his hands a couple of wild ducks.

The travellers spent about a fortnight in Korarika, and then set sail for Chili. Passing Juan Fernandez they were struck by the scenery of the lofty Island. The Andes towered up at a great distance to the clouds, and volcanic ashes fell in fine dust upon the deck—they could see nothing of the volcano. It was the Bishop's intention on reaching Chili to ride through the Pampas, across South America, to Buenos Ayres, and there to take shipping for England; and for that purpose they took with them in their luggage English saddles that they might be fully equipped for their journey. When, however, they entered the Bay of Talcahuana they learned that a civil war was raging with great fury in Columbia, and that the proposed route across the Pampas would be quite unsafe. They were thus compelled to await for several days till some vessel would be ready to sail for Europe.

Some novel incidents marked their enforced stay at Talcahuana. The City of Concepcion was seven miles inland from the port. They hoped to meet the Bishop of the Diocese there, but a new Bishop had been just appointed, and he had set out on horseback to receive consecration at St. Jago, the capital, attended by fifty horsemen, on a ride of about 600 miles. They found the City of Concepcion only beginning to rise from its ruins, having been completely

destroyed by an earthquake seven years before. On the occasion of the same earthquake, the town of Talcahuana was swept by a tidal wave into the sea, so that the old town of that name lay at the bottom of the bay.

The Governor of the province received them at first with marked coldness. The reason of this is thus stated by Dr. Ullathorne: "Colonel Frere, a member of a wealthy family near Talcahuana, had been exiled, with some of his companions, for their share in one of the numerous insurrections which, from time to time, agitated the country. They were sent off to one of the South Sea Islands in a gun brig. Calling at Sydney on their way, our Bishop heard of them, with his usual kindness called upon them, offered them hospitality, and sent them presents of provisions which might conduce to their comfort. The governing authorities of Chili heard of this, and mistook the courtesy of the Catholic Bishop to Catholic gentlemen under a cloud for sympathy with their cause. The Bishop, therefore, on arriving, received no attention, except from the family of Frere's, who did all they could to show their gratitude, and put their finest houses at our disposal." The captain of the vessel soon came to the rescue, explained the non-political nature and intent of Dr. Polding's courtesy to the exiled officer, and, as a result, the whole party received a formal invitation to the Governor's mansion at Concepcion. Dr. Ullathorne thus describes their interesting visit to this at one time most important city:—

"We started on the beautiful horses lent by the Frere's, accompanied by our Captain and our British Consul, and after a ride of seven miles reached the splendid mansion of the Governor, which had been rebuilt since the earthquake, and covered a large space of ground, as the whole was on the ground story, a precaution against new earthquakes. On surveying the city, we found it had been utterly destroyed; all that remained of the once most magnificent Cathedral in South America were the broken steps of the high altar. All the churches, as well as the convents had been completely destroyed. The population for several years had lived in tents. The town was being gradually reconstructed, but all on ground floors. The bells of the Provisional Church were suspended in low wooden cages. It was curious to notice the sparkles of gold in the broken bricks of the ruins, but they were not worth extracting.

The heads of the clergy of the religious orders of men, and the chief notables were invited to meet us; and such a dinner was laid on the table as only Chilians or Peruvians could understand. The courses were endless, and eating went on for seven hours and a half, from four o'clock to half-past eleven. None of the party spoke any language, but their native Spanish, except the clergy, who spoke to us and interpreted for us in Latin; for though we understood their speech pretty well, we did not venture to smatter in it. So Don José, one of the canons, was our chief interpreter. Towards the end of the dinner, at which the sweets were introduced in the middle, and the meats followed anew, a negro servant undertook to produce an English dish in our honour. The dish was produced amidst general expectation, and consisted of five boiled ducks floating in hot water, with skins as tight as the skins of ripe gooseberries. After the prodigious labour of this dinner, we rose from table at near midnight. We left the Bishop in a suite of handsome rooms, and Dr. Gregory and I took our way to the British Resident, where we found accommodation. On our way thither, we met first one, then another of the city police, mounted on horseback, trotting along and blowing a whistle all the way, except when it was interrupted

by chanting *Ave Maria purissima*, or calling the hour with the cry *Viva Chili*. It struck us as an effective way of warning the thieves and evil doers to get away.

The next morning the Bishop said Mass in the principal provisional church. We then, under clerical guidance, made a round of visits to all the religious houses, both of men and women, accompanied by a curious crowd, the bells all ringing in honour of the Bishop throughout the city. The decoration of the churches was unpleasantly tawdry. We did not visit the convents without getting a penance, though most kindly intended. At every house of nuns or friars we were presented with a cup of thick chocolate and a sugar biscuit, from which we could not escape by any apology. The Trinitarian Nuns, a large and flourishing community, with a respectable boarding school, threw open the folding doors of their enclosure, and received us in a body, standing on one side of the enclosure whilst we stood on the other. Benedictines though we were, they insisted on our receiving the Trinitarian scapular, and sent for their chaplain to confer it in their presence. As the Bishop tamely submitted to the function, we, of course, followed, however uncanonical the proceeding.

After luncheon with the Governor, His Excellency proposed to drive the Bishop back to Taleuhana. A great company, consisting of the chief clergy, Superiors of religious houses, military officers, and gentlemen assembled on horseback with a guard of honour. A singular vehicle, consisting of a sort of tub with the sides and seat mounted on four wheels, was produced; and the Governor, an enormously stout man, mounted together with the Bishop, and we were ranged in order, and proceeded. It was a strange and variegated scene, and the English Consul and I soon dropped behind, that we might talk freely and enjoy the spectacle. It reminded us of Flaxman's procession of the Canterbury pilgrims. Military men were mixed with civilians in their broad sombreros, and the cloaks and scapulars of the religious men flew out in the wind whilst their heads were covered with large brimmed straw hats. After going about a mile the seat of the carriage broke down between the big wheels, evidently owing to the immense weight of the Governor. The two riders disentangled themselves. After examination, the vehicle was pronounced incurable, and, to the great relief of the Bishop, who was a famous horseman, led horses were brought forward for them to mount. On approaching Taleuhana, we were met by another escort, headed by the chief men of the town, when, bidding farewell to our entertainers, we returned to the ship."

The Bishop, by a good fortune was soon enabled to pursue his homeward journey. There was in the harbour a French whaler which, after two years in the Pacific, was returning to Havre de Grace, in the north of France. Berths for the travellers were at once secured, the mates and harpooners giving up their cabins for a small fare; and, in a few days, the visitors said adieu to the hospitable shores of Chili. The crew of the vessel were light-hearted, easily amused, and always gay. As the Bishop never lost an opportunity of winning souls to God, he soon found a way to the hearts of these good men. Classes for their religious instruction were formed, and, before Easter, all on board, including the officers, approached the Sacraments. The following incident is recorded by Dr. Ullathorne:—

"At 12 o'clock on Easter Eve, lying in my cabin, I heard the men creeping into the cabin in their stockings, and, when assembled, these simple-hearted men went on their knees and sang the cantique, '*Réjouissez-vous, O Chrétiens*,' as a greeting to the Bishop, at the dawn of Easter day. Next morning, the weather being fine and the sea smooth, an awning was stretched over the main deck, an altar erected, and the Bishop, with Dr. Gregory and myself as assistants, sang High Mass for the crew, all of whom went to Communion. Having most of them been choir boys when young, in their village churches, they sang

Mass in plain chant, and acquitted themselves well. At the offertory, the cook unexpectedly presented himself on his knees with a loaf on a cloth, especially prepared for the *pain bénit*, to be eaten after Communion according to the French custom. Often after that day did we hear the men singing pious cantiques, especially during the night watches."

On crossing the line, the Bishop gave them a special fete. The rough seamen enjoyed the fresh provisions and wine prepared for them, and spent the whole day in simple amusements to their hearts' content. During the remainder of the voyage, they often talked of the pleasure it would be to their mothers, wives, and sisters to hear that the Bishop had promoted their feast and shared in their amusements. On reaching Havre, towards the close of May, 1841, the ship's company presented the Bishop and his companions with a grateful and touching address, drawn up and read by the doctor, and subsequently published in the Havre newspapers.

From Havre they hastened to London, where Dr. Polding was present at the meeting of the Catholic Institute on Thursday, the 13th of May, 1841, and with him on the platform were Right Rev. Dr. Clancy, Vicar-Apostolic of British Guiana, Daniel O'Connell, M.P., the Honourable Charles Langdale, &c. Dr. Polding attested the immense utility of the Catholic Institute in the distant mission in which Providence had placed him, and commended it to the hearty support of every Catholic. "If they wished to see an instance," he said, "of the extent of the utility of the Institute, they might behold it before them in his person. He was a Catholic Bishop in a land sixteen thousand miles removed from them, and yet he had to tell them that the Institute was flourishing no less in that quarter of the globe than in their metropolis. He had come from a country where persecution had prevailed in its direst form. He had taken by the hand the convict who had been scourged for his religion; he had seen the spot where a Catholic priest had placed his hand on the stocks of the town in order to comply in some sort with the sentence imposed upon him; he had been in the cell where a priest had been confined until he was hurried on board the vessel which was to convey him from the land. These were things which had been done heretofore, but some persons still existed who inherited the same persecuting spirit; and if such monstrous perversity of human power was not now witnessed, they might justly conclude that it was because public opinion was now stronger than physical power. In this country, when a wrong was done, they were able to obtain redress, but such was not the case in New South Wales. If they suffered wrong and sought redress, it was only after a long time that they could receive an answer to their expostulations, and, unless someone was on the spot to support the remonstrance, they had little reason to expect a favourable result. Now, however, they had the Institute, the objects of which were twofold—to obtain redress for

wrong committed, and to prevent a multitude of wrong-doing: for, when it was known that wrong could not be inflicted with impunity, it would not be attempted." His Lordship added: "They had a branch of the Institute in New South Wales, and, to show the spirit by which his people were animated, he would tell them that the Institute was no sooner established in that colony, than it spread throughout every district, and, in less than six weeks, a sum of £100 was collected. In that sum there was included not only the pence of convicts, but the pence of children also, who had sacrificed their little indulgences for so great an object. It was delightful to see little children coming with their collections in their little bags to lay them on the altar for the good work. The ladies also of New South Wales—they might be surprised to hear the term ladies of New South Wales: but they had ladies in New South Wales, most respectable persons who gave themselves up to the works of charity, and who were never more happy than when they were engaged in doing good. He wished it was in his power to give a religious book to each prisoner when departing for his destination, perhaps far away in the bush. It had often grieved him, when asked, that he had not a spiritual book to bestow. He had seen men, who had at one time lived in affluence, surrounded with all the comforts that wealth could bring, now reduced to misery and privations, and, in that condition, he had seen them more anxious for a prayer-book than for all the wealth that the world could bestow. What a comfort must such a book be to the man who knew that the law had mistaken his conduct, and that he was really innocent. To him religion was the only consolation, and, in aiding such persons, they comforted indeed those who most stood in need of it. He felt that he had not done justice to the cause he had in hand. He was more weak than he supposed himself to be, and he found that, after a six months' voyage, he was not entirely himself, though such a meeting was most animating. He prayed to God that in His goodness he would bless the efforts of the Institute."

No sooner were Dr. Polding's words reported in Australia than the most violent attacks were made upon him, on the plea that persecution for religion's sake was quite unknown in the colony. The *Australasian Chronicle*, however, fully justified His Lordship's words, and the following letter of the Rev. John Brady, the priest in charge of the Windsor district, furnished some interesting facts to illustrate the controversy. He thus wrote to the editor of the *Australasian Chronicle*:—

"You are perfectly right in asserting that the colony has not a better friend, or a warmer admirer than the Right Rev. Dr. Polding; but he could not conceal or withhold the *truth* from the members of the Catholic Institute. It is then true, and you have fully convinced the enemies of *truth* that the Catholics have been persecuted on account of their faith, and have suffered for following the dictates of conscience. I have witnessed myself (although not yet of four years' experience in this colony) vexations and persecutions practised at Mulgoa, Penrith and Castlereagh; and I believe one of the persecutors has

received from Dr. Broughton some title and jurisdiction over the western district and Mudgee. I will never forget a poor man of the name of Kane, an assigned servant to a person of the name of Thomson, who was dragged from his place of worship to the lockup, and a few days after received twenty-five lashes for complying with the duties of his religion."

Dr. Polding, after tarrying awhile with his religious brethren, assisted on the 20th June at the dedication of St. Chad's Cathedral in Birmingham—the first Roman Catholic Cathedral, as it was also the most perfect specimen of a gothic church that had been erected in England since the Reformation. That nothing might be wanting to add to the eclat of the religious ceremony ten Bishops assisted at it, and the sermon for the occasion was preached by Dr. Wiseman. What would have been Dr. Polding's particular joy on that occasion could he have looked into the future to see his own esteemed Vicar-General, Dr. Ullathorne, the first Bishop of the See of Birmingham in the restored hierarchy of England, enthroned in that very Church, and from its sanctuary for more than thirty years instructing faithful souls in the paths of heaven.

The Consecration of Dr. Fennelly, Vicar-Apostolic of Madras, took place in the Chapel of St. Patrick's College, Maynooth, on Sunday, 27th June, 1841. The ceremony was looked to with the deepest interest, on account of the general esteem in which Dr. Fennelly, hitherto Professor of Ecclesiastical History in the College, was held throughout the Irish Church. The Archbishops of Dublin, Cashel, and Tuam were present, besides nine other Irish Bishops; whilst Right Rev. Dr. Polding represented the Australian Church, and Right Rev. Dr. England, the illustrious Bishop of Charleston, was present in the name of the Episcopate of the United States, and spoke of the marvellous missionary vocation of the Irish race.

On the 3rd of July, 1841, Dr. Polding took part at Shepton Mallet in the local festivity, by which the faithful of that district celebrated the 50th anniversary of the priesthood of their beloved pastor, Rev. Dr. Coombes. The Bishop, Right Rev. Dr. Baines, was present, as was also Right Rev. Dr. Briggs, with a numerous clergy. High Mass was pontificated by Dr. Polding, who subsequently in an eloquent address referred to his early associations with the English mission.

Dr. Polding's hopes for missionary aid were mainly centered on Ireland, and he resolved, as far as time would permit, to visit some of its principal districts. Accompanied by Dr. Ullathorne he arrived in Dublin on the 10th of July. They received a hearty welcome at Carlow College, where they had the pleasure of again meeting Dr. England, Bishop of Charleston, and Dr. Clancy, Bishop of Demerara. They paid a visit to the Cistercian Monastery at Mount Melleray, where they saw realized in all their perfection the sublimest ideas of monastic

piety and simplicity. They then proceeded to Lismore, being enchanted with the beautiful scenery along the banks of the Black Water and the surrounding country. At Clonmel they were the guests of Very Rev. Dean Bourke, whom they thanked very particularly for the good care he had taken of the convicts sent from the prison of that town to New South Wales. They were welcomed in Kilkenny by the Bishop of Ossory, who was prodigal in the whole-hearted hospitality extended to them. They met there Mr. John O'Connell, who was engaged in an electioneering campaign; and they admired the picturesque ruins of the Dominican monastery, called the Black Abbey. At Cork Father Matthew became their guide, and they were delighted with the opportunities afforded them of witnessing his wonderful influence as the Apostle of Temperance. Dr. Ullathorne writes: "Our chief object in visiting Cork was to see the Rev. Father England, brother of the Bishop of South Carolina, the man who had done more than any other on this side of the globe for the convicts embarked for Australia. He was Chaplain of the convict establishment at the cove of Cork, and a man of more indefatigable zeal there could not be. We knew when a convict ship arrived from Cork that half our work was done. He heard every man's confession, gave books to all who could read, and letters to all who deserved particular attention. We were disappointed in not finding him—he had recently died. We saw his sister—the Superioress of the first convent of the Presentation, founded by Miss Nagle. We went to visit an emigrant ship preparing to start for Sydney, and the emigrants were delighted to have a few words and a blessing from their future Bishop."

Dr. Ullathorne mentions an excellent story which enlivened the next stage of their journey:—

"We went by coach from Cork to Killarney, and, stopping to change horses at an intermediate town, a large group of electioneering men, armed with shillalahs, came up to the coach and asked if there were any Tories there. A foolish young gentleman answered from the top of the coach, 'I'm a Tory.' In an instant two men climbed to the top of the coach, and pulled him down into the middle of the group, and every stick was quivering over him for a blow. I quickly cried out to the Bishop who was at the other side from what was going on: 'Get out your cross, jump down, or they will kill the man.' I pushed the coach door open and shouted to the men: 'Stop, here is the Catholic Archbishop of Sydney, a great friend of Irishmen, who wants to speak to you.' They stopped, listened to the Bishop, gave three cheers for him, and let the man go. Pale and trembling he came up to the Bishop, and asked if he might know to whom he was indebted for his life. The Bishop gave him a stern rebuke for his folly, and said to him: 'You little know the meaning which those words convey to the minds of those poor people.' At last a man of more respectable appearance came up, who was evidently the leader. He gave his pledge that the young man should not be disturbed."

They sailed over the lakes of Killarney with the usual enthusiasm, and witnessed some exciting election scenes, which the temperance movement saved from degradation. All was good-natured and good-humoured. Before the close

of July the travellers were back to Dublin, and on the 30th of that month I find it recorded that the Archbishop visited the St. Mary's Asylum, Drumcondra: "He said Mass for the poor penitents, and gave them an admirable instruction." A letter, suggested by Dr. Polding, was inserted in the Dublin press on the 14th of August, 1841, written by one of the priests of St. Paul's, Dublin, and addressed to the Secretary of the Home Department, complaining of the gross injustice done to the Catholic convicts, who on their passage to Sydney were compelled to assist at the Protestant service. This letter and the Bishop's private remonstrance had the desired effect, and before the close of the following month Dr. Polding had the consolation to receive official intimation that the despotic regulation complained of would be at once abolished.

From London Dr. Polding forwarded two letters to Rome. One was a formal petition to the Holy See, praying that some of the Irish Christian brothers would be sent to Australia. In the preamble to his petition he states that "the chief obstacle to the success of the Australian Mission is the want of schools and of competent masters for the instruction of youth. Catholic schools," he says, "are the more necessary on account of the awful depravity which for many years before my arrival prevailed throughout the colony, and on account of the efforts by which the heretics, most bitter enemies of the Catholic faith, are endeavouring to draw our children to their schools. The Government is favourable to us in this matter, and, indeed, if we had first-rate schools all the children in the towns at least would frequent them." He adds, "he has been informed that there are several among the brothers most willing to proceed to Australia if permission were granted them, and that there are many young men in New South Wales ready to join their community if once a beginning were made." In consequence of this petition a letter was forwarded from Propaganda to the Archbishop of Dublin requesting him to lay the matter before the Superior of the Christian Brothers, and, as a result, Dr. Polding, on his return journey to Australia, had the consolation of being accompanied by three of those devoted brothers.

The other letter, bearing date the 21st of November, 1841, is addressed to the Cardinal Prefect of Propaganda. "Since my departure from New Holland," he thus writes, "and my return to England, in order to make provision for the spiritual wants of those entrusted to my care, it has been my most special wish to proceed to the Apostolic See, to pay my loving and reverent homage to His Holiness. Many matters, however, relating to religion have hitherto detained me. I have travelled to various parts of England and Ireland in search of missionaries. Several priests have volunteered from Ireland. I have already sent five to New Holland. Four others are preparing for that mission, and there are six youths of great zeal and virtue who will accompany me on my return to pursue their studies

in our seminary. Thus, through God's blessing, everything has succeeded well so far. There was one thing in particular which I asked from the Government, and I petitioned the Colonial Secretary on the matter. This was for a subsidy or aid in the work of converting the aboriginals of New Holland. But my petition was in vain. In the colony, however, my efforts in this direction were not altogether without fruit; but, nevertheless, on account of the urgency of the matter I must make an appeal to the charity of the faithful. When I have finished my work here I hope to visit the Holy City as a pilgrim son from the most distant antipodes going to his father's house to devoutly celebrate the Christmas festival."

Having travelled about for a few months and visited many parts of England and Ireland, always engaged in furthering the interests of the Australian mission, Dr. Polding at length proceeded to Rome. One of the results of his visit was the erection of the Hierarchy in Australia. Sydney became the Metropolitan and Archiepiscopal See, and it was Dr. Polding's privilege to receive the pallium in person at the shrines of the Apostles. Adelaide and Hobart were separated from the Mother Church, and became Episcopal Sees. Dr. Ullathorne, O.S.B., was, at the nomination of Dr. Polding, selected by Propaganda for the See of Adelaide, but, as every argument proved of no avail to induce him to accept that dignity, the Rev. Francis Murphy, Vicar-General of Sydney, was appointed the first Bishop of that See. Father Wilson, O.S.B., was nominated for the Diocese of Hobart, but as he, too, declined the Episcopal dignity, the appointment of Rev. Robert William Willson, pastor of Nottingham, in England, as first Bishop of Hobart (then called Hobart Town), was proclaimed in consistory on the 22nd of April, 1842.

At this time some serious difficulties had arisen in the Church of Malta, and many friends of religion had urged the Holy See to appoint an English-speaking Bishop for that important British colony. The Sacred Congregation of Propaganda, having formed a very high estimate of the zeal and prudence of Archbishop Polding, commissioned him to visit the island, and to report on the relations of the Government to the Church, and in general on the condition of religion throughout the island. This kept the Archbishop much longer than he would have wished from returning to Australia, but he discharged the duties of his mission to Malta with such success as merited the approval of the authorities in the Holy City. Before his departure from Rome, he received the honorary title of Count of the Holy Roman Empire, and was appointed Bishop-Assistant at the Pontifical Throne.

During his sojourn at the shrines of the Apostles, the Archbishop had more than once occasion to admire the prudence and ability, but withal the amiable and conciliating character of the Rector of the Irish College in Rome, Dr. Cullen,

afterwards promoted to the Roman purple; and he recommended him as the person best suited for the Archbishopric of Malta. The Sacred Congregation of Propaganda, however, could not as yet dispense with Dr. Cullen's services in connection with the Irish Church, and it was further suggested that the severe climate of Malta would ill suit his seriously impaired health, and hence the burden of that See was imposed upon the Most Rev. Dr. Nicholson. The Archbishop of Sydney continued in after years to cherish the sincerest affection for the Rector of the Irish College, and, when Dr. Cullen was promoted to the Primatial See of Armagh towards the close of 1849, a warm letter of congratulation was addressed to him from the antipodes by the Archbishop of Sydney.

When returning from Rome to England, Dr. Polding, accompanied by Right Rev. Dr. Wiseman and other English friends, paid a visit to the two Tyrolese maidens, the *Estatica* and the *Addolorata*, who were famed for their sanctity in those days throughout England and the Continent.

During his visit to England, before proceeding to Rome, Dr. Polding had called at the Colonial Office to make known the wishes of the Catholics of New South Wales, that a Hierarchy would be granted to the Australian Church, and to inquire whether any opposition would be given by the Government to such an arrangement. The only reply which he received was characteristic: "Do what you like, but don't come to us about it." It was considered a matter of no small importance to have secured the acquiescence of the Government in this matter, the more particularly as the Australian Hierarchy was the first to be canonically erected in the British dominions since the era of the Reformation, and it was regarded as nowise improbable that the bigots of New South Wales would take occasion from it to stir up the popular prejudice against the Catholic Church.

A few days before the Archbishop's departure for Australia, in 1842, Lord Stanley, the Secretary of State for the Colonies, entertained him in a splendid manner at Knowsley-Hall, near Liverpool, the country residence of the Earl of Derby (Lord Stanley's father), Lord-Lieutenant of Lancashire. The Archbishop's reception was thus announced in the official court circular in the *Times*: "On Friday, Lord Stanley, in his official capacity as Secretary of State for the Colonies, gave audience, by appointment at Knowsley-Hall, to His Grace the Most Rev. Dr. Polding, Archbishop of Sydney, New South Wales, and the Very Rev. one of the Bishops of Canada. Both the Archbishop and the Right Rev. Prelate were attired in their full State robes, canonical of the Catholic Church, and were most graciously received by the noble Lord. In the evening, the Earl of Derby gave a grand dinner to His Grace the Archbishop and the Very Rev. Bishop, to which all the leading nobility and gentry of the neighbouring counties had the honour of being invited."

On the 27th of October (1842), the Feast of SS. Simon and Jude, the august ceremony of the consecration of Dr. Willson, of Nottingham, Bishop elect of Hobart Town, Van Diemen's Land, took place in the Cathedral Church of St. Chad's, Birmingham. Shortly after 11 o'clock, the procession of the clergy entered the cathedral. The Bishop elect, attended by the Right Rev. Bishops Walsh and Wareing, and the Consecrator (His Grace the Archbishop of Sydney) came forth from the sacristy, and took their places within the sanctuary. The ceremony then proceeded, and was carried out with all solemnity. The sermon was preached by the Right Rev. Dr. Wiseman, who chose for his text the very appropriate words of Genesis (xii., 1.), "Go forth out of thy country, and out of thy father's house, and come into the land which I shall show thee." A large congregation was present, amongst whom were Lord Dorner and family, Lord Southwell, Mr. Ambrose Lisle Phillips and family, Mr. Amherst, and other leading Catholics.

At length, on the 2nd of November, Feast of All Souls, the Archbishop set sail from the Mersey on board the merchant ship "Templar." There were on board with him FF. Garroni and Gregory (Benedictines), four Passionist Fathers, two secular priests, with five aspirants to the sanctuary, and three members of the community of Irish Christian Brothers. In another chapter, we will see those travellers welcomed with joy and enthusiasm on their arrival in Australia. In the meantime, during the absence of Dr. Polding, everything proceeded most successfully and most peaceably in Sydney under the prudent regime of the Vicar-General, Dr. Murphy. In the beginning of October, the intelligence, which was received in the city that Her Majesty the Queen had been providentially preserved from a dastardly attempt against her life, gave universal joy to the citizens, and by none was it more joyously welcomed than by the Catholic population. In all the Catholic churches throughout the colony the *Te Deum* was chanted or recited, and the prayer of thanksgiving was added in Holy Mass. The circular ordering these celebrations bore the signature of "Francis Murphy, Vicar-General of New Holland."

The same ship that brought the news of Her Majesty's providential escape brought also the most welcome intelligence that Sydney was erected by His Holiness into an Archiepiscopal See, that two Suffragan Bishops were appointed for Hobart Town and Adelaide, and that the Most Rev. Dr. Polding had in person received the Sacred Pallium as "Archbishop and Metropolitan of Australia, and Van Diemen's Land, and the Gambier Islands, &c."



CHAPTER VII.

THE AUSTRALIAN CHURCH IN 1841.

THE year 1841 was in many ways remarkable in the annals of the Australian Church. Under the wise and prudent rule of the Very Rev. Dr. Murphy, the Vicar-General, peace and prosperity smiled upon the faithful throughout New Holland, and, thanks to the harmony which prevailed, a great impulse was given to the erection of churches and schools, and the Catholic body began to realize its strength and independence. The Bishop and his companions, on their part, pleaded most successfully the cause of the Colonial Church in Rome, no less than in Ireland and England, with the result that the Australian Hierarchy was soon after established, and new Dioceses erected, whilst the ranks of the clergy and the teaching orders were considerably reinforced.

Two valuable official documents have happily been preserved, which furnish the minutest details regarding the condition of the Church in Australia at this important period of its history. One of these documents was drawn up by the Vicar-General (who was soon after appointed to the See of Adelaide), and was inserted in the "Dublin Catholic Directory" for 1842. It presents the religious statistics of New Holland, on the vigil of the erection of the first Episcopal Sees. The second document is an official report of the Australian mission, presented in person by the Most Rev. Dr. Polding to the Sacred Congregation of Propaganda in Rome during the first months of 1842. It tells the great things already achieved in the work of religion, and shows how solidly by fervent hands were laid the foundations on which the grand edifice of Holy Church was soon to arise for the Southern World.

I.

From the statistics drawn up by the Rev. Dr. Murphy, we learn that, in the year 1841, there were, in New Holland and Van Diemen's Land, eighteen distinct parochial districts with resident priests, and, regarding these districts, we glean the following particulars:—

1.—The Cathedral district embraced the city of Sydney, with the territory extending eight miles all around, besides Brisbane Water, which was visited once every two months, and Port Macquarie, visited twice in the year. The Very Rev. Dr. Murphy, Vicar-General, was in charge of the district, and was assisted by the Rev. J. Plutt, who was chaplain to the prisoners, and Rev. P. Farelly, president of the seminary. Besides the Cathedral, there were temporary chapels in Kent-street and Abercrombie Place, and churches were being erected at St. Patrick's and Brisbane Water. There were about 2550 persons attending at Mass on Sundays, and the number of monthly communicants was over 650. The seminary was attached to St. Mary's. There were primary schools in Castlereagh-street, with 170 boys, 160 girls, and 20 infants; in Kent-street North, with 40 boys and 30 girls; in Parramatta-street, with 50 boys and 40 girls. There was a community of Sisters of Charity, who visited the schools every day, waited on the sick when invited to do so, and gave religious instructions to all who applied to them.

2.—Parramatta was in charge of Rev. Michael Brennan, who attended also at nine outlying stations. There was a stone church at Parramatta, and another was being built at Kissing Point. About 450 attended at Holy Mass, and there were 235 monthly communicants. There was a convent of Sisters of Charity, and the nuns visited the female factory and the hospitals.

3.—Rev. Richard Marum was in charge of Liverpool, where a new church was being erected. The district extended on one side to Botany Bay, and on the other was conterminous with Penrith. About 200 assisted at Mass.

4.—Campbelltown comprised, besides the town with its Church of St. John, five stations, one of which was forty and another forty-five miles distant. It was in charge of Rev. James Gould. 400 attended at Mass, and there were 50 monthly communicants.

5.—Appin was in charge of Rev. Charles Sumner. Its church was in course of erection. 90 assisted at Mass, and there were 7 monthly communicants.

6.—Penrith, in charge of Rev. John Fitzpatrick, had a population of 1000, and there were 30 monthly communicants. Mass was celebrated in the Court House, but the church was being built. There was one school. The priest visited the stockade in the Blue Mountains, and the district extended to the Bathurst mission.

7.—Windsor district embraced Pitt Town and the Lower Hawkesbury, and extended from the Mulgoa forest on the south to Wollombi and Patrick's Plains on the north. There were two priests in charge, the Rev. James Brady, who was Dean of the district, and Rev. Thomas Slattery. Besides the new churches at Windsor and the Churches of St. Gregory at Kurrajong, and of St. Rose near the upper branch of the Hawkesbury, there were two others in progress, St. Joseph's, near Macdonald River, and the Church of Loretto, ten miles further on. About 600 attended Mass in Windsor, where there were 300 monthly communicants. There were also 150 monthly communicants at Kurrajong, and 80 at St. Rose's. There were four schools: at Windsor, 100 children; at Macdonald River, 40; at Kurrajong, 40; and at Freeman's Reach, 34. The prisoners from Canada were stationed in this district, and were visited quarterly, as were also the orphan schools, the benevolent asylum, hospital, and gaol.

8.—The Newcastle district, in charge of Rev. C. V. Dowling, included Port Stephen. It had as yet only a temporary chapel, and there were 48 monthly communicants.

9.—East Maitland, in charge of Rev. Edmund Mahony, included Williams' River, fifty miles distant, Cooly Camp, sixty miles, and Dungog eighty miles. There was a Gothic church at Maitland, where the total number of Catholics was 600. About 450 assisted at Mass, and there were 30 monthly communicants.

10.—West Maitland, in charge of Rev. John T. Lynch, embraced Patrick's Plains, Wollombi, Murrurundi, and Muswellbrook. About 500 attended at Mass in West Maitland. There was as yet only a temporary chapel, but the foundations of St. John the Baptist's Church were laid. There were wooden churches at Black Creek and at Paterson, and churches had been begun at Wollombi and Patrick's Plains. At Luskintyre, 30 attended at Mass; at Merton, 30; and at Muswellbrook, 120. In West Maitland, there were 40 monthly communicants, and a few also in the other districts. There were two schools in West Maitland, and one also at Black Creek, and one at Paterson.

11.—The Bathurst mission was in charge of Rev. J. Reilly, Dean of the district, and Rev. M. Keavney. On the south-east and south it extended to Goulburn and Yass, whilst to the north-east as well as to the north and west its boundary was undefined. There was as yet no church or school in the whole district, but churches were being erected at Hartley and Bathurst and nearly every Catholic family had a tutor. There were some scattered families to the north and west at a distance of 350 miles from Bathurst, which were very destitute of religious instruction and could only at long intervals receive a visit from the priest. In Bathurst, about 100 assisted at Mass and there were 45 monthly communicants.

12.—Wollongong mission embraced the whole territory of Illawarra and was in charge of Rev. John Rigney. There were as yet only wooden chapels at Wollongong and Dapto, but the Church of St. Francis Xavier at Wollongong had been commenced. There were schools at Wollongong, Charcoal Creek, Dapto and Jamberoo.

13.—Goulburn was in charge of the Rev. Michael Magrath, who, in his missionary duties, had to travel over five counties, comprising a territory of 10,000 square miles. Churches had been begun at Goulburn and Bungonia, and there were 102 monthly communicants.

14.—The Yass district was almost as extensive as Goulburn, and was in charge of the Rev. Dean Lovat. A church was about to be erected there.

15.—The Melbourne mission, as yet in its infancy, embraced the whole of the Port Phillip territory, including Geelong. There were two priests, the Rev. P. B. Geoghegan and the Rev. M. Ryan. There was as yet only a wooden chapel, but a church was in course of erection. The Catholic population was 1000, and of these about 700 assisted at Mass on Sunday and there were 50 monthly communicants. There was also one school at Melbourne.

16.—Norfolk Island was in charge of Very Rev. John McEncroe and Rev. R. Walsh, who were assisted by Mr. Harding as catechist. There was one chapel in the island, and there were about 2000 Catholic convicts, of whom 370 were monthly communicants.

17.—In Van Diemen's Land, Very Rev. J. J. Therry was Vicar-General, and he was assisted by Rev. Mr. Cotham and Rev. Mr. Butler. There were churches at Richmond and Launceston. There was also a temporary church of Mount Carmel in Hobart Town, and a more stately sacred edifice was being erected there.

18.—South Australia was in charge of Rev. Mr. Benson. He resided in Adelaide, where a church had been begun."

Such was the Australian Church towards the close of the year 1841, as presented to us by the Very Rev. Dr. Murphy, who, a few months later, was appointed first Bishop of the last mentioned district of Adelaide.

II.

The report on the Australian Church presented by the Most Rev. Dr. Polding to the Sacred Congregation of Propaganda is written in Italian, and is dated from the Monastery of San Callisto in Rome, the 12th of March, 1842. It was printed in pamphlet form for distribution among the Cardinals of the Sacred Congregation of Propaganda, but in the printed text there are very many misprints, particularly in the dates and proper names. The text here given is a translation from the Italian and some few passages are omitted which refer to the general description of the colony and other details which have been already given, or are otherwise unimportant and unconnected with the general narrative. When this report was drawn up the erection of the Episcopal Sees was under consideration, but ere it was printed Dr. Polding had already been appointed Archbishop of Sydney as appears from its title: "Report of the Mission of New Holland, or Australia, presented to the Sacred Congregation of Propaganda by Monseigneur John Bede Polding, Archbishop of Sydney, in New South Wales."

This most interesting report is as follows:—

"The colony of New South Wales offers an immense missionary field. The energies of the clergy are taxed fully in visiting the widely scattered settlements and in assisting the sick to visit whom the priest has at times to travel 100 or 150 miles. Before the Bishop's arrival, in 1835, there were only four priests administering to the spiritual wants of the population. On his arrival they were increased to six. On them devolved the responsibility of reforming the colony, till the year 1838 when the number of the clergy was considerably increased by the arrival of the Rev. Mr. Murphy and six other ecclesiastics. It is to be borne in mind that the population of the colony is of a peculiar character. The colony of New South Wales was founded in order to meet the want of a convict settlement for Great Britain; and hence from its commencement in 1788 to the year 1840 several thousand criminals were annually transported thither, and though it cannot be doubted that some of them were innocent of the crimes imputed to them, yet there is sufficient reason for supposing that the great majority were persons of a wicked life. It is certain, however, that during the years of religious intolerance a vast number of convicts were sent from Ireland to New South Wales under the pretence of various crimes, but in reality on account of their religion. From 1788 to 1800 we do not find that there was a single priest to assist them. About the latter date two priests were sent as convicts to New South Wales accused of the crime of holding communication with the rebels. They were permitted under certain restrictions to exercise their sacred ministry. In 1808 these priests returned home and the people were again left without a pastor.

For 10 years this was the unhappy condition of things in New South Wales. In 1817 the Rev. Mr. Flynn from Ireland arrived, but his stay was short. The Governor, under pretext that he had not obtained the sanction of the Home Government before his departure from England, ordered him to quit the colony. During his stay he baptised a considerable number and administered Confirmation to several. The name of Mr. Flynn is held in veneration to this day for his zeal and piety. Before his departure he celebrated Mass in the house of a Catholic; and for the comfort of the poor people he left the Blessed Sacrament in that house, where the people came to pray and to implore God to have mercy on them and send pastors to console them in their affliction. At the end of two years, their prayers were heard in the arrival of two priests. The sacred species were found in perfect preservation

I may remark that the good man, Mr. Davis, the owner of the house in which Mass was celebrated, is still living and has given the property on which that house stands for the erection of a church under the invocation of St. Patrick, for which the people have most liberally contributed in order to show their gratitude to God for the spiritual blessings which they now enjoy.

In consequence of the representations made in England regarding the expulsion of the Rev. Mr. Flynn, two priests, MM. Conolly and Therry, were sent out at the expense of the Government in 1820. Some idea of the jealousy of Protestantism may be formed from the regulations which the Governor deemed necessary to prescribe for the guidance of the Catholic clergy. The priest was to say Mass only at a fixed and determined place, and to give due notice to the magistrate three days before. Mass was to be said only on Sundays, Christmas Day, and Good Friday, and at the same hour at which the Protestant minister held service. Moreover, no Protestant was to receive instruction or to be admitted into the Church. It need not be added that such regulations were indignantly rejected. I have merely referred to them in order to enable the Sacred Congregation to realize how much the helpless Catholics must have had to suffer under a Governor so disposed. I have myself seen several excellent persons who, during their term of servitude, had to suffer imprisonment and the lash because they refused to assist at Protestant service on Sundays. Since then Divine Providence has blessed us in manifold ways, placing our holy religion on the same civil basis as the Church of England, with equal rights for our maintenance and defence.

Ever since the year 1820, the Rev. John Joseph Therry has upheld with great zeal the Catholic cause, and, although by some imprudent acts, he unfortunately got into difficulties with the people and the Government, nevertheless, it cannot be questioned that his untiring devotedness, in assisting the sick and ministering to the spiritual wants of a widely-scattered people, has merited a grateful remembrance of his labours. He was for some years alone in the colony. After a time, MM. Dowling and McEncroe, joined the mission, and, in 1832 (*recte* 1833), arrived the Very Rev. William Bernard Ullathorne, with the title of Vicar-General, duly authorised by the Vicar-Apostolic of Mauritius, whose jurisdiction at the time embraced New Holland. Circumstanced as the vital interests of the Catholic Church then were his arrival was most opportune. Under his prudent guidance dissensions were healed. His zeal quickened the clergy, and produced excellent fruit among the faithful, and matters were so prepared that, when the Vicar-Apostolic arrived in November, 1835, a great deal of good had already been accomplished, and the way was open and ready for bringing home the succours of religion to those who so earnestly desired them.

It was also a most favourable circumstance that the British Government had appointed as Governor of the colony a man of liberal views, the just and humane Sir Richard Bourke, an Irishman. His mind was free from those prejudices, which too often make even educated Protestants look with distrust on the good that results from Catholic principles through the exertions of a zealous clergy. Full of compassion for the state of moral depravity to which New South Wales was reduced, and, for the deplorable want of the ordinary means by which Providence usually applies a remedy to such a condition of things, this excellent man received the Vicar-Apostolic with all possible attention, and, so far as a prudent regard for the prejudices of the officials would allow, many of whom were fanatical in their hatred of the Catholics and their religion, he showed a readiness to co-operate in the various plans proposed by the Bishop for the improvement of the criminal population. One of the first matters that seemed to merit attention was to arrest the flood of depravity and impenitence that year by year was spreading more and more over the land. For a colony as large as Italy there were only one Bishop and five priests. The country was divided into immense districts, in each of which a priest resided, whilst the Bishop and another priest remained in Sydney to attend to Government correspondence, and to minister to the wants of the Catholic population. The ordinary duties in the city alone and its neighbourhood would have required at least three other priests. On Sunday, each one celebrated two Masses, besides giving two or three instruction : and constantly assisting in the confessional.



1. ST. JOHN'S CATHEDRAL AND PALACE,
WEST MAITLAND.

2. SS. PETER AND PAUL'S CATHEDRAL AND PALACE,
GOULBURN.

3. ST. MICHAEL AND ST. JOHN'S CATHEDRAL AND PALACE,
BATHURST.

4. SS. MARY AND JOSEPH'S CATHEDRAL AND PALACE,
ARMIDALE.

Each month, or more frequently at certain seasons of the year, vessels arrive with convicts sentenced to transportation by the various tribunals of Ireland, England, and Scotland. Those who come from Ireland are by far the greater number Catholics. It was customary to leave those convicts on board the ships in the port till such time as arrangements could be made for transmitting them to their various destinations throughout the colony. Twelve or fourteen days were thus spent in idleness and sin. The Bishop deemed it a duty to represent to the Governor that this interval would be far more profitably employed were it permitted to the men to come on shore, that thus, by receiving instruction and availing of the other means which religion offers, they might be prepared for their future lot, and that from such instructions great good should result. The Governor readily agreed to this proposal, and permitted all the convicts to be assisted by their respective pastors, Catholics or Protestants, for ten or twelve days. I may mention that the Protestants made but little use of this concession, for the Protestant convicts were visited only twice by their ministers.

We rejoiced at the favour that was accorded to us. The labour of the Bishop and clergy was immensely increased, but it was comforting and consoling. These are precisely the occasions that cause rejoicing in heaven. The convicts were brought every morning to the Church to assist at Mass. At the altar steps the Bishop saw himself surrounded by men whom Providence had led through an immense tribulation to cleanse their souls in the Blood of the Lamb. He addressed them, dressed as they were in convict garb, and from their very dress took occasion to induce them to acknowledge their faults and to approach the altar, which alone could give them consolation and succour. Who would not be moved at such a sight! The Father was addressing prodigal sons, whose miseries had gone on increasing since they forsook their father's house, and who were now driven by dire affliction to seek in the paternal home the shelter which it alone could give. Who can wonder that a change ensued and that hearts hitherto hardened were melted to contrition. Tears streamed from those eyes that had been unmoved when bidding farewell to home and friends and native land. It was, indeed, the moment of Divine grace. They learned that through affliction God leads His elect to His Kingdom. They became reconciled to their lot, and, seeing the hand of God in their punishment, they resolved to endure their exile in such a manner as to correspond to His merciful designs in subjecting them to it. They were then divided into classes, according to their condition or the time that they had approached the Sacraments, and the students of the seminary each took charge of a class to instruct them in preparation for the Sacraments. Convinced by experience that ignorance is the mother of crime, the instructions began with the simplest truths, as the existence of God, the immortality of the soul, etc., and it was wonderful to see with what zeal, patience, and endearing earnestness, Henry G. Gregory (at present the Bishop's secretary), Mr. Kenny, and the other catechists, day after day, performed their laborious duties. At the same time the Bishop and assistant priest gave formal instructions and heard the Confessions of the prisoners. The Retreat closed with a General Communion, and those who were not confirmed received the Sacrament of Confirmation. Most remarkable was the impression made on the minds of the faithful by the piety and edifying conduct of those prisoners. On one of the first of such ceremonies, I was interrupted whilst giving Holy Communion to some hundreds of prisoners by the moans and gestures of a person in the congregation, who, I feared, was a maniac and might cause some disturbance. I desired him to keep quiet and that after Mass he could come to speak with me. After Mass, whilst I was yet in the sanctuary, he came to me, saying that he was a great sinner, that for 30 years he had kept away from the Sacraments, that Father Therry and other priests had remonstrated with him in vain, and that he had quitted the church in order not to be disturbed by the Bishop and priests. What he had seen on that morning, however, had made an irresistible impression on him and he wished to return to Almighty God. He insisted on going to Confession at once, and he still perseveres in his good dispositions.

From the beginning of the year 1836 to 1841, there were landed 18,000 convicts in New South Wales. The Sacred Congregation will be pleased to learn that all the Catholics among them without exception

have had an opportunity of receiving instruction and approaching the Sacraments. In this manner at least 7000 of these unhappy men have passed ten days under the influence of religion, and by far the greater part have been induced to enter on a new life, and have reckoned their transportation a benefit on account of the salutary change thus produced in their hearts.

These men became most active helps to aid us in our ministry, for, when they were scattered over the vast deserts of Australia in the various settlements assigned to them, they found others of their own unhappy lot, who for years had not seen a priest and in despair had abandoned every exercise of piety. In conversation with these, they spoke of their own happy change, and invited their companions by word and example to return to God. And their exhortations were not made in vain. When on our missionary excursions, word was given of our arrival at a fixed place, we found the prisoners anxious to come to us, and the good conduct of those who had lately arrived induced the superintendents to permit them to avail of our sacred ministry. We were consoled to find that very many, notwithstanding terrible difficulties, persevered in their good resolutions. We have often found, even after a year and more, that they still retained the state of grace to which they had been restored. I may mention one of the exercises of piety on which we particularly insisted. We recommended the convicts, even when far away from church and priest, to prepare themselves for the Sacraments on the first Sunday of every month, precisely as if they had at hand an opportunity of approaching the Holy Sacraments. Each one withdrew apart, and, after examining his conscience and acknowledging his sins, recalling to mind the advice given him before his departure from Sydney and renewing his contrition, considered what must have been his predominant failing during the preceding month and imposing some voluntary penance, frequently prepared himself to make a spiritual communion. Many other pious exercises were also recommended to them; and particularly devotion to the Blessed Virgin, who is in a special manner their mother, being the Refuge of Sinners and the Comfortress of the Afflicted.

Before the system was introduced of preparing prisoners by Retreat, and instruction, and the Sacraments, it was remarked that many of the newly arrived convicts had very soon to be sent to gaol. This was occasioned at times by their folly or wickedness, but more frequently by their being made the dupes of more expert ruffians, who urged them to commit some robbery or to run away from their masters, thus to have an opportunity of betraying them, and securing for themselves some reward. We put our unfortunate penitents on their guard against such artifices. The prisons soon ceased to be filled with the new comers. A general improvement was remarked in the character of the convicts throughout the colony, and it was a singular fact that, during three years after our arrival, among those sentenced to death there was not one of those who were thus prepared and instructed by us. The number of public executions was considerably lessened. In 1835, the year of our arrival, there were 22 sentenced to death, several of whom became converts whilst awaiting execution; the following year there were 12; the next year 7; and since then the number has gone on decreasing.

The excellent Governor, Sir Richard Bourke, who had witnessed in Ireland the terrible effects of the factious spirit of the Anglican clergy, and their grasping at money, used every effort to prevent, if possible, the renewal of such evils in the important colony of New South Wales. When he arrived in Australia, he found that those Anglicans had obtained a grant of a seventh part of the land of all the colony, whilst they had received from the Government in the preceding seven years the enormous sum of £118,549, the whole population not being more than 90,000, of whom about half belonged to their sect. Besides this, his every day experience convinced him that it was not at the hands of such a clergy he was to hope for the reformation of a depraved population. He resolved at once to apply some remedy. Although the aforesaid grant of land was made and already acted on, yet it had not received the final sanction of the King. Sir Richard, therefore, represented to the Secretary of State the impolicy of such a grant, which already had occasioned great discontent in the colony, and, in fact, engendered hatred against the Anglican clergy. In consequence of this representation, the grant was cancelled. At the same time

he represented to the Government that, as the colonists were of different forms of religion, it was only just that each of these should receive some aid. The English Government adopted his views, and passed an Act of Council, by which provision was made for aiding the Catholic, Anglican, and Presbyterian clergy. In this Act it was declared (a) that, whensoever the private contributions, amounting to £300 or more, were devoted to the erection of a church, the Governor could issue a grant of an equal sum from the Colonial Treasury, such sum in no case to exceed £1000. (b) That, whensoever it appeared that within a reasonable distance of the proposed church, there was a corresponding population of 200 persons, the priest in charge would receive £150 per annum, and, should the said population be 500, he was to receive £200 per annum, the largest amount to which he could be entitled.

The same Act required the appointment of trustees, not less than three and not more than five in number, in whom the church should be vested. As this clause, unless properly understood, might lead to deplorable dissensions and scandals, the Bishop caused a form of declaration to be drawn up, which would be publicly accepted and signed by each trustee when entering on his office, as follows: 'I hereby declare and promise to observe and maintain, in every way to the best of my knowledge and belief, the doctrine and discipline of the Holy Catholic Apostolic Roman Church, and in particular its discipline now established, or hereafter to be established, by the authority of the Most Rev. Bishop, in the territory of New Holland and Van Diemen's Land. And, so long as I will hold the office to which I have been appointed by the Most Rev. Bishop, I promise to discharge the duties to the best of my knowledge and belief for the advancement of religion, the good of the Church, and the promotion of virtue, and, moreover, to consider diligently as to the best manner of advancing these great objects, and to do all in my power in every declaration of my opinion officially made to promote them. And thus honourably and conscientiously to concur to the progress of religion in all the appointments, in the collection and expenditure of money, in the examen of accounts, and, in general, in discharging the said office honestly, honourably, and diligently, to the best of my ability and knowledge, for the well-being and prosperity of the Church, to the glory and honour of Almighty God.'

Our latest effort was to secure a general system of education for the children of the colony. The Governor was anxious to introduce the system adopted and approved for Ireland. But he was frightened by the prejudices and fanaticism of the Anglican Bishop and his adherents. They used every means to inflame the public mind. They represented that this was an attempt to undermine the Protestant interest. Meetings were held, at which our doctrines were misrepresented, and it was affirmed that not to put the Sacred Scriptures as a schoolbook in the hands of children was to rob them of their most precious birthright, which is the right to read the Bible. By this violent conduct, all our efforts to obtain a system of education have failed, and to the present day they remain without success. A good deal, however, was done for our Catholic children. The Bishop's first care was for the orphans. These were hitherto brought up in one common establishment, altogether in Protestant hands, and the children, though they had been baptized Catholics, were educated as Protestants. A meeting was convened in Sydney, at which the Bishop presided, and a strong remonstrance on this head was presented to the Legislative Council. This had the desired effect. The Council assigned £600 for the maintenance of Catholic orphans, although some member protested against this concession under the special plea that as the State was Protestant, all the children educated by it should be Protestants. The grant in the following year was increased to £800, and subsequently to £1000. With this sum we support 90 orphan children, pay the house rent for them, and defray all other expenses. I am happy to add that the present Governor, Sir George Gipps, proposes to build a suitable institution for our orphan children, there being great need for it, as the present house is small and ruinous, and yet it was the only one we could procure. Schools have been opened in several districts, in fact, in all parts of the colony, yet I regret to say, much has not been done in them. On account of the low salary that is paid we cannot secure a sufficient number of proper teachers for the schools. The children are taught the catechism, reading and writing, and a little arithmetic.

Constant vigilance is necessary on the part of the Bishop to oppose the efforts made by the Anglican sect to obtain predominance in the colony. As their Bishop has a seat in the Privy Council, with a very large revenue and abundant other means, he exercises a great deal of influence. The better to maintain their supremacy, they hold frequent meetings, and have organised a committee composed of the leading persons in the colony to distribute books and tracts against the Catholic faith. The Catholic clergy are represented by them as aspiring and ambitious and wholly intent on making the colony Catholic. These same representations were made in England by one of our colonial judges named Burton. As a consequence the Protestant societies sent £6,000 to New South Wales to aid the Anglican sect. The same judge published a voluminous work on the state of religion in New South Wales. It was considered necessary to reply to it. The then Vicar-General, Rev. Dr. Ullathorne, wrote an excellent refutation of it, which for eloquence, accuracy and learning merits every praise. Your Eminence may form an idea of the jealousy with which Protestants look on all our doings from the following fact. On the occasion of the Queen's Birthday I went to pay my homage to her representative. As was natural, I presented myself with cross and ring, but without any other mark of the Episcopal dignity. His Excellency received me with his usual courtesy. Dr. Broughton, the Anglican Bishop, complained that this was a recognition of the Holy See, and a violation of the oath of office taken by the Governor, and he demanded that this complaint would be forwarded to the Secretary of State in England. In reply the Secretary of State intimated to Dr. Broughton that there was no foundation whatever for his complaints.

Another difficulty of a more serious nature subsequently arose. The present Governor, though a fair man, being somewhat overawed by the party to whom I have referred and influenced by their suggestions, requested me not to insist that the designation Roman Catholic Church would be inserted in the legal Acts that had reference to us, but that some other name should be used. Several letters passed between us on this matter. In the last letter which I wrote to him immediately before leaving the colony I intimated that, no matter what the consequences might be, it was impossible for me to renounce that designation, nor would I on any account substitute another in its stead.

An attempt has also been made to deprive us of a large room in Sydney, formerly a courthouse, which we have used for several years as a school. It is in fact our principal school, having 300 children. The Protestant Bishop contends that we have no claim to it, and insists on its being handed over to him. We resist his claim, and the matter is at present before the Secretary of State.

From 1835 to 1838 the burden of the mission was borne by a few priests, the Bishop and five of the clergy ministering in a territory as large as all Italy. In consequence our work was very severe. Detained at times in the Confessional till late on Saturday night, we were obliged early on Sunday morning to ride perhaps more than 30 miles to say Mass, preach, baptise, and discharge other duties and then return by the same road to assist the sick and dying. There was no time for repose, but we were abundantly recompensed by the consolations of our ministry. Not a week passed without some signal conversion of sinners, whose return to God after straying away for 30 or 40 years appeared to be miraculous. The blessings of heaven were invoked upon us every day by the convicts, whose hardships were in manifold ways alleviated by the consolations of religion. New schools were opened and in the course of a few months a general improvement was visible among our people. We saw on every Sunday an increase to our number of communicants. In the meantime we anxiously awaited a reinforcement of clergy for the work in the spiritual vineyard. The zeal of F. Gregory, who had accompanied me as catechist, seemed to justify me in using the special faculties granted by the Holy See, promoting him to Holy Orders before he had attained the canonical age. Father Bede Sumner was also ordained priest. Thus two were added to our ranks. On the other hand, we had the misfortune of losing the help of Father James Corcoran, of the Order of St. Dominick, who died after being thrown from his gig on his way from Sydney to Windsor, where, since his arrival in the colony, he had laboured with great zeal and success. In the

beginning of 1838, we welcomed FF. Brady and Gould. Six months later Rev. F. Murphy arrived with seven excellent young ecclesiastics, for the most part from Maynooth, five of whom were priests and two preparing for ordination. With this reinforcement we were enabled to extend the sphere of our work and to give a more regular form to the mission.

At the close of 1838 the Vicar-General, Dr. Ullathorne, brought two other priests, F. Geoghegan, O.S.F., and F. Butler, and three candidates for the priesthood. Great, indeed, was our joy on his return after labouring so hard and with such success to awaken an interest for the mission among the devoted and charitable people in England and Ireland, and after making known to the thoughtless, by his discourses and published pamphlets, the terrible evils of transportation. Great was our joy on welcoming him with a reinforcement of labourers. But we rejoiced more than all, in that our long-cherished and most earnest wishes were at length realized. No words can describe our gratitude and delight of heart when we witnessed the arrival of the heroic Sisters of Charity, who afforded a most sublime proof of the zeal which religion can inspire, by forsaking country and friends and above all their religious companions, the spiritual kindred whom Christ had given them when they renounced the world; and by facing the dangers of the vast ocean, and putting up with all the inconveniences of a four months' journey, that they might aid us in bringing the Grace of God to the lowest, most degraded, most despised and most hardened class of their sex. The house, which I had engaged for them in Parramatta not being at once ready they remained for some time in the Bishop's residence. After three weeks they were able to enter on their missionary work, which was very soon blessed with the most consoling results. At Parramatta there is a large factory, in which those convict women are detained, who, being assigned servants, had been dismissed for various causes, for the most part, indeed, for their evil life, but sometimes, however, for not consenting to a criminal course. There are generally in this factory 1,000 or 1,200 women, of whom at least one-half are Catholics. Your Eminence will easily recognise how necessary it was to introduce into such a place, the meek example and the edifying and consoling instructions of the Sisters of Charity. The Governor readily granted permission to the nuns to visit this abode of crime and grief as often as they would deem it opportune. The officials, however, soon perceived that certain evil practices could not be continued under the eyes of these ladies; and the Protestant minister on his part not only organized a committee of Protestant gentlemen to visit the convicts of this communion, but, moreover, complained that the nuns were intent on proselytism, whilst the officials also complained that by the nuns' visits the work of the convicts was interrupted to the detriment of the public interest. It became necessary to resist these attacks, and your Eminence will be pleased to learn that, after a prolonged and disgusting altercation, the Sisters were freed from annoyance and further difficulty in the pursuit of their charitable mission. During the Lent, which followed the arrival of the Sisters, it was proposed that all the Catholic inmates of the factory would prepare for the Sacraments. By far the greater number availed of the opportunity. The Bishop, the Vicar-General and two other priests attended in the confessionals, and, as a result of these combined efforts, so happy a change was visible in the conduct of the poor convicts, that the officials themselves were forced to admit and acknowledge the fact. Any of those who had not been confirmed received that Sacrament. At the same time the edifying conduct and the assiduous devotedness of the Sisters moved many Protestants to ask for instruction at their hands, so that every week some persons were led to the faith and to a holy life. Besides these duties in the factory, which is visited twice every day, the Sisters visit the women's hospital and also those who are sick in their homes; they also preside over a large school and give religious instruction to such persons as may desire it. Our orphan school is also under their superintendence. Almighty God, in His goodness, has blessed them, and by inspiring some young ladies with a vocation to the religious life, has enabled them with increased numbers to discharge all these duties. Four postulants have entered the monastery since the Sisters' arrival, one of whom is a convert from Socinianism. A house and garden have been purchased and presented to them in perpetuity. We are in a great measure indebted for this to the Association for the Propagation of the Faith, to whom we cannot be too grateful.

As regards the actual condition of the New South Wales mission, the immense territory is divided into certain districts, each of which is placed under the care of two priests wherever such an arrangement is possible. This arrangement has many advantages. It is particularly useful in isolated and distant missions, where there is so much need of consolation, mutual counsel, and help. Moreover, in organizing a mission, it is extremely desirable that the Divine offices of the Church would be performed every Sunday in the chief centre of the district. Whilst one priest visits the outlying stations, the second remains at home. When the former returns, the second proceeds to visit the various stations. Thus, that part of New Holland which forms the colony of New South Wales, and which extends about 1400 miles in length, varying in breadth from 100 to 300 miles, is divided into ten districts :—

1.—Melbourne, Port Philip, is the most southern. The priests are Father Bonaventure Geoghegan and Rev. Mr. Ryan. There is a temporary church and a house built for the clergy. A church under the invocation of St. Francis will be begun as soon as a sufficient sum may be collected to justify the undertaking. This settlement was opened only five years ago ; it has already a population of 10,000, of whom 4000 are Catholics. It is of immense extent, and the nearest priest is at Yass, 400 miles distant. There is a school there attended by a large number of scholars.

2.—Yass and Goulburn. The priests are Revs. Charles Lovat and Michael Magrath. This district contains vast plains, on which are stations for the shepherds, so that the priest is always travelling about. In the three towns of Yass, Goulburn, and Bungonia, preparations have been made for the building of a church.

3.—Bathurst. Rev. John Reilly and Rev. Michael Keaveny. A church dedicated to St. Michael has been erected there at a cost of £2000. Another church has been begun in the most populous part of the district, about thirty miles distant from the former. In this district, there are twenty-six stations, in which Mass is said at stated times. Everyone knows when the priest will arrive, and all the faithful assemble. They come from a distance of twenty or thirty miles to hear Mass and receive instruction. We do not allow any obstacle to prevent our being at the station on the appointed day, and we are thus able to insist on the attendance of the people. There is nothing that so strikes the Protestant population as the great distance the Catholics come to assist at Mass, whilst they themselves reckon four or five miles too far to travel that they may listen to their minister, who, on his part, considers it a great hardship to have to leave his house in order to read the service.

4.—Maitland East and West. The priests are Rev. Edmund Mahony and Rev. John Lynch. In West Maitland, a temporary church has been erected, which henceforth must serve for a school. The foundations have been laid of another church of stone to be dedicated to St. John the Baptist. In East Maitland the Church of St. Joseph is nearly finished. In the district, there are already two chapels, besides the foundations of a third, and preparations are being made for commencing two more. There are 16 fixed stations in the district, besides several other occasional ones. Two schools have been opened, but, in East and West Maitland, the population is too scattered to allow the opening of a school. Here, as in every other part of the colony, several families have settled, who have sufficient means to engage and pay teachers for their children.

5.—The town of Newcastle is situated between Maitland and the ocean. It is a small district, attended to by Rev. Mr. Dowling, who is infirm in health. There are two hospitals, with barracks, a gaol, and large stockade for convicts. A temporary chapel has been opened there.

6.—The District of Windsor and Brisbane (Brisbane Water). Priests, Rev. John Brady and Rev. Thomas Slattery. In this district, which is more populous than those already mentioned, the Church of St. Matthew, at Windsor, which can hold 1200 persons, has been dedicated. Also the Church of St. Gregory, and two other churches, dedicated to St. Joseph and our Lady of Loretto, are progressing at Macdonald River. A fifth church has been commenced at Brisbane Water. The chapel of St. Rose, on the Hawkesbury River, was opened by the Bishop for the celebration of Mass on the Feast of the Saint in

1840; and another chapel has been begun about ten miles from Windsor. This district has four schools, one orphan school (supported entirely by voluntary contributions), an hospital, and an asylum for the sick and aged. Rev. Mr. Brady was at first in the island of Bourbon, and, on his return to Europe, proceeded to Rome. He joined our mission in 1838, and, by his zeal and piety has been a model to the young ecclesiastics. He has carried on with singular success the reformation of this hitherto depraved district, which work was commenced by the lamented Father Coreoran, whose death has already been referred to.

7.—Campbelltown and Appin. The priests are Father Gould, O.S.A., and Father Sumner, O.S.B. A church has been completed at Campbelltown, which was commenced before the Bishop's arrival. Another has been built at Appin, under the title of the Immaculate Conception. The district has three schools.

8.—Mllawarra. The priest is Rev. John Rigney. Before the Bishop's arrival, a wooden church was begun at the principal settlement called Wollongong. A church under the invocation of St. Francis Xavier is being erected there. Chapels have been opened in various parts. The district has four schools and two stockades.

9.—Parramatta, Penrith and Liverpool. Priests: Rev. Michael Brennan, Rev. John Fitzpatrick, and Rev. Richard Marum. It is an important district on account of its public institutions and large population. The Church of St. Patrick at Parramatta, a town of seven or eight thousand inhabitants, has been erected, and is in use about three years. A church has been begun at Liverpool and another at Penrith. In this district is a large factory for the female convicts, four hospitals, and several stockades. Eight schools have been opened, and are well attended. The principal house of the Sisters of Charity is at Parramatta.

10.—Sydney is the Bishop's residence, but his duties frequently require his presence in other parts of the colony. Priests: Rev. Mr. Murphy, the present Vicar-General (Rev. H. G. Gregory absent), and the Rev. Joseph Platt. Rev. Patrick Farrelly is president of the seminary. Sydney has at present 40,000 inhabitants, of whom 14,000 profess the Catholic faith. The cathedral church is sufficiently large to hold 2000 persons. It is a solid building of cut stone. It has this distinctive feature that the roof is lined with cedar, which timber is found in abundance in some parts of New Holland. Two schools, situated at the extremities of the city, also serve for chapels. A second church of large dimensions has been commenced under St. Patrick's invocation. On account of the high wages required by masons and carpenters (from 6s. to 8s. per day), we have not been able to make as much progress as we would wish. I expect, however, on my return, to find the interior of the building considerably advanced.

The seminary, in which the clergy reside, is situated in St. Mary's. The Bishop was particularly anxious to have a seminary which, in the course of years, would supply the mission with priests, and at the same time afford an education for the wealthier class. He brought four students with him to make a commencement, but, on his arrival in Australia, he found other matters to engage his attention, and it was only in 1838, on the arrival of an additional supply of priests, that the seminary was opened. Since that time we have had classes regularly, and the sons of respectable families have entered. We feel greatly the want of professors, who may devote their whole attention to teaching, and this has hitherto been one of the most serious difficulties we have had to encounter. The people of New South Wales are eager beyond measure to give a good education to their children, and I have no doubt that the Protestants also would send their children to us if they were persuaded that our schools were better, or our professors of greater ability than those in their own institutions. I earnestly recommend the seminary to the favourable consideration of the Sacred Congregation. It has at present four deacons, twenty boarders, and between thirty and forty pupils. Three of its students have already been ordained, and are at present on the mission. The four deacons will, we trust, be ready for ordination on the Bishop's return to Australia.

We have in the city of Sydney six primary schools under the general direction of the Sisters of Charity, besides others in care of private individuals. The children are regularly instructed in the

catechism, and three times each year, or more frequently, a large number make their first Communion with special solemnity. The Bishop, as a rule, performs the ceremony and gives an appropriate instruction. The ceremony produces almost invariably a great impression on the public and is usually followed by the conversion of sinners hitherto hardened in vice; and the mild reproof of those innocent and fervent children brings their parents to the Sacraments, from which, perhaps, they may have absented themselves for years.

Having thus set forth in detail the condition of the Australian Church, I may summarize, as follows, our relative position in 1835 and 1841 :—

In 1835 there was the Vicar-General and two priests. Three churches were in course of erection. There were 10 schools. The number of communicants was 200.

In 1841 there was a Bishop and 24 priests; a Convent of Sisters of Charity; nine churches completed, six others in course of erection; some small chapels have been opened, and others are being completed. Total number of churches and chapels 25. There is a seminary with six ecclesiastics, 20 students, and 20 extern scholars. There are 31 schools. The number of those confirmed was 3,150, and of the Holy Communicants 23,130.

It would now be a pleasing duty to commemorate those of the clergy to whom we owe this flourishing condition of the mission, and who have laboured with special zeal to introduce among so depraved a class the beauty of the sanctity which is the ornament of the Catholic Church. Such a distinction, however, where all are deserving of praise, would be invidious. I will rather say that the health of some of the clergy has been considerably impaired by their labours in faithfully discharging their arduous duties. The Rev. Father Gregory has been obliged by order of the physician to desist for a time from all the duties of the sacred ministry. The life of Rev. Mr. Lynch was despaired of for the same cause; whilst the aged appearance of Rev. Mr. Brady, though he is, comparatively speaking, young, tells at once the fatigue he has endured in his most useful career, and his promptness to consummate the sacrifice of his life at the altar of God.

Having said so much of the mission of New Holland entrusted to the care of the undersigned Vicar-Apostolic, it remains to give some idea of the condition of things in Norfolk Island. The Sacred Congregation will be pleased to learn that an improvement has taken place in this Island that is little less than miraculous. Its condition, as described by the Vicar-General in 1837, was such as to excite horror. The arrival of priests in 1838 enabled the Bishop to send two of the clergy thither. Rev. John McEncroe and Rev. H. G. Gregory were chosen for that arduous mission. Under their active zeal things soon began to improve. In the last letter which I received from Rev. Mr. McEncroe, he informs me that out of 800 or more Catholic convicts detained there, more than half made their peace with God and now regularly approach the Sacraments, and that still happier fruits would result if there were more priests in the Island. Every day these men assemble after their work to sing the praises of God and of His Immaculate Mother, and every day they receive a short instruction from their pastors, by whom they are visited and comforted at their work. A new system of management based upon religion has been introduced amongst them, which produces every day the happiest fruits. So many crimes are not now committed in so many months as used formerly to be committed in the same number of days. The General Superintendent in his reports to the Government acknowledges that he is greatly indebted for this improvement to the Catholic clergy, and that without their aid he could not have carried out his beneficent arrangements to which, I must add, the Protestant clergy are furiously opposed. A school has been opened for the children of the soldiers, and a large church has been built by the convicts under the invocation of St. Vincent de Paul.

JOHN BEDE POLDING,
of the English Benedictine Congregation,
Bishop of Sydney,
Vicar-Apostolic of New Holland.

From the Monastery of San Callisto, Rome, the 12th of March, 1842."



CHAPTER VIII.

THE CHURCH IN TASMANIA.

IN the 24th of November, 1642, Commodore Tasman, the famous Dutch navigator, sighted the island to which he gave the name of Van Diemen's Land, after his patron, General Van Diemen, Governor of the Dutch Settlements in the Indian Archipelago. In later times that name was exchanged for Tasmania, after the illustrious discoverer. Several French and English seamen visited it towards the close of the last century, and all extolled the climate, the scenery, the grass-covered plains, the abounding herds of kangaroos, the gentleness of the natives, the excellent harbours, the rivers and bays well furnished with delicate fish, and the soil admirably suited for cultivation. Nevertheless, it was not till the month of June, 1803, that the beginning of a British settlement was made, and it was then chosen not to serve as the happy abode of free men, but as a place of exile and dire punishment for the more mutinous and refractory of the Botany Bay convicts. When the order was issued in 1805 to abandon the settlement in Norfolk Island, many of the convicts were transferred to Van Diemen's Land, and among them was the Irish priest, Father Harold, who was thus probably the first priest that landed on the island. He remained for a very short time, and there is no record of his having exercised his sacred ministry during his stay.

For some years little was done in the way of settlement. At the close of 1805 the Lieutenant-Governor was still living in a calico tent. At a later period Government House was described as "a mere cottage, too mean for the accommodation of a modern mechanic." A Protestant minister was appointed to the spiritual charge of the convicts and colonists as early as 1803. No attempt, however, was made to erect a Protestant place of worship till 1817. Even then we are told that

the church was miserable in its adornment no less than in its proportions, nor was it ready for service till 1822.

When Father Flynn was proceeding to New South Wales in 1817, the vessel in which he sailed put in for some days at Hobart Town. He received a friendly welcome from the Lieutenant-Governor, Colonel Sorell, who allowed him to administer the Sacraments to the convicts, and gave expression to the opinion that the residence of a Catholic chaplain there would be productive of the greatest good among the citizens and convicts. The moral condition of the colony was far from satisfactory, and there was more than enough to justify the anxiety of the Lieutenant-Governor that some improvement should be made. From an official report, presented to the Home Government in 1817, we learn that "the prisoners, male or female, were under no system of control. The men employed during the day were provided with no secure quarters at night, so that they roamed about and committed degradations at pleasure. The convict women were supplied with food and clothing, but had to shelter themselves at night as best they could." It was added that this led to a degree of depravity almost unparalleled in the annals of British colonization, some of the officials themselves taking the lead in scandalous immorality. A few years later, the condition of things does not appear to have much improved. Rev. Mr. Horton, a Wesleyan missionary, writes in 1822: "The wickedness of the people of Launceston, I am informed by an eye-witness, exceeds all description. I am sure, if you could behold the state of the country, and could witness the ignorance, blasphemy, drunkenness, adultery, and vice of every description which abound in it, you and our dear friends in England would use every effort to send them more missionaries." Twenty years later, morals do not appear to have been much improved. "The convicts," we are told in 1844, "were living in the indulgence of the most low and debasing vices; there was no rule or discipline; anarchy reigned supreme."

In the month of March, 1821, the first Catholic chaplain, Rev. Philip Connolly, arrived in Hobart Town from Sydney. Mass was said for a time in the store of Mr. Curr, a Catholic merchant in Bathurst-street, Hobart Town. Some acres of land were soon after granted by Government in Harrington-street for the use of the Roman Catholic community, and a plain wooden chapel was erected upon it, dedicated to God under the invocation of St. Virgilius.

This Irish saint was famed in the early middle ages for astronomical knowledge and for broaching the theory of the antipodes, thus anticipating by eight centuries the merits of Copernicus. It was a thoughtful tribute on the part of Father Connolly to choose that great saint as the patron of the first church in Tasmania. The account of this chapel, given ten years later by Dr. Ullathorne, is far from flattering. It should, however, be borne in mind that the

Catholic chaplain was quite devoid of the necessary means of erecting a suitable sacred edifice, that this wooden structure was intended only as a temporary oratory, that Father Connolly was obliged to be continually travelling about on foot or on horseback from place to place, visiting the various penal stations, and that he had for the most part to be his own decorator, builder, and carpenter, as well as his own architect. In a letter to Father Therry in Sydney, Father Connolly thus wrote from Hobart Town on the 15th of April, 1823: "I expect to have the little chapel in Hobart Town ceiled in a few weeks, after which I shall try what can be done towards building one on a larger scale of more permanent materials. *Ardua prima via est.* I must confess I am afraid to attempt, though there is good encouragement to open a subscription." It is to be borne in mind that Father Connolly continued to hold the office of Vicar-General for New Holland as well as for Van Diemen's Land, and in the letter just referred to, he, as Vicar-General, authorised Father Therry to dispense in some cases in the publication of the Banns for marriage, adding that "he feared he would be unable to visit New South Wales."

Father Connolly has been described as a man of genial disposition, and it is recorded that he lived on terms of intimacy with the Protestant chaplain, Rev. Mr. Knopwood. This latter reverend gentleman was very much addicted to creature comforts and received from time to time pleasant treats from the Catholic chaplain. He was, however, civil magistrate as well as chaplain, and to make a return for the kindness extended to him, he invariably inflicted on any Catholic convict that was brought before him the penalty to work for a certain number of days on Father Connolly's farm. Dean Kenny, who had lived for six months as school teacher in Hobart with Father Connolly, tells us that he was a man of no small ability and attainments, very witty and full of dry humour, and that he had on many occasions shown considerable adroitness in his correspondence with those in authority. A singular story is told of the disappointment which Governor Arthur experienced at his hands. A convict sentenced to death had asked the chaplain to make in his name a declaration of his guilt and of his sorrow for the crime committed, and dictated several details and circumstances which Father Connolly did not consider very relevant or of any interest to the public. He carried out, however, the dying man's wishes on the scaffold. The Governor sent to him for the manuscript written at the dictation of the convict, which was at once furnished, but neither the Governor nor his secretaries could decipher a single line of it. Father Connolly had taken the precaution to take down the convict's statements in his own Queen's County dialect of the Irish language. For years after, this was kept as a standing joke on the Governor, who, none the less, continued to esteem the devoted zeal of the Catholic priest. Dean

Kenny describes the old chapel of St. Virgilius as "a small oblong, rough building, in which the flooring boards were not laid." He adds "it must be taken into consideration that the Catholics were few and not wealthy and that the Government was by no means liberal in those days."

In the month of May, 1824, the Rev. Samuel Coote or Coate, an Irish Catholic priest, landed in Van Diemen's Land. He came equipped with the following letters:—

I.

"Downing Street,

London, August 28th, 1823.

To the Colonial Secretary, Van Diemen's Land.

SIR,—The Rev. Mr. Coote, a Catholic clergyman, will have the honour of presenting this letter to you.

This gentleman's object in proceeding to Van Diemen's Land is to undertake the spiritual care of such of His Majesty's Roman Catholic subjects as reside in that colony. He has been strongly recommended by Dr. Murray, of Dublin, to Dr. Poynter, the Vicar-Apostolic of the London District, and by letter to Earl Bathurst, and I am directed by His Lordship to recommend him accordingly to your protection.

I have the honour to be, Sir,

Your most obedient humble servant,

R. WILMOT HORTON."

II.

"4 Castle Street,

Holborn, September 17th, 1823.

MY DEAR MR. COOTE,—

The annexed letter to Dr. Slater, in addition to what I have already written to his inquiries, will abundantly answer the purpose you wish. The letter, which I have given you to Mr. Connolly, will be a complete introduction and recommendation of you to him, to assure you of my sincere esteem.

I pray that the powerful protection and abundant blessings of heaven may be with you. Pray for

Your humble servant in Jesus Christ,

WILLIAM POYNTER."

III.

"4 Castle Street,

Holborn, September 17th, 1823.

Most Rev. Dr. Slater, Mauritius.

MY DEAR LORD,—

The bearer of this is the Rev. Samuel Coote, concerning whom I lately wrote to your Lordship. I mentioned in my letter that Mr. Coote had zealously offered himself to the service of the mission in Van Diemen's Land, and that he brought a good recommendation from the Most Rev. Dr. Murray. I have only to add that, during Mr. Coote's stay in London for about six weeks, he has conducted himself as a good ecclesiastic.

I have the honour to be, with respectful attachment,

My dear Lord,

Your Lordship's most humble servant,

WILLIAM POYNTER."

Father Coote sailed from Dublin in the ship "Ardent" on the 13th of November, 1823. This vessel was chartered by Mr. Roderick O'Connor to bring himself and family and a few free settlers to Van Diemen's Land. He was brother of Fergus O'Connor, the Chartist leader, and at this time a Protestant.

Later in life he became a convert to the Catholic faith, and, as we will see, made a gift of £10,000 towards the erection of St. Mary's Cathedral. They landed in Hobart Town on the 7th of May, 1824, but a serious difficulty at once presented itself in regard to the worthy priest. He had received no faculties from the Bishop of Mauritius, to whose spiritual jurisdiction Tasmania was then subject, and, as the Government allowed the small salary of £100 to only one priest, Father Connolly recommended him to seek elsewhere for a missionary field. The following documents have their bearing on this new phase of Father Coote's visit:—

"TO HIS HONOUR GEORGE ARTHUR, ESQ.,

HIS MAJESTY'S LIEUTENANT-GOVERNOR OF VAN DIEMEN'S LAND, &c., &c., &c.

The dutiful memorial of the free Roman Catholics under your Honour's administration sheweth:—

That your Honour's memorialists, impressed with a due sense of gratitude to his Majesty's benign Government, for their zealous care of the religious instruction of those persons under your Honour's authority professing the Roman Catholic faith, most earnestly express their most sincere obligations.

That your Honour's memorialists are informed that the Rev. Samuel Coote has been appointed by the proper authorities in Great Britain to the spiritual charge of the Roman Catholics of Van Diemen's Land, and for which mission they consider him in every respect qualified.

That this rev. gentleman has officiated in several districts, and the conciliatory and pious manner in which he has invariably conducted himself since his arrival in this colony, his unremitting endeavours in instruction in his confined sphere of action, and his disinterested behaviour have secured for him the warmest esteem of your Honour's memorialists.

That your Honour's memorialists consider it unnecessary to state to your sensible mind the great benefit they and their children may derive from instruction thus afforded, and under circumstances which they dutifully submit to your intuitive understanding.

That memorialists, with unfeigned sorrow, represent to your Honour that the Roman Catholic worship is much neglected, and, under the present system, will never fulfil the benevolent intentions of Government, as, from some very strong reasons, the chapel of Hobart Town is nearly deserted, and, therefore, the Roman Catholic religion brought into apparent disrepute.

That your Honour's memorialists, by every means within their power, have amply contributed to the erection of a proper edifice for the celebration of the ceremonies of their religion, and to the liberality of Government they are greatly indebted, yet the funds appear to be laid out more for a private dwelling than for a building erected for Divine worship to be performed therein. The amount and application of the funds they are unacquainted with.

Memorialists request that your Honour be pleased to accept their unqualified approbation of your Honour's administration of the Government of this colony, and beg to assure you of their unshaken loyalty and attachment to His Majesty's Government, which they shall always evince by a strict adherence to and observance of the laws and regulations of the colony.

Memorialists, therefore, most dutifully pray that your Honour be pleased to direct that the Rev. Mr. Coote shall assume his clerical functions in Hobart Town, as they are convinced that his appointment will afford general satisfaction to His Majesty's subjects professing the Roman Catholic faith in Van Diemen's Land, and that the subscribed persons will feel grateful to your Honour in being pleased to accede to their just and dutiful memorial for your Honour's interference and that of His Majesty's Government at home.

And memorialists as in duty bound shall pray.

(No names are given)."

"Secretary's Office, Hobart Town,
October 11th, 1824.

To Rev. S. Coote,—

SIR,—Lord Bathurst's letter to the office administering the Government of Van Diemen's Land having been returned by the Colonial Secretary to His Honour the Lieutenant-Governor, a copy of which having been transmitted to the Rev. P. Connolly, informing him of your appointment to take the spiritual charge of such of His Majesty's subjects of the Roman Catholic persuasion as reside in this colony, I am directed to acquaint you of the objections stated by the Rev. Mr. Connolly to your performance of the same in consequence of the necessity for every priest of the Roman Catholic religion to have faculties from the Bishop of the Diocese before he can officiate.

I have the honour to be, Sir,
Your most obedient, humble servant,
(Signed) JOHN MONTAGU,
(Secretary)."

A number of other letters were written and the case of Father Coote was considerably strengthened when the due authorization was received at length from the Bishop of Mauritius, with all the necessary faculties for discharging the missionary duties in Van Diemen's Land. The correspondence was brought to a close, when, in reply to a demand that his appointment as chaplain would be officially notified in the *Government Gazette*, the Governor, George Arthur, writing from Government House, Hobart Town, on the 7th of February, 1825, communicated to Father Coote the decision of the Government: "With regard to the announcement of your appointment in the *Gazette*, you are aware that I could not appoint you without superseding Mr. Connolly, a gentleman of whom I have had no complaint, until one originated with you."

Dr. Ullathorne, when proceeding to Sydney in 1833, halted for a few weeks in Tasmania, as he relates in his "Autobiography," and found religious matters in a very unsatisfactory condition. The structure which was used as a chapel was rude and rough in the extreme, and in no sense befitting its sacred purpose. During his short stay, he endeavoured to improve its cleanliness, and on two Sundays he preached to the people, who showed their piety by their tears. The general account of his visit has some interesting details. Passing through Bass Strait, they entered the harbour of Circular Head, so called from a huge rock, or rather mountain of rock, in the shape of a drum, rising up from the sea, and covered with forest that sheltered the bay within. "Here were the head quarters of the Van Diemen's Land Company, which had received from Government half a million of acres, on which to establish an improved system of agriculture. The manager, Mr. Curr, was an English Catholic, and brother of a priest from whom I brought letters. The homestead was certainly in a flourishing condition, both as to vegetable and animal production; but, with the exception of the manager, his family, and a few superintendents, the whole settlement consisted of convict labourers assigned to the company. Here I had no jurisdiction, and the only

priest in the island, which was about the size of Ireland, resided at Hobart Town, on the opposite coast.

"I was asked to baptize three of the manager's children, who were old enough to play with the stole and to make remarks whilst the Sacrament was being administered.

"From Circular Head we sailed for Hobart Town. No one will ever forget his first entrance into Storm Bay; its vast expanse and depth; its basalt columns rising out of the cliffs like gigantic organs; its numerous islands of basalt of varied and fantastic shapes, as we approached the mouth of the Derwent, and Mount Wellington towering 3000 feet in the distance, and marking the position of the capital. To enliven the scene, a shoal of black whales was crossing the bay, and shore boats were after them. We wound through the islands—the pilot pointing out Brumdi amongst them as producing the best potatoes in the world—and entered the Derwent, sailing up between its beautiful sloping shores until we turned into Sullivan's Cove, when we beheld the city, with Mount Wellington, towering over it.

"The one priest was absent on his annual visit to Launceston, on the opposite side of the island. I was hospitably lodged and entertained by Mr. Hackett, a native of Cork, and a distiller, a man of information, popular among the few Catholics, and influential in the town. Meeting the leading Catholics, all of Irish origin, I soon began to hear a sad account of the state of Catholic affairs. I found the chapel in a most disgraceful state, though the house was decent. Built of boards with the Government broad arrow on them, the floor had never been laid down, but consisted of loose planks with their edges curled by the heat, and sharp as well as loose under the knees of the people.

"Sir George Arthur, the Governor, received me with great courtesy, and invited me to meet at dinner the Protestant Archdeacon, Broughton, who was on a visit with his large family from Sydney, and was afterwards the first Anglican Bishop of Australia. At a later interview, the Governor opened up the subject of religion, and we had a long private conversation on the subject. He was himself a very earnest Anglican of the Evangelical school. He put certain questions to me, not mentioning that his friend, the Archdeacon, was at that very time writing a pamphlet on the subject, which I had afterwards to answer in Sydney. Yet, I recall with pleasure the courtesies I received from Governor Arthur.

"Father Connolly returned before I left Hobart Town. He expressed no discontent at what I had done in the chapel, as the people thought he would, but rather approval, gave me his own ideas of the state of things in Sydney, and we parted friends."

The Right Rev. Dr. Polding, Vicar-Apostolic of New Holland and Van Diemen's Land and the adjoining islands, arrived in Hobart on the 5th of August, 1835, *en route* to Sydney, and the few weeks which he remained in this portion of his vast Vicariate were the source of many blessings to the scattered faithful families of Tasmania. The Governor sent his boat well manned to take the Bishop ashore, where his carriage was in waiting to convey him to Government House. He appointed one of his missionary staff, Father Cotham, an English Benedictine, to be associated with Father Connolly in the spiritual charge of the mission. He also arranged for the opening of a Catholic school in Hobart, under Mr. John Kenny, an ecclesiastical student, who had volunteered from Scotland for the Australian mission, and who a few years later was ordained priest in Sydney. The Government volunteered a salary of £90 for the teacher. The Bishop, having heard that there were some Catholic families at Richmond, fourteen miles distant, resolved to bring to them the consolations of religion. The Governor attempted to dissuade him. There were but very few Catholic families, he said, and these scattered through the district. There was as yet no road to Richmond, but only a bush track, and this was infested by the aborigines, men of such a fierce character that the Bishop would require a small troop of soldiers to protect him. Nothing daunted, Dr. Polding set out on his missionary expedition, having first obtained a promise from the Governor that he would on the part of the Government contribute for the building of a church at Richmond an equal amount to that which the Bishop would collect among his flock and other residents at Richmond. The few Catholics of the district hastened to greet their Bishop. The erection of a church at Richmond was the first important religious work by which the Bishop was pleased to inaugurate his grand mission beneath the Southern Cross, and they resolved to aid him to the full extent of their means. One of them, an Irish Catholic named Cassidy, made a gift of a site of some acres for the church, schools, presbytery and cemetery, and further added a munificent subscription. Another Irishman named Murphy was equally generous. The Bishop, who had brought with him a plan of a small but neat church, performed the pleasing ceremony of blessing the foundation-stone and had the consolation of receiving from the few Catholics of Richmond and their friends towards that sacred work no less a sum than £1,000. On his return to Hobart, he hastened to acquaint the Governor with his success. He looked with amazement at the sum of £1,000 placed before him, and he opened his eyes no less in astonishment when he was invited to fulfil the promise he had made. With these sums the first church, begun by Dr. Polding in his Australian missionary field and dedicated to the Apostle St. John, was erected. The Bishop continued his voyage to Sydney on the 5th of September, 1835, quite gratified with the first fruits of his mission in Tasmania.



1. REV. THOMAS KELISH.

2. ST. MARY'S CATHEDRAL AND PRESENTATION CONVENT, WITH BISHOP'S PALACE ON HILL.

3. ST. JOSEPH'S CHURCH, WITH ST. JOSEPH'S CONVENT AT REAR.

4. GRAVE OF THE LATE FATHER CONOLLY.

HOBART (TASMANIA) VIEWS.



Dr. Polding continued to take a deep interest in this portion of the spiritual vineyard entrusted to his care. Father Therry was after a while sent to Tasmania with special authority as Vicar-General to provide for its religious interests. Father Butler, too, was added to the staff of its clergy, and suffice it to say of this most zealous priest that throughout a long and unblemished career he won the affection of both clergy and people and his memory is still fondly cherished as the Apostle of the Faith in Launceston. Father Connolly, soon after the arrival of these zealous priests, received the summons to his reward. He rests in the old burial-ground near the spot where the first oratory had stood under the invocation of St. Virgilius, and a plain headstone marks his grave with the inscription:—

“Of your charity pray for the soul of the

REV. PHILIP CONNOLLY,

Who died the third day of August, 1839, aged 53 years.

‘My days have declined like a shadow, and I am withered like grass.’

Psalms cl. 12.”

Father Therry with his characteristic fervour entered upon the administration of the Church affairs in the colony. His first care was to endeavour to make some provision for the poor orphans. With an effrontery of bigotry so characteristic of the first years of the British colonies, the officials administering the Government in Van Diemen's Land persisted in robbing the Catholic orphan children of their faith. On the 24th of May, 1839, Father Therry began his crusade against this intolerable condition of things. In the month of July, the following memorial was presented to the Governor, and it was accompanied with a corresponding memorandum signed by a considerable number of the leading Protestants:—

“To His Excellency Sir John Franklin, K.C.H.K.R. etc., Lieutenant-Governor of Van Diemen's Land, etc., etc., etc., and the Honourable the Legislative Council:—

The humble petition of the Lay Committee of that portion of Her Majesty's loyal and dutiful subjects, who form the Roman Catholic congregation of Hobart Town, on behalf of themselves and their constituents,

Most respectfully sheweth that your petitioners have long and deeply deplored the want in this colony of a provision for the support and education of orphan and other destitute children of Catholic parents.

Your petitioners are aware that there is established here a noble institution, most liberally endowed for the reception, maintenance and education of orphan and destitute Protestant children; but they are also aware that that institution is so essentially and exclusively Protestant that no Catholic children can be admitted within its precincts without an absolute sacrifice of the principles and practice of that ancient and holy religion to which their sponsors had solemnly guaranteed their perpetual adherence at the sacred font of baptism.

Your petitioners most respectfully and humbly submit that to require in these days of enlightened liberality from uneducated and destitute children, such a sacrifice as an indispensable condition to qualify them to receive from Her Majesty's Government means of education and support would be as revolting to the finest feelings of human nature as it would be repugnant to the established principles of unsophisticated Christian morality.

Your petitioners also submit humbly and confidently to the paternal consideration of your Excellency and the Honourable the Legislative Council, that, if a distressed widower or widow, unable through untoward circumstances to provide for a helpless offspring, or the destitute and dying parent consent, under the severe and accumulated pressure of sorrow, grief, and affliction, that their unprotected children should be forcibly and unnaturally severed from their attachment and adherence to that religion which to themselves was more dear than life, it is only because they have no alternative between the starvation of their children and that most painful sacrifice.

Your petitioners, in respectfully submitting the premises to the benevolent and favourable consideration of your Excellency and to that of the Honourable the Legislative Council, most earnestly and confidently pray the aid of Her Majesty's Government towards the establishment of a Catholic orphan school, in which the destitute children of Catholic parents may receive protection and support, and be educated in accordance with the doctrine of the Church of their baptism.

And your petitioners, as in duty bound, will ever pray, etc.

(Signed)

JOSEPH REICHENBERG,
JOHN CASSIDY,
MATTHEW WALSH, M.D.,
PETER MILLER,
JEREMIAH O'SULLIVAN,
PATRICK DREW,
WILLIAM CLEARY,
JOHN McLoughlin,
A. KRAMER,

THOMAS McCANN,
PHILIP SMITH,
CORNELIUS DRISCOLL, J.P.,
JEREMIAH GREEN,
MATTHEW DRAPER,
MICHAEL MCSHEAN,
JOHN SHEEHY,
PETER DAWSON,
JAMES HACKETT."

The petition was disregarded by the Governor. The Catholic orphans of the colony and the Catholic children, arriving on board the convict vessels, continued to be consigned to the Protestant orphanage and there imbued with hatred of the faith of their fathers. No priest was admitted to the institution and no opportunity afforded to the poor children of preserving the lessons of piety which they might heretofore have received. Father Therry made another appeal in 1841, on the occasion of a batch of 30 Catholic children arriving in the colony. His letter was addressed to the Colonial Secretary:—

"Harrington-street,
15th April, 1841.

SIR,—Having heard you eloquently and successfully deprecate in your place in the Legislative Council as unlawful and unjust any attempt on the part of the local Legislature to infringe on the sacred rights of conscience, and, believing that the sentiments expressed by you on that occasion have not been altered by your recent visit to Great Britain, I now appeal to you with great confidence on behalf of the thirty Roman Catholic children who have recently arrived in the colony by the "Mary Ann" prison ship, and who are, I am informed, to be sent by order of the local Government to the Protestant orphan school; where, unless you interpose your advice and influence, they are to be compelled to abandon the religion of their parents. Informed, as I have officially been, that the Lieutenant-Governor, considering that school as essentially Protestant, cannot permit any of its inmates to be instructed in accordance with the principles of the Catholic religion, and, having reason to believe that there are no funds as yet appropriated to the formation of a separate establishment for Catholic children, I am anxious for permission to contribute on my part to remove or lessen the serious difficulty thus created by submitting a proposal of which I most respectfully solicit His Excellency's adoption. The house in which I reside has been purchased and greatly

improved by me and is now much better adapted, in my opinion, for a public institution than a private residence; it is fit at present for the reception of fifty children and might without much expense be made to accommodate a much greater number. I propose to give this house to the Government, free from any encumbrance, as a Catholic orphan school, in exchange for an equivalent in some of the waste pasturage lands of the colony. I beg to add that, should this arrangement be approved by His Excellency, I shall have great pleasure in immediately vacating the house at my sole risk in favour of the poor children, that is, I shall not require possession of, or any title to the land, till the approbation of the Right Hon. the Secretary of State shall have been obtained; and, in the event of the arrangement being disallowed, I shall require no rent for the interval during which the premises may be occupied by the children.

I have the honour, etc.,

The Hon. the Colonial Secretary."

JOHN JOSEPH THERRY.

Failing in this object to establish a separate Catholic orphanage, Father Therry endeavoured to gain admission to the Protestant orphan school for the purpose of administering Sacraments to the Catholic children detained therein, but was refused admittance, and in reply to the remonstrance, which he presented against such religious tyranny, he merely received the following formal letter:—

"Colonial Secretary's Office,

13th May, 1841.

SIR,—I have to acknowledge the receipt of your letter of the 10th instant, in which you complain that you have been refused permission to administer the rites of your Church to a child in the Queen's orphan school, and am to acquaint you that I have laid the communication before the Lieutenant-Governor.

I have the honour, etc.,

(Signed)

JOHN MONTAGU.

To the Roman Catholic Vicar-General."

This correspondence was forwarded by Father Therry under cover to "The Right Rev. Dr. Polding, Catholic Bishop of New South Wales, 63 Paternoster Row, London," accompanied by a letter dated 25th May, 1841, in which he says "My dear Lord,—It will, I fear, give your Lordship great pain to learn from a perusal of a portion of the above correspondence that Sir John Franklin has refused assistance to commence a Catholic orphan school," and concludes: "Pray, my dear Lord, for your sincerely devoted and affectionate servant in Jesus Christ, John Joseph Therry."

The correspondence speaks for itself, and testifies to the zeal and anxiety evinced by Father Therry for Catholic orphans at a time when the more liberal arrangement of after years was a forlorn hope. He had equally just cause for complaint as regards the Public School system of education, and made great sacrifices in the endeavour to support Catholic schools in Hobart, Richmond and elsewhere. In reply to a communication, sent to the Board of Education, he received the following:—

"Board of Education Office,

10th December, 1839.

SIR,—I have the honour to acknowledge the receipt of your letter of the 3rd instant, requesting that the teachers of Roman Catholic schools, situated respectively in Hobart Town, Richmond, and the

neighbourhood of the Springs, may receive appointments as such under the regulation of the Board. Having submitted your communication, with its enclosure, to the consideration of the Board, I have been instructed to acquaint you that, there being already two schools in Hobart Town, and one in Richmond, under the regulations of the Board, and open for the reception of all classes of children, the Board are of opinion that they cannot establish any additional one in either of these places, due regard being had to the funds placed at their disposal, and the demands of their districts. In regard to the application for the appointment of Mr. Macvilly Johnson, at the Springs, I am directed by the Board to inform you that, prior to the receipt of your communication, it had been decided to establish a school in that neighbourhood, and that application for the situation of master and mistress will be invited by public tender, when the best qualified candidates will be selected.

I have the honour, etc.,

W. NAIRN,

Secretary to the Board."

In September, 1840, Father Therry drew up a petition on the Public School system to the Legislative Council, as appears from the following letter:—

"Harrington-street,

September 18th, 1840.

SIR,—On discovering shortly after my arrival at the Council Chamber, on the 4th instant, what appeared to me sufficient reason to apprehend that exertions had been privately made within the previous hour by a gentleman, not of the Council, to create a prejudice against, and, of course, opposition to, the petition relative to public schools, which, on the morning of that day, you had undertaken to present in my name to the Honourable the Legislative Council, I took the liberty to send you in your place a written intimation of my wish that you should either withhold or present it according to your discretion, and, as I attach great importance to the object of that petition, I trust you will have the goodness to excuse my anxiety to learn whether you have absolutely declined or only postponed its presentation. I have been taunted with having entrusted my petition to an avowed enemy to my religion, but, having never seen or known any proof of that enmity, or of its avowal, I have disregarded the taunt, and am still sincerely desirous that you would consistently with your sense of propriety (and with the concurrence of the Chief Justice, the Colonial Secretary, Captain Swanston, and Mr. McLaughlan, all of whom I believe to be exceedingly liberal), present and support it. The petition itself is exceedingly brief, respectful in its language, true in its allegations, and reasonable in its prayer, and, to ensure such a petition complete and triumphant success, would require, in my opinion, but a very ordinary exertion of your talents and address.

(Signed) JOHN JOSEPH THERRY.

E. McDowell, Esq., M.L.C., Attorney-General, etc., etc."

The petition to the Legislative Council produced no tangible result, and further correspondence took place between Father Therry, the Government, the Board of Education, and private gentlemen. Mr. Chisholm Antsey wrote from Loyola, October 16th, 1840, expressing his great regret "that there is not a single school in Hobart Town to which a Catholic child can be sent without apostacy from the doctrines and discipline of the Church, whose interests are committed into your exclusive keeping." The writer appears to throw blame on Father Therry for this state of things—unjustly, indeed, if he were cognisant of the efforts made by Father Therry in the matter. The latter forwarded the letter to the Colonial Secretary with the following note:—

"Harrington-street,

October 17th, 1840.

SIR,—Permit me with that confidence which your public and private character as a Christian and a gentleman, as well as a grateful sense of the many favours conferred on me by you, leave firmly in my mind to submit to you a communication which I have this day received from a gentleman, who at one time professed to be mine as well as your friend, on a subject to which you, as the most responsible member of the Executive Government, must necessarily attach very high importance. On receiving yesterday a note, which I beg leave also to enclose, from that gentleman's lady, enquiring whether there were any school to which a Catholic child might be sent, I proceeded to the Government school in order to ascertain whether or not Catholic children might be sent there without danger of an infringement on the doctrine or discipline of their religion, and regret sincerely to have to say (but not in the strong language of that gentleman) that the result of my enquiries has been more unfavourable than I could possibly expect; for, contrary to the prohibition of that Church, which Catholics consider themselves bound by the mandate of their Redeemer to hear and obey, the Roman Catholic children who attend at that school read the Protestant Bible and join in prayer with the children of those denominations which solemnly protest against the truth of the Catholic faith and designate it as both impious and idolatrous. To persons believing that all religions are equally good in the sight of heaven, this system must appear unobjectionable, but to those who believe, as all sincere Catholics do, that there is but one true faith, a system of education calculated to alienate or even diminish their attachment to it must appear dangerous. I should sincerely be desirous to support by every legitimate means in my power the established schools, and I do conscientiously believe that I might do so were a Catholic schoolmaster or assistant appointed to the Hobart Town and Launceston schools and the Roman Catholic children exempted, without reference either to clergyman or parents, from joining in prayer and Bible reading with children of different communions. But, as it might require a considerable time before qualified masters could be procured, I beg leave to beg to suggest the expediency of conciliating the confidence of the Catholic community by immediately and spontaneously granting the exemption to which I have adverted. I trust, sir, that you will not only pardon me for having taken the liberty of sending to you this confidential communication, but that you will also have the goodness to favour me with your advice on the subject.

I have the honour to be, Sir,

Your most obedient humble servant,

(Signed) JOHN JOSEPH THERRY.

Matthew Foster, Esq., M.L.C., Colonial Secretary, etc., etc."

The Colonial Secretary's reply, dated 18th October, 1849, expressed indignation at the "sentiments expressed by the writer of one of the letters" enclosed, and then endeavoured to justify the day school system that then obtained in the colony, much after the fashion of the general Protestant public schools nowadays, viz., that it is a blessing that general instruction should include "those common points of Christianity upon which all agree and the knowledge of which are necessary to render the community good members of society." The parents of that day proved by their frequent petitions to the authorities that they and their pastor were quite of one heart and one mind as regards the spiritual interests of the children, and would not be satisfied with the teaching of the common points of Christianity, even though, as Mr. Foster added, "the Government is anxious to promote and support by pecuniary contribution Sunday schools for the spiritual instruction by their own clergy of the children of the various

sects." Mr. Foster concludes his letter thus, "if the children of the Catholics be constrained, contrary to the wishes of their parents, to join in prayers or readings which the latter disapprove, I am certain that any representation on your part to that effect (or relative to the conduct of the schools in general) will be received with the attention which is due to the quarter from whence it comes by the Board of Education, the members of which will, I am assured, do everything which, according to their regulations, they can do to meet your views, and to secure your valuable support to the day schools of the colony."

Acting on this suggestion, Father Therry addressed the Secretary of the Education Board in the following letter:—

"Harrington-street,

October 21st, 1840.

SIR,—Having recently received a note from a Catholic lady enquiring whether there were in Hobart Town any school to which she could conscientiously send a Catholic child, and knowing, as I thought, that Catholic children are not required by the regulations of the Government school to read the Protestant version of the Bible, nor to recite any Protestant form of prayer, I conceived that such a child might very safely be sent there. But apprehending from the tenor of the note and other circumstances, not requiring an explanation at present, that the writer of it might have had reason to suspect that either the regulations were not such as I had supposed them to be, or that, with reference to Catholics, they were not strictly observed, I considered it to be my duty before I should answer the note to visit the school, and on visiting it discovered that my conjecture was not altogether unfounded, as the Catholic children who attend there are occasionally without the permission, or even the knowledge of their parents, required to read the Protestant version of the Bible, and to join in the recital of a short form of Protestant prayer. When the present Board of Education was first formed the high character of its members and its secretary appeared to me a sufficient guarantee that no objectionable interference with either the doctrine or discipline of the Catholic Church would be permitted in its schools, and I therefore recommended Roman Catholic parents to send their children to them. Although it would, for many reasons, be exceedingly painful to me to recall that recommendation yet I should be imperatively obliged to do so were the present cause of complaint permitted to continue. When speaking on Sunday last of the disposition of the Board to act impartially with reference to the Catholics to some persons who had signed a requisition to me to convene a meeting for the purpose of establishing, by subscription, an exclusively Catholic school, I was asked by one of them whether the Board had appointed a Catholic master to any of their schools, and was obliged, of course, to reply in the negative. Of the master of the school in Bathurst-street I have no complaint to make; on the contrary I do believe him to be as competent and in every respect as well qualified for the situation he fills as any other gentleman in the colony, but he requires an assistant, who, in that gentleman's opinion as well as mine, might be a Catholic without any infringement on the fundamental plan of the Board. Should, however, the Board consider, as I do, that as the present school-room is much too small even for the number of children now in attendance at it, it would be desirable that a branch school should be established in Hobart Town under the immediate direction of a master professing the Catholic religion, but strictly on the principle and plan of the principal school—free for the admission of children of all denominations, and from the possibility of any interference with their religious principles—I would feel happy to give a large and well ventilated room, free of rent, for that purpose until a more convenient one could be provided. Still convinced of your enlightened liberality, as well as that of other members

of the Board, I, with great confidence, request that no interference may in future be allowed with the religious discipline of the Catholic children in attendance at any of the schools under the direction of the Board, and that a competent assistant or master professing the Roman Catholic religion may be appointed either to the present or a branch school both in Hobart Town and Launceston."

To this letter an acknowledgment of its receipt was sent on 9th November by the Secretary, and on the 12th December, 1840, the following reply was forwarded:—

"REV. SIR,—I have the honour to acquaint you that I have laid before the Board of Education your letter, the receipt of which on the 9th ult. I have already acknowledged. The Board have observed that you state in your communication that the children of Roman Catholic parents in attendance at the public school in Liverpool-street are obliged to join in a Protestant form of prayer, and also occasionally to read the Bible, and that you request that no interference with the religious discipline of the Catholic children at any of the schools under the direction of the Board may in future be allowed, and that a competent assistant or master, professing the Catholic religion, may be appointed either to the present or a branch school in Hobart Town and Launceston.

The Board have directed me to acquaint you that instructions have been given to the master of the school in Liverpool-street not to enforce the attendance at the recital of the prayer referred to of any Roman Catholic children whose parents may object; and with regard to the reading of the Protestant version of the Bible, the rule of the Board is that any objection on the part of a Roman Catholic parent on this point is to be respected, and that no specific instance of its violation in any one of the public schools has yet been brought under their notice. I am further to state that the Board intend at the commencement of the ensuing year adopting measures for ensuring sufficient monitorial assistance of the Rev. Mr. Raven, to whose case you have particularly referred, but that the funds at their disposal do not admit of their establishing branch schools or of appointing assistant masters as you have suggested.

I have the honour to be, Rev. Sir,

Your obedient servant,

W. NAIRN,

Secretary to the Board."

Seeing that he could not rely on any Government assistance for the education of Catholic children, Father Therry endeavoured to supply the want by establishing Catholic schools out of the funds collected among the members of his flock, and besides opening temporary schools at one time in the old building that stood on the site of the present Scottish College in Elizabeth-street, and at another in buildings erected on the present Cathedral grounds, he began the building of St. Joseph's schools, Macquarie-street, which were several feet above the foundations, when he handed over the government of the diocese to Bishop Willson, on the arrival of that prelate on May 11th, 1844.

Some legal difficulties having arisen regarding the parochial property on which the Cathedral now stands, Father Therry purchased a plot of ground at Macquarie-street and there erected the fine Church of St. Joseph, which was solemnly opened by him with a Missa Cantata on Christmas night in 1841. When the colony was erected into a Diocese, this church long continued to

be used as the Pro-Cathedral, and in it the first Bishop, Right Rev. Dr. Willson, and the present illustrious Archbishop of Hobart, took official possession of the See.

St. Joseph's was scarcely completed when possession was granted of the beautiful site secured some twenty years before by Father Connolly and by him designated Mount Carmel. It would be difficult to find in the immediate neighbourhood of Hobart a grander site; and worthy of the site are the grand Cathedral and Presentation Convent and Schools and episcopal residence which now adorn it.

The entering on the work of erecting St. Mary's Church gave the greatest joy to the Catholics of Hobart. They went back in thought to the first little wooden structure which was erected on the site, a church so poor and yet so endeared to them. At its opening in 1822 nine Catholics formed the whole congregation in Hobart. Their names have been recorded:—Mr. and Mrs. Curr, Mrs. Hogan with her two sons and daughter, Mr. and Mrs. Connell (who afterwards removed to Glenconnell) and Miss Barry. When legal difficulties arose about the land, even that little church was lost to them. Father Therry celebrated Mass for a time in a building that stood at the corner of Elizabeth and Brisbane streets on the site now occupied by the Scotch College, and subsequently in a house known as the Argyle Rooms at the corner of Argyle and Liverpool streets. It was to the whole Catholic body a festival of joy when the old site was again secured, and when Sunday, the 14th of November, 1841, the Feast of the Patronage of the Blessed Virgin, was fixed for the solemn inauguration of the erection of a new Church of St. Mary's. The religious procession was carried out on the grandest scale that had as yet been witnessed in Van Diemen's Land. From the temporary chapel in Liverpool-street the procession wended its way along Elizabeth and Brisbane streets towards the appointed spot. The band of the 51st Regiment took the post of honour in front; the men of the 51st and 96th Regiments followed under the command of Colonel Elliott, the officers being in full regimentals. Then came the boys' sodality for serving at the altar, the children of the schools in their bright dresses, the whole body of Catholic townspeople, the Rev. Messrs. Therry and Butler bringing the joyous procession to a close. Beautiful weather lent its charm to the proceedings, and a sum of more than £400 was subscribed towards the sacred edifice. This Church of St. Mary's, however, was never completed. When the See of Hobart Town was erected St. Mary's was fixed upon for the future Cathedral. A munificent donation of £10,000 enabled the Bishop and people to erect it on bolder lines, and at length, in 1861, the walls erected by Father Therry finally disappeared.

We may here pause for awhile to consider the progress of secular events in the Island in so far as they influenced the course of development of the Church in Tasmania. On the 3rd of December, 1825, Van Diemen's Land was separated from the Government of New South Wales, and proclaimed a distinct colony. For some time it made rapid progress, and in 1828 its population was reckoned at 18,000. Till the year 1842 few Catholic convicts had been sent to Tasmania, but as New South Wales would no longer admit convicts to be landed on its shores, the Catholic and Irish convicts began to be located in the various penal settlements of Van Diemen's Land. In 1842 the official statistics assigned to the "Church of Rome" a total number of 4,492 adherents; the Catholic free population being 3,931; whilst in 1847 the total number of Catholics had increased to 9,904. With the year 1853 a new era may be said to have dawned for Tasmania. The cessation of the transportation system was hailed with extreme jubilee throughout the colony, whilst at the same time an unprecedented season of abundance and prosperity spread its manifold blessings throughout the Island.

In the meantime the Irish political convicts known as the exiles of 1848 had taken up their quarter in Tasmania. At times they were treated with some due consideration and were allowed considerable liberty. They met from time to time partly by stealth, partly by connivance of the authorities at their own places of abode, or on the picturesque banks of Lake Sorrell, or in the beautiful retreat of Glenconnell, the dwelling-place of a worthy Irish family, whose son was the first native of the Australian colonies promoted to the priesthood, and who is still living in a hale old age, the Very Rev. Dean O'Connell, of the Benedictine Order. Nothing has done so much to make Tasmania known in the home countries as the beautiful sketches of its scenery published from time to time in the letters of those brave exiles. Thomas Francis Meagher thus wrote of the general scenery of the Island:—

"I have seen enough of the country to justify me in saying that, so far as Heaven has ordered and the Divine Hand has blessed it, it is a beautiful, noble Island. In most, if not in all, those gifts which constitute the strength, the true wealth and grandeur of a country, it has been beneficially endowed. The seas which encompass it, the lakes and rivers which refresh and fertilize it, the woods which shadow and the genial sky which arches it, all bear testimony to the bounteous will of its Creator, and with sights of the brightest colouring and sounds of the finest harmony, proclaim the goodness, munificence and power of God in its behalf. The climate is more than healthful; it is invigorating and inspiring. Breathing it, manhood preserves its bloom, vivacity and vigour long after the period at which, in other lands, those precious gifts depart and the

first cold touch of age is felt. Breathing it, age puts on a glorious look of health, serenity and gladness; and, even when the grey hairs have thinned, seems able yet to fight a way through the snows and storms and falling leaves of many a year to come. Oh! to think that a land so blest, so rich in all that renders life happy, beautiful and great—so kindly formed to be a refuge and a sweet abiding place in these latter times for the younger children of the old, decrepid, worn-out world at home—to think that such a land is doomed to be the prison, the workshop and the grave of the empire's outcast poverty, ignorance and guilt! This is a sad revolting thought, and the reflections which spring from it cast a gloom over the purest and happiest minds. Whilst so black a curse lies on it, no heart, however pious, generous, and benignant it may be, could love this land and speak of it with pride. May that dark destiny of hers be soon reversed! From the pillar to which she is bound; from the derision and the contumely; from the buffeting and blows she is doomed to bear in this her night of weakness and humiliation; from the garment of scorn, the crown of torture, and the gall they have given her to drink, may the brave spirit of her sons decree to her a deliverance—speedy, blissful and eternal!”

The following graphic account of a visit to Lake Sorrell is from Mitchel's pen:—

“As we ascended the mountain became wilder and steeper at every mile until we were full 2,000 feet above the plain of Ross. Here an opening among the trees gave us a view over the low country we had left, wide, arid and parched in aspect with ridge after ridge of rugged-looking wooded hills stretching far towards the Pacific eastward. High and grim to the north-east towered the vast Ben Lomond; and we could trace in the distance the valley of St. Paul's. We were now almost on the ridge where our track crossed the summit of the western range; we had dismounted, and I was leading the horses up the remaining steep declivity, when we suddenly saw a man on the track above us. He had a gun in his hand and on his head a cabbage-tree hat, and at his feet an enormous dog. When he observed us he sang out “Coo-ee!” the cry with which people in the bush make themselves heard at a distance. “Coo-ee!” I shouted in reply, when down came bounding man and dog together. The man was Meagher, who had walked four miles from his cottage to meet us. We continued our ascent merrily and soon knew—though the forest was thick all around us—that we had reached the mountain top by the fresh breeze that blew upon our brows from the other side.

And now, how shall I describe the wondrous scene that breaks upon us here—as a sight to be seen only in Tasmania, a land where not only all the native productions of the country, but the very features of Nature herself seemed formed on a pattern the reverse of every model, form and law on which the structure of the rest of the globe is put together; a land where the mountain tops are vast lakes, where the trees slip off bark instead of leaves, and where stones grow on the outside of the cherries!

After climbing full 2,000 feet we stand in a moment on the brink of a steep mountain and behold the plain of Ross far below; the next minute, instead of commencing our descent into a valley on the other side, we are on the edge of a great lake, stretching at least seven miles to the opposite shore, held here by the mere summits of the mountain range and brimming to the very lips of the cup of crater that contains it. A cutting of twenty-five feet in depth would at this point send its waters plunging over the mountain,

to form a new river in the plains of Ross. At another part of its shore to the north-west a similar canal would drain into the lake river, which flows along the foot of the mountains on that side. As it is, the only outlet is through Lake Crescent and the Clyde; and so it comes to fertilise the vale of Bothwell and bathe the roots of our trees at Nant Cottage.

We pass the Dog's Head Promontory and enter a rough winding path cut among the trees, which brings us to a quiet bay or deep curve of the lake, at the head of which, facing one of the most glorious scenes of fairy-land with the clear waters rippling at its feet and a dense forest around and behind it, stands our friend's quiet cottage. A little wooden jetty runs out some yards into the lake, and at anchor near the end of the jetty lies the *Speranza*, a new boat built at Hobart Town and hauled up here through Bothwell, a distance of seventy-five miles, by six bullocks. On the verandah we are welcomed by the lady of this sylvan hermitage, give our horses to Tom Egan to be taken care of, and spend a pleasant hour till dinner-time, sauntering on the lake shore. After dinner a sail is proposed. Jack is summoned—an old sailor kept here by Meagher to navigate the boat—the stern sheets are spread with opossum-skins, rugs and shawls; the American flag is run up, and we all sally forth, intending to visit the island and see how the outs and potatoes are thriving—for Meagher means to be a great farmer and has kept a man on the island several months ploughing, planting and sowing.

The air up in these regions seems to be even purer and more elastic than in other parts of the island, the verdure brighter, the foliage richer, and, as we float here at our ease, we are willing to believe that no lake on earth is more beautiful than Sorrell. Not so berhymed as Windermere is this Antarctic lake; neither does the Cockney tourist infest its waters, as he infests Loch Lomond or Killarney; not so famous in story as Regillus or Thrasymene, in literature as Como or Geneva, is our lake of the southern woods. It flows not into its sister Lake Crescent with so grand a rush as Erie flings herself upon Ontario; neither do its echoes ring with a wierd minstrelsy as ring, and will ring for ever, the mountain echoes of Katrine and Loch Archery. What is worse, there is no fish, not a trout, red or speckled, not a perch, pike, or salmon. But, *en revanche*, see the unbroken continent of mighty forest that clasps us round here. On the north frowns the peak called Cradle Mountain, with its grey precipices rising out of the rich foliage—one peak merely of the great western tier rising not more than a thousand feet from the lake, but almost four thousand above the sea. Opposite, and further off, beyond the Crescent Lake, rises the grand Table Mountain. No signs of human life anywhere; no villas of Elizabethan, of Gothic, or of Grecian structure crown select building sites along the shore; no boats carry parasolled picnic parties, under direction of professional guides, to the admitted points of attraction, and back at evening to the big balconied hotel.

Why should not Lake Sorrell also be famous? Where gleams and ripples purer, glassier water mirroring a brighter sky? Where does the wild duck find a securer nest than under the tea-tree fringe, O, Lake of the South? And the snow-white swan that 'on St. Mary's Lake floats double, swan and shadow'—does he float more placidly, or fling on the waters a more stately reflection from his stately neck, than thou, jet black, proud crested swan of the Antarctic forest waters? Some sweet singer shall berhyme thee yet, beautiful Lake of the Woods. *Tu quoque fontium eris nobilium*. Haunted art thou now by native devils only, and pass-holding shepherds whisper nigger melodies in thy balmy air. But spirits of the great and good, who are yet to be bred in this southern hemisphere, shall hover over thy wooded promontories in the years to come; every bay will have its romance (for the blood of man is still red, and pride and passion will yet make it burn and tingle until Time shall be no more), and the glancing of thy sunlit moon—beloved ripples shall flash through the dreams of poets yet unborn."

Mr. P. J. Smith, who made more than one journey to Tasmania, planning the escape of those exiles, and whose perilous enterprise was at length crowned with success, has left on record his impressions of the scenery and general appearance of this singularly favoured island. He says "Starting from Melbourne, a voyage of about twenty hours, across Bass's Straits, conducts us

to Launceston, the northern capital of Van Diemen's Land, or, as it is now called, Tasmania, the gem of the Australian colonies, and as fair an island as any the sun looks down upon. The climate is pronounced to be the finest in the world; sufficiently cold in the winter to make vigorous outdoor exercises desirable and a blazing wood-fire on the hearth pleasant in the evening; in summer hot, but not oppressively so. It seemed to me to be perfection. As a consequence of this incomparable climate, the land in this island is richer and better adapted for agriculture than in any of the colonies of the mainland. Vegetation, too, is here much more luxuriant and robust. At the Huon River and Port Arthur are forests of the most valuable timber, some of the trees measuring from 180 to 200 feet in height, and 28 to 30 feet in circumference. A splendid road, 120 miles in length, connects Launceston, the northern capital, with Hobart Town, the capital par excellence of the island. The harbour of Hobart Town is exceedingly beautiful, and so commodious that all the navies in the world might ride in it. The scenery of Sydney harbour is more picturesque, but nautical men seem to prefer the Derwent. It is a noble river flowing majestically between the lofty wooded hills and only requiring an occasional ruin,

"Castled crag of Drachenfels"—

upon its banks, to be as dreamily beautiful and romantic as the travelled Rhine itself. In respect of situation, Hobart Town has greatly the advantage of Sydney, as, indeed, it has of any city in the world upon which I have ever looked. Its population is about 25,000; and it can boast of as agreeable and refined a society as is to be met with in the Southern Hemisphere. This colony was early settled by a respectable class, who obtained from the Government free grants of land, proportionate to the amount of money which they brought with them, and were prepared to invest in the country. At the time of my first visit to Tasmania the settlers, forming a formidable league, were prosecuting a vigorous agitation for the suppression of convictism. Being backed by the public opinion of the other colonies, their efforts were successful, and in 1853 transportation to Van Diemen's Land was finally discontinued. At the same period the name of the island was changed to Tasmania, from Tasman, its discoverer. Did time permit, I would gladly dwell upon the features of this lovely island, so dear to me from personal association—dear to me from the recollection of perils encountered in the discharge of honourable duty. I would ask you to accompany me to the more cultivated districts and admire the miles upon miles of hedge-rows, of sweetbriar, the wild geranium, and the rose. I would then conduct you into the bush, as the untamed forest is strangely called, where no leaf from year's end to year's end falls from

the trees or changes its hue, and where the mimosa blossoms, scenting the air, cover the wattle bush as with a shower of gold. I would guide you up that apparently inaccessible mountain and show you the black swans gliding over the surface of a majestic lake 40 miles in length and 3,000 feet above the level of the sea. There, too, crowning with its scarlet cone the most rugged precipice, may be seen the waratah, the queen of the bush and the finest wild flower that blooms. I must of necessity relinquish, however, what would be to me a labour of love. In saying farewell, though, to this loveliest island, I would ask you to reflect on the fact that, with a population of not quite 90,000 she possesses a Parliament of her own with a constitution larger by far and more liberal—therefore destined to endure—than that which Grattan and the Volunteers won for Ireland in 1782."

During the visit of Dr. Polding to the home countries in 1841, the Holy See resolved on erecting a Hierarchy in Australia and on constituting Van Diemen's Land a distinct Diocese with Hobart Town as its See. As Dr. Ullathorne would not allow his name to be mentioned in connection with the new See, the Rev. Joseph Wilson, O.S.B., Prior of St. Gregory's Monastery, Downside, was the person recommended by the Archbishop for the appointment as first Bishop of Hobart Town. This worthy and learned Benedictine declined the proffered dignity. Before the Archbishop's departure from England Father Wilson wrote to him on the 21st of October, 1842, presenting a gift of a French dictionary in the hope that when placed in his library at Sydney it would remind him of the humble donor afar off in the old land, and he adds, "I have to express my most sincere thanks and gratitude for the honourable distinction you thought fit to make to me in your plans for the spiritual government of your interesting and extensive Diocese. Our fervent prayers shall be offered up to the Supreme Head of the Church for every success for yourself and fellow labourers in the vineyard."

The choice of the Holy See next fell upon the Rev. Robert William Willson, a secular priest in charge of the important district of Nottingham in England. His appointment as Bishop of Hobart Town was proclaimed in Consistory at Rome on the 22nd of April, 1842, and, as the Archbishop was still in England, the newly-elected Prelate received the Episcopal consecration at his hands on the Feast of the Apostles SS. Simon and Jude, the 28th of October, 1842, in the beautiful Cathedral of St. Chad's at Birmingham. The Catholic periodical, entitled "*The London and Dublin Orthodox Journal*," a few days later noticed three peculiarities in the grand ceremonial. It took place in the first and only Cathedral Church erected by Catholics and decorated with the name in England since the beginning of the Reformation period. Dr.

Polding, the Consecrator was the first Archbishop who had exercised in England the office of Consecrating Prelate, during the same interval of 300 years. In fine, the Bishop consecrated was destined to bear the title of the See to which he was elected, the first Englishman so consecrated in England since the Reformation. The details of the ceremony were carried out with unusual pomp. Bishops Wareing and Walsh, Vicars-Apostolic of the Eastern and Central Districts of England, were the Assisting Consecrating Bishops; Right Rev. Dr. Wiseman, afterwards Cardinal, preached on the occasion; and two other Bishops, Right Rev. Dr. Clancy, Bishop of Demerara, representing the West India colonies, and Right Rev. Dr. Forbin-Janson, the illustrious Bishop of Nancy, representing the Canadian Church, were also present.

The life of the first Bishop of Hobart has been written by the Most Rev. Dr. Ullathorne, and at greater length and with many interesting details by the Rev. Thomas Kelsh, a priest of the Diocese of Hobart. A short outline of the Bishop's early life and Episcopal career must suffice for these pages.

Robert William Willson was born in Lincoln, in England, in the year 1794. His father was a builder in that city, much esteemed for his skill and probity. A member of the Anglican Establishment, he entered the Catholic Church late in life. His mother was a devout and well instructed Catholic, of firm character and deep religious sense, to whose good and pious training he ever looked back with tender affection and gratitude.

After a fair school education, young Willson entertained the desire of becoming a farmer, but, on the completion of his twentieth year, there came a spiritual crisis that changed the whole course of his life. He was looking forward to settle in life as a farmer, and actually formed an attachment to a young lady, amounting almost to an engagement, when, reading a spiritual book according to his daily custom, a sudden light flashed into his mind, and, in that light, came a sense of God into his soul with such a might and majesty that this world vanished into nothing before his eyes, and he felt that God claimed his whole heart and life. He communicated to that other soul the great light that God had given to his own, and this affected her so deeply that they both agreed to give themselves to God in the religious life. He contemplated nothing higher than the state of a lay brother in the Benedictine monastery. She entered a Benedictine convent, became a holy nun, and died abbess of her community. But, when Mr. Willson opened his mind and intention to the venerable Bishop Milner, the bosom friend of his family, the Bishop gave his decision in these emphatic terms: "No, sir; I command you to be a priest. You must go to Oscott and begin your studies."

He consequently entered the college of Old Oscott in the year 1816 and at once began his philosophy, passing into theology the following year.

Having completed his theological studies, he was ordained to the priesthood by Bishop Milner in December, 1824, and in the February following was sent to Nottingham. Father Willson found the few Catholics in Nottingham under the care of an aged French emigrant priest, whose flock assembled in a small chapel, with difficulty holding 150 people, situated up a blind alley, where also was his humble residence, to which he had to make his way among wet clothes hung on lines across his path.

In the course of a year, Father Willson's congregation more than doubled. He then resolved to bring the Catholic religion into open day. He secured an ample site in a prominent position, and upon it he built the spacious Church of St. John, then called a chapel. It was an advancement on the times, and was then considered the most remarkable place of Catholic worship in the country.

St. John's was completed in 1828, and rapidly filled, for the good people of Nottingham were much attracted to its pastor, as well by his kind, gentle, and sympathetic ways as by his sensible instructions. Besides his duties to his flock at large, he was assiduous in his attentions at the workhouse, at the house of correction, at the town and county prisons, and at the lunatic asylum, for which last he had a special attraction. The magistrates and other leading men of the town began to discover that they had a man of no ordinary qualities in the Catholic priest. His friendship was sought, and his judgment was solicited in affairs of public interest as well as in matters of private concern. He was known to have put down serious disturbances by his personal influence alone. He was found to have a singular power over criminals, and also over the insane. He was placed on the Board of the County Hospital, in which he took great interest, and was also invited to take a seat on the Board of the County Lunatic Asylum, upon the committee of management of which for fourteen years he was annually elected. He had not only much influence in its construction and re-arrangement, but, with the co-operation of his Catholic friend, Dr. Blake, he effected most valuable reforms in the management of the patients.

In the year 1832 the cholera raged in Nottingham, and the good Father put forth his utmost exertions to relieve the afflicted. He went from house to house, not only to the sufferers of his own flock, but wherever he was called; and several hours a day he spent in the hospital opened for the treatment of that frightful malady. Many persons owed their lives solely to his treatment. It was about this time that the Corporation presented him with the freedom of Nottingham. Among personal anecdotes he told the following:—He was walking through a leading street in London after dark,

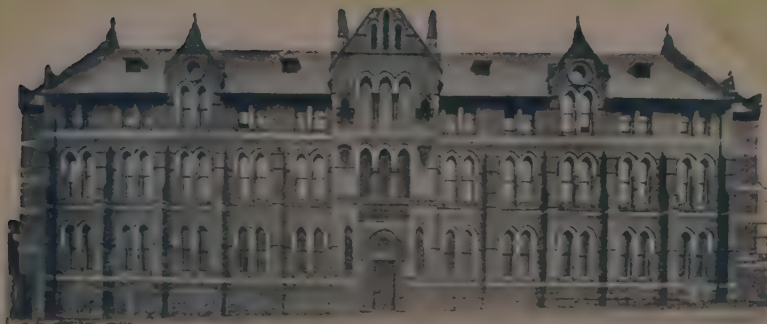
when a gaily-dressed young woman came up and put her arm through his. He walked calmly on for a few moments, then turned his eyes compassionately on hers, and said, "Child, are you happy?" She burst into tears. He then disengaged his arm and inquired into her history. She was the daughter of an old and respectable Catholic family, who had been led away from her home under false pretences and had then been abandoned in that great Babylon. He placed her in proper lodgings, communicated with her friends, and at her request placed her in a convent abroad, where she lived a penitential life and died a holy death. With the approval of the venerable Bishop Walsh, he purchased a magnificent site of 6,000 square yards, and adjoining it another site of 4,500 square yards for a convent, and called in the celebrated Welby Pugin to furnish plans and to carry them out. His numerous friends came to his assistance and he himself was clerk of the works. His friend John, Earl of Shrewsbury, contributed £7,000. Several of his Protestant friends brought valuable aid—some in money, others in decorative work. Gradually there arose before his eyes the fine group of buildings which now constitute the Cathedral of St. Barnabas, with its episcopal and clerical residence, schools and convent. The church alone cost £20,000.

One great service that Father Willson rendered to the Catholics of the English-speaking world ought not to be forgotten. In conjunction with the late Canon Sing, of Derby, he made arrangements with the late Mr. Richardson of that town to bring out Catholic books at a very much cheaper cost than that at which they had hitherto been published. They became accessible to the poorer classes, and Bibles, Testaments, Prayer-books, Lives of the Saints, and standard works of devotion were made attainable at about a fourth of their former price. He also wrote and circulated a plan for a Catholic Tract Society, which afterwards came into operation.

But the time had come when Father Willson was to be called to higher responsibilities.

No sooner did it become known that he was selected as first Bishop of the newly-erected Diocese of Hobart Town than the people of Nottingham, Protestant as well as Catholic, took alarm. Several petitions were presented to Rome, but without effect. The Bishop-elect, therefore, accepted his appointment and began to prepare for his consecration. He deeply felt the separation from his devoted flock, his friends and the works in progress at Nottingham. His last ministerial act there was to ascend the spire of the yet incompleted Church of St. Barnabas, and bless the cross planted on its summit.

He was consecrated, as we have said, in St. Chad's Cathedral, Birmingham, on the Feast of SS. Simon and Jude, October 28th, 1842. Bishop Wiseman, in his



1. DEAF AND DUMB INSTITUTE, WARATAH.
DESIGNED BY ST. DOMINGUS NUNES.

2. ST. VINCENT'S HOSPITAL.

3. LATE FATHER ANGELO AMBROSOLI,
DESIGNED BY ST. DOMINGUS NUNES.

4. ST. VINCENT'S CONVENT.

NEW SOUTH WALES.

sermon, addressing those of his late flock who had travelled from Nottingham to be present, said: "Tell your brethren at home—as some slight consolation in your bereavement—that in what you have seen to-day you can recognize a splendid manifestation of the Church's power and evidence of her Divine energy and authority, and a noble sacrifice for God's honour and glory. Call upon them cheerfully to submit to the share imposed upon them in the sacrifice, and thus partake of the homage that it pays. Tell them that it was not until further opposition would have stepped beyond the bounds of duty, until a series of providential dispositions—ripened into certainty by the authoritative word of Christ's Vicar on earth—convinced us that it was the holy will of God, that we ceased our efforts to continue his useful labours in the midst of us. It pleased, moreover, the Divine goodness to permit the final decision to take place while I was at Rome, and I felt myself compelled to bow to it in resignation, as to a decision beyond appeal."

The preacher then addressed the newly-consecrated Bishop in these touching words:—

"I will not dwell upon the conquests which I trust await you. No; this day, that you are putting on the armour of your spiritual contests, we must speak rather of their hardship. For well I know that they who enter upon the charge conferred on you this day must prepare their souls for much tribulation and sorrow, gilded though they be by the dignity that accompanies them. For the golden cross upon your breast will too often heave with the throb of an aching heart. Day after day expect to meet disappointment of the past promises and anxiety for future results and cheerless toil for the present moment. Yet repine not at a lot, which before us was that of the Son of God. Place it then this day at the foot of His Cross, lay your sacrifice upon that altar at which you will daily renew your strength."

Soon after his consecration the Bishop set out for Rome to pay his homage to the Sovereign Pontiff and secure his blessing on himself and his distant Diocese. Passing through France and Italy, he made it a point to visit as many institutions connected with the treatment of the imprisoned and the insane as he could, **and took notes of what might be useful.**

This visit to Rome, another to Ireland, and other business delayed him in Europe more than a year. Having secured some zealous priests for the convict establishments, he arranged with a vessel for his departure. His friends objecting to that vessel, he waited for another. It sailed without him, and was never heard of again.

In the month of January, 1844, the Bishop and his religious companions set sail from England in the ship "Bella Marina," and, after a voyage of ninety-four days, reached their destination. The ceremony of installation took place in St. Joseph's Church on Sunday, the 12th of May, the day after their landing. The sermon was preached by Very Rev. Dr. Hall, who entered on his duties as Vicar-General. He took occasion to pass a high eulogy on his predecessor in

that office, Father Therry, concluding with the just remark that "his works proved him to be a great and good man." At the evening devotions, Father Therry preached, and, whilst extolling the Bishop, the fame of whose many virtues had already reached them, ventured to predict that the arrival of such a Prelate was the dawn of a new and happy era, not to the Catholics alone, but to the whole colony

The Bishop had been duly enthroned in St. Joseph's as his pro-cathedral, but difficulties at once arose in connection with this church, which for many years added not a little to the cares and burdens of his Episcopate. When accepting the Episcopal dignity in England, he placed two conditions, which Archbishop Polding undertook to see fulfilled. The first was that he should not be burdened with Diocesan debts. The Archbishop had assured him that Father Therry had taken to himself the whole responsibility of the debts hitherto incurred, and Father Therry, in a letter to the Archbishop, had expressly stated so. The second condition was to the effect that Father Therry was to be removed from the Diocese of Hobart Town and recalled to Sydney. The Bishop had been informed that Father Therry, though idolized by the people, was a man with whom it would be altogether impossible to work in harmony, and that, in order to secure peace in the administration of the Diocese, he should be withdrawn from Tasmania. The Archbishop promised to take the first favourable opportunity of doing so. On the day after his arrival, Dr. Willson was informed that there was a heavy debt upon St. Joseph's Church and other religious structures, and that, under the altered circumstances of their ecclesiastical affairs, Father Therry expected to be relieved from all legal responsibility in regard to such debt. The change that had taken place was simply this: The Bishop notified to him that he ceased to hold the office of Vicar-General, and that office, with its emoluments, was transferred to the Rev. William Hall, an English priest, who accompanied His Lordship. Now, it was precisely the emoluments of the Vicar-General which Father Therry had dedicated to wipe out the existing debt of St. Joseph's Church, and he considered that, being removed from the office of Vicar-General, he was no longer bound by the promise which he had given to the Archbishop. What made the matter more complicated, the debts on St. Joseph's and St. Mary's and on the schools were all subject to the one bond, and the amount could not well be specified. Several payments of various contributions were made on promissory notes, and, under the altered circumstances, it was more than probable those promissory notes would be allowed to lapse, as they had been given mainly through personal reverence for Father Therry. From a general statement that was made soon after the Bishop's arrival, it appeared that from five to six thousand pounds

had been expended in St. Joseph's Church, schools, and presbytery, and other buildings, and that, furthermore, a debt of two or three thousand pounds had been already contracted. In July, 1846, the full amount due to the trustees in connection with these buildings was returned as £3300. Until such time as they were freed from the responsibility of such debt, Father Therry and the lay trustees refused to hand over the title deeds of the property. Under the peculiar circumstances the Archbishop considered that it would be unfair to recall Father Therry to Sydney. He was legally responsible for the debts incurred, and the seizure of the property and buildings by the creditors would assuredly follow his withdrawal from the colony, unless the burden of the debt were assumed by the Diocesan authorities.

Things were in this unsettled state when the Bishop, accompanied by Father Hotham, proceeded to Sydney in the beginning of August, 1844, to assist at the Episcopal consecration of the newly appointed Bishop of Adelaide, and also to take part in the Provincial Synod, which had been summoned by the Archbishop. He arrived in Sydney on the 16th of August. Four days later he accompanied the Archbishop to Parramatta, where the foundation stone was blessed of a mortuary chapel, the first erected in the Australian Church, and intended as a memorial of the Rev. Thomas McCarthy, who had died in Parramatta on the 26th of the preceding June. The Bishop of Adelaide being duly consecrated, and the Provincial Synod having been brought to a close, the Archbishop, with Archdeacon McEnroe, set out from Sydney on the 17th of September, together with Dr. Willson and his chaplain, being resolved to leave nothing undone to restore peace and harmony to the Church of Hobart. All the parties assembled at St. Joseph's with the Archbishop and Father McEnroe. The result, however, was far from satisfactory. Father Therry and the other trustees insisted on their legal rights, and the Bishop with no less determination insisted upon his canonical rights. The meeting ended without any result. The Archbishop, after the meeting, proceeded to Father Therry, and asked him to waive the formality of legal rights, and, "as a favour," to consign the deeds to him. Father Therry at once yielded, and the Archbishop, full of joy, hastened to the Bishop with the bundle of documents. He took occasion to suggest to Dr. Willson the expediency of assigning some honorary post to Father Therry, thus to reward his zeal and long services as Vicar-General, and to conciliate his adherents, and thus also to facilitate his removal to another Diocese. To the great surprise of the Archbishop, Dr. Willson refused to accept the deeds except from Father Therry himself, and, instead of adopting the Archbishop's friendly suggestion, recorded his protest against any attempt of the Archbishop to interfere in the temporal affairs of his Diocese. This led to an estrangement between the

Archbishop and Bishop, which continued for a considerable time, whilst Father Therry was compelled to retire from the exercise of the sacred ministry for some years. It was not till the year 1857 that peace was finally restored, when, through the exertions of Right Rev. Dr. Goold, Bishop of Melbourne, and Right Rev. Dr. Murphy, Bishop of Adelaide, both of whom proceeded to Hobart for the purpose, a friendly compromise was at length effected. The Bishop, during the Lent of the following year, announced the result to his flock. "For several years," he said, "some questions regarding temporal matters, connected with the erection of St. Joseph's Church, have unfortunately crippled my exertions to serve you as I could wish. Happily, all obstacles have been lately removed, and a final settlement effected. To accomplish this desirable result, I have ventured to make myself personally responsible for £1500, and £45 12s. 6d. expenses in procuring the grant and a settlement of this long pending affair. The Church and the property adjoining are now legally secured to trustees by a grant from the Crown. The debt, therefore, that remains on the whole amounts to £1,545 12s. 6d." His Lordship then appealed to his flock throughout Tasmania to assist him in paying off the debt, adducing as one of the reasons for a general collection that "it has ever been the practice of the Catholic Church for the faithful of a whole Diocese to contribute towards the church used as a cathedral for their Bishop." The appeal was not made in vain, and His Lordship had soon the consolation of seeing the whole debt wiped off.

The first important ceremony performed by the Bishop in his pro-Cathedral was the conferring of the Sacrament of Confirmation. The day fixed for conferring this Sacrament, to which young and old had looked forward with anxious preparation and devout earnestness, was Sunday, the 28th of September, 1845. No fewer than 500 were confirmed. The ceremony was preceded by solemn High Mass. All Hobart may be said to have been gathered there to witness the beautiful sight, and all were highly edified by the piety and religious deportment of the vast number of candidates, many of them of a very advanced age and representing every class and rank of life, who reverently approached the sanctuary to be signed by the sacred chrism and to receive the strengthening gifts of the Holy Ghost.

Dr. Nixon, the first Protestant Bishop, arrived in the colony in 1843, and used every effort to have the Anglican Church recognized with the same jurisdiction and privileges as the Church in England. He even proceeded to England to enforce his claim upon the Government authorities. His efforts, however, in so far as legal enactments were in question were unsuccessful. When the Right Rev. Dr. Willson arrived in Tasmania and was saluted by his loving flock as Bishop of Hobart Town, Dr. Nixon took mortal offence and

addressed a letter to him, enquiring "by what authority he dared to assume that title." Dr. Willson returned as answer that "the rudeness manifested by the enquirer compelled him to refuse any other reply than to say that he thought the vice and crime abroad in the colony called for different labours than quarrelling about titles." Smarting under the sharp reproof, Dr. Nixon, on the next Sunday, read aloud in St. David's Church a protest against Dr. Willson's assumption of title. *The Launceston Examiner*, referring to this conduct of the Protestant Bishop, said:—"Every Protestant here feels scorn and indignation at seeing religion reduced to a sort of cock-fight."

From time to time the same question arose, according to the measure of the prejudice and bigotry of those to whom the administration of Government was entrusted. The year before Dr. Willson quitted Tasmania, at the official levee in honour of Her Majesty's Birthday, the *Government Gazette* seemed to give at least an indirect sanction to the Protestant pretensions. The Bishop took occasion to set the matter in its proper light by addressing to the Governor the following letter:—

"Hobart Town,
May 21st, 1864.

SIR,—I have the honour to acknowledge the receipt of cards of *entrée* for the levee to be held at Government House on Tuesday next, in honour of the birthday of our Most Gracious Sovereign the Queen.

By the list which appears in the *Government Gazette*, it is arranged for the *entrée* thus:—

No 2.—The Bishop and his chaplain.

No 6.—The Bishop of the Church of Rome and his chaplain.

This being the order laid down by the Executive Council, with profound and painful regret (purely on principle), I shall feel compelled to absent myself on that interesting occasion, chiefly for the following reasons:—

1st.—Because I cannot consent for the Bishop of the Church of England, so designated in the Act of our local Parliament, 1862, to be considered 'the Bishop.' He is designated, I presume, in his letters patent, 'Bishop of Tasmania,' with power from the Crown to exercise Episcopal jurisdiction over the members of the Church of England. Were the Church of England the only legally established Church in the colony, the Bishop of Tasmania might then be termed 'the Bishop.'

2nd.—By an Act of the Legislative Council in 1837, the Churches of England, Scotland, and Rome were declared to be on equality.

3rd.—By an Act of the Colonial Parliament in 1862, the above measure was emphatically affirmed.

These Acts having received the assent of the Crown, the Bishop of the Roman Catholic Church is placed in a similar position to the Bishop of the Church of England.

4th.—For twenty years I have had the honour of attending the levees, and have been permitted to have the *entrée* without having any such distinction made.

Having made this plain statement, I trust I shall not be considered disloyal to our Most Gracious Queen, nor disrespectful to Her Majesty's representative in this colony, by absenting myself (as I have before said, purely on principle) from the approaching levee.

I have the honour to be, Sir, with deep and sincere respect,

Your Excellency's most humble servant,

R. W. WILLSON,

His Excellency the Governor, etc., etc."

Catholic Bishop of Hobart Town.

The question of ecclesiastical precedence in a modified form arose again in Hobart in 1868 on the occasion of the visit of the Duke of Edinburgh. A committee was appointed by the Government to arrange all the matters of detail connected with the reception of His Royal Highness. They assigned the following order of precedence to be observed by the various religious corporations:—1st, Church of England; 2nd, Presbyterians; 3rd, Wesleyans; 4th, Roman Catholic Bishop and clergy. This arrangement being submitted to the Governor, he remarked, after reading the first and second heads, that they appeared to have overlooked the Catholic body. They replied that the fourth place was assigned to the Catholics. Such a thing is ridiculous, he said, and at once he ordered the second place to be given them.

Other instances of factious bigotry in opposition to the Catholic Church might easily be produced. When in 1837 an Act was passed in Council, authorizing the payment of a stipend of £200 per annum to any clergyman, Episcopalian, Roman Catholic, or Presbyterian, the measure was opposed by the Anglican Archdeacon Hutchins, and by all his clergy, excepting two, on the plea that they could not approve of grants being made to the Church of Rome, and in accordance with such sentiments a petition signed by all the Anglican clergy, excepting the two already referred to, was presented to the Council, praying that the Roman Catholics should be excepted from the said Act. Such bigotry, however, only served to refute itself, and to make all thoughtful men esteem the more the venerable Church which was thus assailed.

Two things particularly engaged the attention of Dr. Willson throughout his Episcopate, and it may truly be said that in their regard his efforts were pre-eminently crowned with success; these were the condition of the convicts throughout the colony, and the treatment of the insane.

The Bishop stated in a pamphlet published in 1860 that the free population of Tasmania amounted to 30,000 souls, and that the convicts amounted to an equal number. He found but three priests on the island, and the three who went out with him were especially intended for the penal establishments. This number was increased to nine later on. The Bishop's own work among the convicts he has himself described in the pamphlet just quoted as follows:—

“That my friends may have some knowledge of my peculiar mission in the convict department, I will briefly give an outline of the system. On the arrival of a convict ship, the unhappy prisoners were located in large prison stations in various parts of the island, and subjected to hard labour and prison discipline for terms regulated by their original sentences. Thus, all men were reduced to one level—the learned and those of gentle birth with the illiterate and low-born. The next step was that of being assigned to masters as servants. When that period of service had been gone through satisfactorily, tickets of leave were granted, so that convicts could engage with employers and receive whatever wages they could obtain until they became free.

Nine Catholic clergymen and two Catholic schoolmasters were employed and paid by the Imperial Government. Other Catholic clergymen were remunerated according to the services rendered. Religious books were amply supplied, and every facility rendered for the due performance of Divine services and spiritual attendance on the convicts. In fact, there has been a perfect equality with the other Church, which has, as a matter of course, secured the greatest concord and good feeling with those employed, and the most happy results in those who were the objects of their solicitude."

This state of things, however, was not what the Bishop found, as will presently be seen, but what in the course of years he brought about. He goes on to say:—

"My duties appeared to be these: To visit the ships on their arrival, address all convicts of my religion, warn them of what they should avoid, and encourage them to follow the course which experience had convinced me would prove beneficial to them; on landing, again visit them in their different locations as often as feasible, encourage them, remonstrate with them, hear their grievances—oftentimes too well founded, sometimes not—and reprove sternly, when necessity required, the obstinate and hardened. These visits gave me an insight into the working of the system all over the colony, and afforded excellent opportunities for comparing the success of one station with another, and also in ascertaining what changes it would be judicious for the Government to make. I also considered it to be necessary to pay great attention to those unhappy men who fell into great crimes, and who were condemned to forfeit their lives for their offences. By carrying out this plan, I had ample means of becoming acquainted with what was taking place from the time a ship arrived in harbour with its freight of criminals to the time they became free, or expiated an offence on the scaffold."

On the arrival of a female convict-ship the women were transferred to the hulk of an old eighty-gun ship, and were there retained until assigned to service. Against this system the Bishop made strong representations to the Government. He pointed out the unsuitableness of such a prison for women, and the impossibility of there teaching them that domestic work to fit them for service, and for becoming ultimately wives and mothers, of which that class of women were commonly ignorant. In course of time his representations prevailed, and they were placed in an establishment on shore. The convict men and boys on arrival were sent to probation gangs, which numbered from three to four hundred each; there were also parties detached from them of fifty or sixty men together. In these gangs men and youths of every degree of character and sentence were mixed together under the control of a superintendent, overseers, and a guard of soldiers. They built their own wooden huts, raised produce for their food, and made roads and bridges for the use of the settlers. One large gang worked in coal mines. Another was stationed on Maria Island. Before leaving England the Bishop had arranged with the Secretary for the Colonies that the Catholics should be stationed in separate gangs for the sake of religious influence and that one priest should have spiritual charge of every two such gangs; but this was resisted by the colonial authorities and not carried out. On the contrary, the Bishop found

that men of all religions, or of none, were assembled together every morning for the same brief prayers, which was greatly objected to by the Catholics. But the Bishop induced the Comptroller-General of Convicts to regulate that the Catholics should assemble on a separate part of the ground.

On visiting these gangs the first thing that struck the Bishop was the extreme impropriety of night arrangements for these men. They were locked up at night in wooden huts, each containing from twenty to fifty men, sleeping on shelves one above another without any proper division between them. A light was burnt, but the men often blew it out. Another bad feature of the system was the employment of convict overseers, men for whom the criminals had no respect, and who had no influence over them, and who, if zealous for discipline, were in danger of their own lives. On all these evils he made persistent representations to the governing authorities until he succeeded in obtaining many ameliorations. The Bishop shall state his first experience in his own words as given to the Committee of Lords in the following year:—

“I never saw men in such a state as they were in when I first landed, so much so that I could not call any portion of my flock together to address them. I thought it prudent not to force the thing, but I spent three or four days in visiting them at their work or when they were at their meals, and they gathered round me in knots of ten, twenty, thirty or forty, and they stated the grievances under which they were labouring. I then reasoned with them and showed them where I thought they were wrong; and appealed to them as sensible men whether the mode of conduct they had adopted or might adopt would remedy the evils which existed; and in three or four days it is impossible for me to describe to your Lordships the extraordinary change which took place among those men; they were as quiet as lambs.”

There were 1,900 convicts on the island at the time, and the more the Bishop examined into their treatment the more horrified he was and the more astounded at the irrational folly of such treatment. His description of the convicts in his celebrated letter to Sir William Dennison, Governor of Tasmania, must here be very much abridged:—

“Gloom, sullen despondency, despair of leaving the island, seemed to be the general condition of the men’s minds. . . . Nearly every man I conversed with conjured me to procure an examination of the records and judge for myself if the terrible punishments which had been administered had not been inflicted chiefly for mere breaches of discipline and very many of them of a minor character; they also added, frequently on the sole word of a convict spy or a convict constable.”

The Bishop was especially struck with the spectacle of the number of men carrying chains as a disciplinary punishment both at work and when carrying burdens. Some were of fourteen pounds weight, some even of thirty-six pounds. Specimens were exhibited by the Bishop to the Committee of Lords, now in the Oscott Museum, that weighed forty-seven pounds. Some were even in manacles, with their hands held apart by cross-bars, thus held in a frame of iron. Of 270

convicts that attended the Bishop's Mass on Sunday only 52 were without chains. As the Comptroller of Convicts asserted to the Governor that there had not been much flogging in the island of late, the Bishop replied that on the Monday before his arrival thirty-nine men from the settlement had been flogged, and fourteen more from the farm of Longridge the next day.

The military on the island were horrified at what they saw of the sufferings of the convicts, and on one occasion, when a corporal's guard was marching past, the soldiers detached one of their number to let the Bishop know that a man had just been condemned to severe punishment for stealing a bit of bread. This, as the Bishop represented, was a dangerous state of things. Major Harold, an admirable officer, who had command of the troops, after a conversation with the Bishop, with uplifted hands, exclaimed, "For God's sake go home and let the British Government know the truth." This the Bishop resolved to do. On his return to Hobart Town he laid the whole state of things before the Governor and the Comptroller-General, recommended that 500 of the men be removed from the island without delay, and proposed his remedies for the evils he described. He then set sail on the long voyage to England, and arrived in the middle of the year 1847. He has himself recorded with grateful feelings with what respectful attention he was listened to both by Her Majesty's Government and by the Special Committee of the House of Lords.

He had not been long returned before he heard on all sides that things were worse instead of better at Norfolk Island. He determined to see for himself and applied to the Governor, Sir William Dennison, for a Government vessel, for which there was a standing order from the Home Government whenever he might require one. When he got on board he was surprised to find the Comptroller-General of Convicts there, ready to accompany him. Though they were good friends, yet he felt that this had for one object to watch his proceedings. In the course of his investigations, the Comptroller gave the Bishop a hint that he thought he was too free in speaking with the men.

"What, sir, (replied the Bishop) do you mean that I, a Catholic Bishop, do not know how to conduct myself with these unhappy men? I will now tell you that, as on my last visit I recommended 500 of them to be removed immediately, I have now come to the conclusion that the whole should be removed and the establishment broken up. It is too far removed from the seat of Government: the men who have the control of these unfortunates get too hardened: every system tried has failed to the great vexation and disappointment of Her Majesty's Government."

No sooner had he returned to Hobart Town than he drew up that long and thrilling statement, replete all through with strong sense, addressed to Sir

William Dennison, which he requested to be forwarded to the Home Government, and of which the final conclusion was expressed in these words:—"With this conscientious conviction on my mind, I feel it to be my imperative duty to conjure your Excellency to advise Her Majesty's Government to direct the total abandonment of the island as a penal settlement with as little delay as possible." The Governor supported the Bishop's recommendations, and the result was that the Imperial Government began to take measures for removing all the convicts from Norfolk Island, and in a few years that penal settlement was abandoned for ever. After the Bishop's letters were received in Downing-street, the Duke of Newcastle, then Colonial Secretary, in a letter to Sir William Dennison of August 3rd, 1853, testified to the esteem in which the Bishop was held by the Civil Government in these words:—

"Dr. Willson's general services to those placed under his spiritual care have, I believe, been fully recognized by those who are best able to appreciate them. But the zeal and abilities which he has displayed under circumstances of a more peculiar kind, when it became his duty to investigate and to combat the great social evils at one time developed under the then prevailing system of convict discipline, deserves more special notice from those concerned in the administration of the civil government."

The addresses presented to him by gentlemen of all denominations, when he either sailed for England or returned to the colony, bore witness to the reverence in which he was held and to the value attached to his services. The most striking testimony is given, especially by the superintendents of the convicts to "the mingled gratitude, respect, and affection with which those unhappy creatures regarded his Lordship." It was said that even the worst of them, who otherwise never used the name of God, except profanely, were wont to exclaim, "God bless Bishop Willson!" The Commandant of Port Arthur, writes:—

"Many a hardened, reckless convict has, through your missionary zeal and Howard-like philanthropy, been awakened to a sense of his unhappy position and induced to enter upon an amended career whereby he has manifested a disposition to act rationally and conform to discipline whilst he was under my charge, and has ultimately become a respectable member of society."

There was another class of sufferers for whom Dr. Willson's sympathy was unbounded, the sufferers from mental disease, and of these there were many in the three principal colonies, especially of the convict class. Bringing greater knowledge and experience from England and the continent to the cure of these maladies, he devoted himself with untiring zeal to the amelioration of the systems prevailing in the three principal colonies, those of Tasmania, Victoria and New South Wales. On the passing of an Act constituting a Board of Commissioners to superintend the asylum of New Norfolk in Tasmania, the Bishop was requested to join the Board, and he continued a member of it until his final departure in 1865. He was much dissatisfied with the buildings and

their arrangements, and exerted himself to have them superseded by an establishment on another site which he pointed out, which was nearer to Hobart, and on a scale more in keeping with modern improvements. He so far succeeded that in 1859 the Government decided upon the change. But interests other than those of the insane were brought to bear on the Government, which resulted in retaining the old establishment with such improvements in the buildings as to remedy some of the defects complained of by the Bishop. On his departure from the colony the Board presented him with an address in testimony of "his long, devoted and unsparing attention to the management of the insane and to the advantages they have derived from the enlightened, humane, and practical views of his Lordship on every question affecting the treatment of the patients." The medical superintendent, Dr. Houston, also "desired to express his individual obligations to his Lordship for the great assistance he had derived from his suggestions, advice, and personal influence in the immediate management of the institute."

Visiting Melbourne in 1856, Dr. Willson was struck with amazement at the progress almost every project had made, and was especially delighted with the noble hospital for the sick and with its medical and domestic arrangements. But in going through the lunatic asylum, to use the words of his letter to the Secretary of the Colony, he found much to deplore, and, according to his wont in such cases, he made his views known to the Victorian Government. Returning to Melbourne in 1858 and finding it was contemplated to erect a new asylum in a position already selected, he again addressed the Government, utterly condemning the position chosen, and pointing out another, about a quarter of a mile distant from the first, as possessing every advantage. The Bishop closed his letter to the Honourable Chief Secretary with these words, words expressive of his inmost feelings confirmed by his great experience:—

"I believe the comfort of very many of our fellow-creatures for years to come, whether curable or incurable, to say nothing of the feelings of relatives and friends, will depend on the fixing the site of this intended asylum—I ought rather to say hospital for the cure of infirm minds; and sound policy, as well as humanity, will dictate the propriety of indulging the hope and making the effort that each one, who may be afflicted with perhaps the heaviest of human infirmities, may be relieved, or, by proper treatment in a proper place, restored to sorrowing friends and to sweet liberty. And allow me to add, from my own experience in watching over the treatment of the insane, from the highest class in society to the lowest I believe it would be wrong to despair of the recovery of any one, however desperate the case might appear.

"Oh, Reason! who shall say what spells renew,
When least we look for it, thy broken clew!
Through what small vistas o'er thy darken'd brain
Thy intellectual day-beam bursts again;
And how, like forts to which beleaguers win
Unhoped for entrance through some friend within,
One clear idea, waken'd in the breast
By Memory's magic, lets in all the rest."

This letter was submitted to a Royal Commission, and the Bishop had the gratification of being informed that its suggestions were unanimously adopted. Circumstances, however, arose that endangered the decision, and the Bishop returned to the charge in a long and elaborate letter addressed to the *Melbourne Medical Journal*, and this had the desired effect. The Melbourne press ascribed the final decision of the balance to the "subdued yet eloquent letter of Bishop Willson."

The worthy Bishop in 1859, anxious to be in part relieved from the burden of anxieties and responsibilities, for which he considered that his strength was no longer equal, petitioned the Holy See for a Coadjutor and requested the appointment of the Very Rev. Dean Butler, of Launceston, to that high office. One of the representations which he made to Rome showed how free he was from any national antipathy when religious interests were at stake. The Church in Hobart Town, he said, was almost entirely Irish "and it would be an act of folly to appoint others than Irish Bishops for priests and people who were Irish." Dean Butler received in 1860 the briefs of his appointment as Coadjutor, but, notwithstanding all the arguments of Dr. Willson and the urgent letters written by Archbishop Polding to secure his acceptance, he firmly but most respectfully declined the proffered dignity.

During the following years Dr. Willson repeatedly renewed his petition for a Coadjutor, but new difficulties continually intervened. A letter of the Bishop addressed to Archbishop Polding from Hobart Town on the 31st December, 1863, will set before us some of the difficulties that thus arose, besides being interesting in other respects:—

"MY DEAR LORD ARCHBISHOP,—

Many thanks for your very kind and welcome letter. I rejoice to learn that the land journey has produced the effect I strongly supposed it would. May God be blessed for it; and may to-morrow be the beginning of a series of useful and happy years. I have been favoured by a letter from Dr. Smith (Benedictine agent for Archbishop Polding in Rome). He stated that His Holiness complained of want of information, &c., regarding persons proposed for the Episcopacy. In my reply I stated I never presumed to call in question the wisdom and propriety of the questions (i.e., the official quæsitæ regarding the persons named as candidates); in fact the measure appeared to me most wise and proper, but not being aware of any such regulation I only followed the course as on a former occasion. Had I been honoured with a copy of questions I should, of course, have answered as many as I could. I also stated that I had forwarded the document to the Bishop of Brisbane, and consequently could not return it to Rome as it was still in the Bishop's possession; however, I would send such information as might perhaps be sufficient. I also stated to Dr. Smith that I begged it might be understood that personally I had no great anxiety regarding a Coadjutor; that in applying to the Holy See I do not do so as seeking a personal favour but solely in the hope it might be for the benefit of the Church. To secure the services of a good and prudent man in a Diocese so far removed from the Holy See might in the event of my death or removal on account of age or infirmity be of inestimable value. It was therefore left to the Cardinal Prefect to use his own pleasure on this subject. I hinted that I should make no more

applications on the subject by letter, that as in 1864 I shall have been ten years from Rome, and in virtue of the obligation I took upon me at the time of consecration I should, if health allowed me to, repair to the Holy City. I also stated for the information of the Cardinal that I had no desire to return to spend the remainder of my days in my native land, nor any wish to remain here if for the benefit of the Church I should be better away. An aged Bishop is sometimes a great hindrance to the well-working of a Church. I sent to Dr. Smith a copy of my supplica sent from Melbourne in November, 1862, having the sanction of your Grace and the Bishops of Melbourne and Brisbane. If the Cardinal wishes to send a learned man who has taken degrees and is covered with medals I should advise His Eminence to let him have a purse well filled with money, for here there is no provision for a Bishop (there is for me as long as I live, but not for my successor), and long journeys on horseback in hot weather might be found more perplexing than deep problems in mathematics. Oh, that those who have the direction of affairs in Rome knew the position of this far off mission—I mean, of course, Australia. I was greatly interested with your Grace's account of your good work in the mountain district. The children of old Irishmen who—with their warm hearts, strong sense of former national wrongs, small amount of practical religion—became Robin Hoods in your mountains are not thieves properly so called but daring bold fellows. I rather admire them, and if they would shoot kangaroos instead of men they would not cause such terror as they do. I hope their reign is nearly at an end.

Your faithful servant,

R. W. WILLSON,

Bishop of Hobart Town."

Meanwhile, the Bishop wrote a letter to the Duke of Newcastle, Secretary of State for the Colonies, requesting a retiring pension in consideration of his civil services to the Government. He might still remain, he stated, and receive the stipend now granted, but in a land like that the greatest activity of mind and body was required to fulfil the arduous duties of the position. Sir William Dennison, then Governor-General of the Australian colonies, wrote to him a letter bearing the strongest testimony to his zeal in favour of the criminal classes, "though," he adds, "a more hopeless task could not be imposed on any man than that of remedying the evils ingrained upon the convicts by years of neglect on the part of others and self-indulgence on their own, yet you still struggled manfully in your vocation, and I hope with the success your efforts deserved."

It will scarcely be believed that the Duke of Newcastle, who had known the Bishop's merits from his Nottingham days and had expressed to the Colonial authorities how highly they ought to appreciate Dr. Willson's civil services, in his reply to his petition for a retiring pension, wrote to Sir H. E. F. Young, the then Governor of Tasmania, in these terms: "You will signify to the Bishop my full sense of the respect due to his character and merits, but you will at the same time express my regret that it would be impossible to assign to him from Imperial funds a pension, which could only be granted to an officer of the convict department and servant of the Imperial Government."

Dr. Willson set out from Hobart for London on the 27th February, 1865. Off Cape Horn he was struck with paralysis, and though he subsequently rallied

somewhat, he had to be carried ashore on his arrival in England early in the month of June. Every care was lavished upon him which the affection of his life-long friends could suggest, but he fully realized that the end could not be far distant. Among the papers of Archbishop Polding is the following letter of his Suffragan of Hobart:—

“ Nottingham,
October 25th, 1865.

MY DEAR LORD ARCHBISHOP,—

Your affectionate letter of the 22nd of August reached me yesterday. I feel very grateful for your kind anxiety in my regard. I am, thank God, better in health, but a complete cripple and quite deprived of the power of reading. May Almighty God's Will be done in my regard. Last week I had a letter from the Right Rev. Dr. Murphy, formerly of Hyderabad, to inform me he was elected my Coadjutor with succession. Three days after he arrived in this town and remained at the Bishop's until Monday morning. I have not received any official information, but have no doubt of the Bishop's election by the Holy See, and, therefore, gave all aid I could for his taking possession of the See.

I presume I shall be relieved from all connection with Hobart Town, as there is little chance of my ever being able to take any part in public affairs any more.

I have a favour to beg of your Grace, and if granted by return of post it will be much augmented. I am very anxious to have four or five copies of each of the printed documents I presented to your Government in 1863, when I was in Sydney visiting your Grace. This favour will be of much service to me, and, I trust, to those whose lot it is to suffer from insanity. The building now in progress in Melbourne is very gratifying. Be so kind as to allow the parcel to be addressed for me in care of Louis Baillon, Esq., Nottingham, England.

I am, my dear Lord Archbishop,
Your faithful and most humble servant,
R. W. WILLSON,
Bishop of Hobart Town.

His Grace the Archbishop of Sydney, etc.”

Four days later (October 29th, 1865) Dr. Willson was deeply moved on receiving various addresses presented to him by his old parishioners of Nottingham and made a brief reply:—“ My dear Friends,—I am sure you will not expect a long speech from me. Divine Providence has incapacitated me. I can only tell you with all truth that I love you and that I love your children. May the Almighty God bless you.” He then seated himself, and, expressing a wish to take the hands of all present, each person kissed the venerable Prelate's hand and received individually his blessing. The ceremony was deeply affecting and was never effaced from the memory of those who witnessed it.

In the meantime the Holy See had chosen the Right Rev. Dr. Murphy, Vicar-Apostolic of Hyderabad, to be the Coadjutor of the infirm Bishop. Dr. Willson, however, petitioned Rome to be permitted to resign the charge of the Diocese into the Coadjutor's hands. His prayer was granted and by Brief of June 22nd, 1866, he was translated from the See of Hobart to the Titular Bishopric of Rhodiopolis.

The last days of Dr. Willson were spent among his old flock and devoted friends at Nottingham. There was a priest in that town whom he had himself led to the sanctuary; to him he entrusted both his temporal and spiritual affairs. He had lost the memory of past things, and had no longer the power to read, but was cheerful, still clear-headed and vigorous in mind in all that concerned his present duties. At his request there was read to him each day a meditation morning and evening, a portion of the Sacred Scripture, the life of the Saint of the day, and a chapter in the "Imitation of Christ." He thus kept up his pious customs. The day before his death he assisted at Mass and received Holy Communion. That night his sacerdotal friend secretly entered his room, found him absorbed in prayer, and withdrew unobserved. The following day his friends came round him, and the Rev. Mr. Sibthorpe gave him the Extreme Unction. On the 30th of June, 1866, he calmly expired. His remains repose in the crypt of the Cathedral Church of St. Barnabas at Nottingham, the church which he had raised and which he loved so well.

Most Rev. Daniel Murphy, the successor of Dr. Willson in the See of Hobart, is the Senior Bishop by consecration in the Australasian Church. In 1888 he celebrated the Golden Jubilee of his Priesthood, and it is hoped that he will be found in health and vigour in 1896 to keep the celebration of a feast hitherto unique in Australia and very rare in the general annals of the Church—the Golden Jubilee of his Episcopate.

Born at Belmount, Crookstown, in the parish of Kilmurry, County Cork, Ireland, on June the 15th, 1815, in the family circle his birth was connected with the peace of Europe, restored on that day by the overthrow of Napoleon at Waterloo. The family were great benefactors of the Church throughout their immediate district, and gave several distinguished ornaments to the ranks of the clergy. His brother, Rev. Denis Murphy, was for many years parish priest of Kinsale, and famed for his skill in the Celtic language. His maternal uncle, Father Peter McSwiney, was not less so, having translated the "Imitation of Christ" into Irish poetry, and was no less renowned for piety than for scholarly attainments. At an early age, Daniel gave proof of being called to the ecclesiastical state. In Maynooth College, the *alma mater* of so many distinguished Irish Bishops and priests, he pursued with great earnestness the studies of philosophy and theology, and was promoted to the priesthood on Ember Saturday, June the 9th, 1838. When Dr. Ullathorne addressed the senior students in Maynooth, on the Feast of Pentecost, in 1837, advocating the claims of the distant and infant Church of Australasia, Daniel Murphy was one of the first who volunteered to sever the ties and associations of home and country to become a missionary beneath the Southern Cross. At the urgent request of his friends, his Bishop

refused to grant the desired permission, and the youthful Levite at once acquiesced in what was to him the manifestation of God's will. In the following year, however, when Dr. Carew, one of the most esteemed professors of the college, was appointed Coadjutor of the Vicar-Apostolic of Madras, in India, he again offered his services for that arduous and destitute mission, and this time his prayer was granted. The Bishop, with Father Murphy and some other priests, set sail in the month of October, 1838, in the "Lady Flora," and landed at Madras early in January, 1839. After a short stay in that city, he was appointed to the charge of the mission in the native state of Hyderabad, an important cantonment in the presidencies of India, and, as a proof of the difficulties that beset the missionary life in those days, it may be remarked that he laboured there for two years without seeing a brother priest. His mission was 400 miles distant from Madras, and the only mode of transit was by means of palanquins. He applied himself with success to the study of Hindostanee, Tamil, and Telegu, and soon became proficient in these languages. He also, in later times, devoted himself to the study of Arabic to facilitate intercourse with the Mahomedans, and to combat their superstition from their own armoury. The rapid growth of religion in India led to the translation of Bishop Carew to Calcutta, and the appointment of Right Rev. Dr. Fennelly as Vicar-Apostolic of Madras. At the urgent request of this latter Prelate, the zealous missionary, Daniel Murphy, though he had barely attained the canonical age, was appointed his Coadjutor. The Brief, dated in December, 1845, reached Hyderabad on St. Patrick's eve, in 1846. Anxious to escape from the burden of the Episcopate, Dr. Murphy set out for Rome, where, in the meantime, Pius IX. had been selected Sovereign Pontiff. Informed as to the Bishop's reluctance, the Pope, at an audience, used the characteristic words, "They have made you a young Bishop, and they have made me a young Pope. We must obey. Let the will of God be done." In the meantime, the Sacred Congregation of Propaganda deemed it expedient to erect Hyderabad into a distinct Vicariate, and Dr. Murphy was appointed its first Vicar-Apostolic. His consecration took place on Sunday, the Feast of the Maternity of the Blessed Virgin, 11th of October, 1846, in the church of Kinsale, of which his brother was pastor, and the consecrating Prelate was the venerable Bishop of Cork, Dr. Murphy, who had confirmed him in his early years, and who now, though in his eighty-second year, conferred on him the plenitude of the priesthood. He subsequently spent some months in Rome, where he was the guest of Cardinal Cullen, then Rector of the Irish College. During his stay in the Eternal City, the great liberator of Ireland, Daniel O'Connell, died on his pilgrimage to Rome, and to Bishop Murphy was delegated the honour of performing the obsequies, which were ordered by the Pope, and at which Father Ventura, then at the zenith of his fame, delivered a funeral oration, which soon



LATE RIGHT REV. ROBT. WILLSON, D.D.,
FORMER BISHOP OF TASMANIA

RIGHT REV. P. DELANEY, D.D.,
COADJUTOR BISHOP OF HOBART.

MOST REV. DANIEL MURPHY, D.D.,
ARCHBISHOP OF HOBART.

VERY REV. DEAN BEECHINOR.
LE. CATHEDRAL.

VERY REV. ARCHDEACON HOGAN,
WESTBURY.

TASMANIAN ECCLESIASTICS.

became historic. Dr. Murphy was accompanied to his new Vicariate by four young priests, whom he had enlisted among the students of the Irish College in Rome, the Rev. MM. O'Brien, Drake, Hampson, and Matthew Quinn. With the last named he was destined at a future day to be associated in the Australian Episcopate. The present Archbishop of Cashel, Dr. Croke, was also one of those who volunteered for the Hyderabad mission, but circumstances detained him in Rome. One of the Bishop's first cares was to open a college near Hyderabad, which soon attained a wide-spread fame. The sons of the wealthy Parsees and some of the native princes flocked to it as a genuine mart of learning, and it was a picturesque sight to see young chiefs, on elephants gaily apparelled, and accompanied by a numerous retinue of attendants, hastening to receive their literary instruction with all docility from the zealous missionaries. The Nizam, who was one of the most powerful of the native princes, cherished a special friendship for the young Bishop, and often expressed a wish to confer with him. On the more solemn state days, an elephant in grand gala was put at the disposal of his Lordship to proceed to the palace, and, as a matter of etiquette, the proffered mode of conveyance could not be declined. On the occasion of one of these interviews with the Nizam, the head of the Parsees, who was specially invited to meet the Bishop, proposed his favourite argument in favour of their Pantheistic theories. "Can you subsist without God?" he asked the Bishop. "No," was the reply. "Therefore," subjoined the Parsee, "you are part of God." The Bishop at once in turn asked the Parsee, "Can you subsist without the air and atmosphere around you?" "No," replied the Parsee. "Therefore," subjoined the Bishop, "if your argument have any force, you must be part and parcel of the air that surrounds you." The Nizam clapped his hands with joy on hearing this triumphant rejoinder, and often afterwards took pleasure in recounting the prompt and easy victory of the Bishop.

He had a more difficult trial of strength with no less a functionary than Sir Henry Pottinger, Governor of Madras. A neat wooden chapel had been erected at Secunderabad, in the Bishop's Vicariate, through the exertions of Her Majesty's 84th Regiment, which consisted for the most part of Irish Catholic soldiers, and it was beautifully furnished with altars and all the requisites for Holy Mass. The 8th Regiment of native infantry, who were Goanese Schismatics, but assumed the name of Catholic soldiers, happened to be also stationed there, and asked the Commandant to be allowed to use this Catholic chapel, and the desired permission was at once granted them in defiance of the Bishop's prohibitions. Father McSwiney, the chaplain of the 84th, locked the chapel and refused to open it for the Schismatical intruders. Thereupon the officer ordered the removal of the lock, took forcible possession of the chapel, and handed it over to the chaplain of the 8th Goanese

regiment. That same night the chapel was taken to pieces, the altars and all the other sacred furniture were removed, and the next morning not a vestige was to be seen of the former sacred edifice. The soldiers of the 84th who had erected the chapel, on hearing of its intended profanation, had taken the matter into their own hands and settled the question in what appeared to them a most common sense way. Great was the rage of the military authorities, and a thundering message from "The Right Honourable the Governor-in-Council," dated the 5th of September, 1848, was forwarded to the commander of the troops denouncing as "a gross and unparalleled outrage" the dismantling of the chapel by the soldiers, the main guilt being laid at the door of the chaplain who was to be at once expelled from the military lines. The Bishop, moreover, was held to be responsible for the attitude of the chaplain, and, therefore, as the official despatch proceeds, "the Government in Council sees no alternative but to direct the removal of the Right Rev. Dr. Murphy from the Cantonment of Secunderabad, and that the orders of Government may not be rendered nugatory to request the resident to move His Highness the Nizam to require Dr. Murphy to quit His Highness's territories immediately, and that he shall not be permitted to return except at the instance of the British Government." The Queen's Resident at the Court of the Nizam at this time was General Fraser, a brave and experienced officer who as appears from the statements made in his published life had formed a high estimate of the great good effected throughout the whole territory by the Bishop and his zealous clergy. He refused to request the expulsion of the Bishop, and he further forwarded to the Supreme Council of Calcutta a statement of the case exonerating the Bishop from all blame and eulogising in the highest terms his personal character. As a result of the controversy the Bishop set out from Secunderabad not to seek a home in exile but to peaceably perform the visitation of his vast Vicariate.

Some five years later the Bishop writing to Archbishop Carew, Vicar-Apostolic of Calcutta, under date of Secunderabad, June the 24th, 1853, briefly refers to the progress of the Church and the break up of the Schismatical party: "Your Grace will be glad to hear that the devotions held during the month of May to the Immaculate Mother of God were productive of many and great fruits, among which was the return of 117 Schismatics to the Church. The celebrated chapel of the 8th N. I., which brought such a storm upon us, is now about to revert to its original owners. It is remarkable that, when the cholera broke out in the neighbourhood of that chapel in the beginning of this month and took off a great many heathens and Musselmens not one Catholic was attacked. This was an evident effect of the Divine blessing, and will, I hope, produce a salutary influence on the minds of the heathens.

"The followers of Schism are now, thank God, very few, and these of the lowest class and of the worst description of persons."

Whilst administering the Diocese of Hyderabad, his Lordship paid four visits to Rome, and it was on one of these occasions that he met casually Dr. Willson, who was proceeding towards the Vatican, and had the pleasure of directing him on the right road to St. Peter's.

Could these brothers in the Episcopacy have foreseen the future relations they would have borne to one another in the See of Hobart, what a prolonged conversation would have taken place on this occasion of their meeting. The second and only other occasion on which they met was when Dr. Murphy, then appointed Coadjutor of the aged Bishop, visited Dr. Willson at Nottingham, and conversed a long time with him about the Diocese of Hobart. Dr. Murphy was in Hyderabad throughout the anxious period of the Indian Mutiny and was often in dread of the rising of the native troops, in which case the small British force at Secunderabad would have been powerless to save the Europeans from slaughter. The firmness of Sir Salar Jung, Prime Minister of the Nizam, and his fidelity to the British alliance, prevented a massacre. The Bishop determined to do his utmost to defend his priests and college. He, therefore, secured arms from the Prime Minister and had the students under their Rector, the Rev. Father McIssey, drilled to use them. The sight of the arms stacked in the balconies of the college went a long way towards securing the college from attack, and, when the Nizam's Government heard of the Bishop's plucky conduct, an officer was sent with a detachment of troops for further defence of the college. His Lordship tells some amusing stories of his missionary travels through India. As most of the journeying was done by night in order to avoid scorching heat, the Bishop would often fall asleep in the palanquin borne by the native carriers, who would rest from their labours during the latter part of the night in one of the pagan temples which were always open, so that on waking in the morning the first object that the Bishop's eye would fall on would be the hideous visage of some idol which had been cheek-by-jowl with his Lordship for some hours. On one travelling expedition he surprised the cook, squatted on the ground with a dish before him, tearing with his teeth a joint of meat firmly gripped in his hands and casting the fragments into the dish. When asked what he was doing, the native promptly replied, "Getting massa's dinner ready," and on the Bishop's remonstrating as to the method of preparation he replied, "Me no knife got, order man me no knife give, massa very angry get if not ready dinner at one o'clock." That dinner was not partaken of, but the man's reasoning disarmed the Bishop from further expostulation. The torrid climate of India, as a natural consequence of travelling

in season and out of season, undermined the Bishop's health, and at last, finding it impossible to continue any longer his labours under such a burning sun, he resolved to resign his See and to return to Ireland.

The result of the Bishop's labours in India may be briefly told. When he arrived in Hyderabad there was only one solitary chapel on those shores of the Bay of Bengal in communion with the Holy See. Not a Catholic school, not even one Catholic congregation. At his departure there were 25 chapels, each with its large congregation, with its various schools, and an asylum for orphans, and towering above all the buildings of other denominations, a grand Cathedral Church. In 1862 he addressed to Pius the Ninth a very beautiful letter, which merited a no less beautiful reply from the Sovereign Pontiff. It is particularly interesting as revealing to us the generous sentiments of spiritual fealty to the successor of St. Peter, cherished by this zealous Irish Bishop in the very heart of Pagan Schismatical India:—

“Hyderabad,
September 21st, 1862.

MOST HOLY FATHER,—

Prostrate at the feet of your Holiness, I humbly beg you will graciously accept the expressions of my best heartfelt congratulation and joy on the happy occasion when, surrounded by so many Bishops of the Catholic world, you, Most Blessed Father, solemnly decreed the twenty-seven heroic martyrs of Japan to be entitled to religious honour and veneration, thus increasing the number of our glorious patrons in heaven. Nothing on earth would have been dearer and more agreeable to me than to be present with you, Holy Father, at such great solemnities, to hear you teaching the entire world, and to unite with you in fervent prayer to our new intercessors. But your Holiness is well aware of the great obstacles which impede the execution of my desire, and which arise from the long distance of the country from Rome, from the difficulty and expenses of the journey, and especially from the dangers to which a protracted absence from my Vicariate would have exposed the flock entrusted to my care.”

Though absent from Rome on the above-mentioned occasion, I may be permitted to express the extreme joy which I felt in reading those noble words unanimously addressed to your Holiness by the Bishops present at Rome in testimony of the veneration and esteem for your person and as a pledge of that Divine charity which closely binds all the Churches to the centre of unity, the chair of St. Peter, to all which I firmly adhere and cordially accept them as my own. I unite with them in condemning all those errors which you Holy Father have condemned, and in detesting and rejecting those new and foreign doctrines which are being everywhere propagated to the injury of Christ's Church; and I likewise deplore and reprobate those sacrileges and rapines, those violations of ecclesiastical immunity and other crimes which are committed against the Church and the Holy See.

I agree with them in holding the civil power of the Holy See to be providentially instituted and absolutely necessary for the proper and free government of the Church and of souls; that it is not fit the Roman Pontiff, the Head of the entire Church, should be the subject nor even the guest of any prince, but that, reigning independently in his own dominion, he may be at perfect liberty to defend and propagate the Catholic faith and to rule and govern the entire Christian republic.

With profound respect and veneration for your Holiness, I humbly beg your Paternal and Apostolic Benediction for myself, my faithful clergy and people, who unite with me in the foregoing sentiments.

DANIEL MURPHY,

Bishop of Philadelphia and Vicar-Apostolic of Hyderabad.”

It was a singular coincidence that the second Bishop of Hobart when proceeding to Australia escaped a watery grave by an interposition of Providence like to that which saved the first Bishop from the same peril. Dr. Murphy had intended to travel with his party in the unfortunate steamship "London." He had examined the accommodation and selected the cabins, but was obliged to proceed to Paris on business connected with the Society of the Propagation of the Faith before definitely engaging the berths. He wrote from Paris, instructing his priests and others of his party to be in London two days before the sailing of that ill-fated steamer and to await there his arrival. He was detained in Paris, however, and was unable to reach England at the appointed time. The steamer sailed in due course and foundered in the Bay of Biscay. The Bishop and his party sailed by the next vessel for Australia.

Dr. Murphy arrived in Hobart on the 27th of April, 1866, and was cordially welcomed by the Very Rev. Dr. Hall, whom he at once confirmed in the office of Vicar-General, and by all the clergy and faithful of Tasmania. The formal installation took place in St. Joseph's Church on the 3rd of May, Feast of Holy Cross. The Brief of his appointment as Coadjutor, dated the 14th of November, 1865, was read, and with it other official documents of Propaganda, attesting that the Holy Father had on the 21st of January, 1866, been pleased to accept Dr. Willson's resignation of the Diocesan charge and to translate him to a Titular See. Great enthusiasm was shown by the Catholic body, and a considerable number of non-Catholics took part in the proceedings. The words of the newly-installed Bishop in his reply to the address of the Vicar-General and clergy reveal the spirit that pervaded the whole of his Episcopate: "Let me hope that tried in the crucible of an Indian sun I may be deemed worthy of your devoted attachment and zealous co-operation in promoting the glory of God and the salvation of souls, and that I shall not fail to correspond with your desire of cherishing and strengthening fraternal charity among all classes of the community and union and harmony among ourselves: for the happiness of the Bishop consists in the happiness of the clergy and flock: and the success of his labours mainly depends upon the loving concord which should at all times exist between them and each other."

One of the first grand events to mark the beginning of Dr. Murphy's Episcopal rule in Hobart was the solemn dedication of St. Mary's Cathedral. The erection of this beautiful, sacred edifice had engaged the energies and the thoughts of Dr. Willson throughout the greater part of his Episcopate. Mr. Roderick O'Connor, of whom mention has been already made, presented to the Bishop as a thank-offering, on his being received into the Catholic Church, a sum of £10,000 towards the erection of a Cathedral, together with the assurance that other gifts would follow for the same religious purpose. Death, however, prevented the generous

benefactor from carrying into effect his ulterior beneficent designs, and hence a portion only of the Cathedral was erected at an outlay of £15,000. On the 4th of July, 1866, the dedication took place. The Bishop was celebrant at Pontifical High Mass, and about twenty other representatives of the clergy were present, being the largest assembly of priests that had as yet graced any religious celebration in Tasmania. The preacher on the occasion was the Right Rev. Dr. Shiel, Bishop-elect of Adelaide, who at the close of his discourse said:—"It is a source of consolation to me to be permitted to take part in the important proceedings of to-day. When I came here I did expect to find a noble structure dedicated to the worship of God, but I am happy to say that in this respect my most sanguine hopes have not only been realized but even much surpassed. So far you have a beautiful Cathedral which is a standing memorial of the long and faithful pastoral solicitude of your late venerated Bishop, whose memory must be so dear to all of you. It is also a large, an enduring, and a proud monument to that munificent gentleman who has since been summoned to his rest and who, we hope, is now receiving the reward of his Christian generosity. So far the work that has been done is perfect and complete; but the church is not yet finished; there is yet much to be done, but from what has been already accomplished we need in no wise have fears for the future. The promptitude and energy with which you, my Lord, have opened this Cathedral is a sufficient guarantee that aided by the zeal of the clergy and the munificence of your flock it shall not be a long period till I shall have the happiness of being present at the formal dedication of the completed edifice."

The hopes and wishes thus expressed were quite in accordance with the purpose of the Bishop of Hobart. But to the great anxiety and sorrow of all it soon became apparent that the sacred edifice was badly built. The pillars though supporting the immense mass of the central tower had weak foundations and gradually became out of plumb. From the grand arches large blocks of stone became detached and fell to the ground. Serious settlements in the stonework became every week more visible. At length a public meeting, convened by the Bishop, was held in the Cathedral in February, 1876, and was presided over by the Governor, His Excellency Sir Frederick Weld. It was unanimously decided that there was no alternative but to take down the central lantern tower, and arches, and walls, and to reconstruct the whole edifice according to the original plans and using the old material. All this gave considerable trouble to the Bishop for some years, and involved an outlay of £10,000, but he was amply consoled when in 1881 he was enabled to again dedicate the Cathedral in the presence of an immense congregation, the whole amount requisite for carrying on the work of reconstruction having been collected mainly through the exertions of the present Dean of Launceston, Very Rev. D. X. Beechinor.

The 23rd January, Feast of the Espousals of the Blessed Virgin, was fixed for the re-dedication of the Cathedral, and the ceremony was performed by the Bishop, Right Rev. Dr. Murphy. Right Rev. Dr. O'Quinn, Bishop of Brisbane, anxious to take part in the ceremony, had journeyed as far as Sydney but was there prostrated with a rheumatic attack and was unable to proceed any further. The Bishop of Bathurst, formerly a missionary in India, with his Lordship the Bishop of Hobart, sang the High Mass. The Bishop of Sandhurst preached. There were representatives of the Archbishop of Melbourne and of the Bishops of Maitland and Goulburn, and with them almost all the clergy of the Diocese. Among those present there were several Protestants. A group of officers from the Italian frigate, "Europa," showed genuine piety and attracted particular attention.

The grand Church of the Apostles at Launceston was dedicated by the Bishop before the close of 1866, but the Chancel and Lady Chapel and Nun's Choir have since then been added from time to time. Among the other churches built since the Right Rev. Dr. Murphy's accession to the Episcopate of Hobart may be mentioned Holy Trinity, Westbury; Holy Redeemer, Deloraine; Sacred Heart, Newtown; Star of the Sea, Burnie; St. Joseph's, Fingal; St. Peter's, New Norfolk; St. Aloysius's, Kingston; Immaculate Conception, Ouse; and several smaller chapels.

Anxious to provide for the religious education of the children the Bishop turned his attention to the erection of a convent for the Presentation Order of Nuns, several of whom he had secured for the Diocese before leaving Ireland. They arrived in Hobart in November, 1866, under the charge of the Rev. Mother F. X. Murphy, the Bishop's sister, and were located in Richmond until their grand convent, adjoining St. Mary's Cathedral, was completed. Entering upon possession of it on the Feast of the Epiphany, 1868, with the blessing of Pope Pius the Ninth, they at once opened schools for the education of the girls of the upper and poorer classes. In 1873 they sent out their first branch to establish a convent near the Church of the Apostles, Launceston. In both cities they have achieved a grand work in the great cause of religious education.

The country schools also occupied the serious attention of the Bishop and he had the satisfaction of seeing several Catholic schools established in various districts of the colony.

The Sisters of St. Joseph, from Bathurst, were invited to Tasmania in May, 1887, and opened schools in Westbury, Ulverstone and other towns, whilst the Sisters of Mercy during the past months have taken possession of a new convent built for them at Latrobe and will undertake the charge of the Catholic school there in the course of a few months (1893).

The latest important building of a charitable character erected in the Diocese is the Magdalen Home, an asylum for the reformation of the unfortunate class, which has just been completed at Sandy Bay, about three miles from Hobart, and which will be opened in April next (1893). The whole cost of this fine two-storied brick building with the 28 acres on which it stands has been defrayed out of the estate of the late Very Rev. Father Dunne, for many years Vicar-General of the Diocese.

The Bishop of Hobart was one of the Australian Prelates who took part in the great Vatican Council. During the Sessions of the Council the Bishop of Dolychium was consecrated in Rome at the Oratorian Church by Cardinal Corsi, and Right Rev. Dr. Murphy was one of the assistant-consecrating Prelates. Writing from Rome to his clergy in Tasmania at Easter time, Dr. Murphy states "As to the Council of the Vatican, all I can say is that the inopportunistes are completely vanquished. Monseigneur Dupanloup sits within two of me on the same bench: and next me is the Bishop of Geneva, one of the most energetic of the infallibilists. Nobody knows when the Council will be terminated. There is no lack of freedom of discussion."

Returning homewards from the Council, the Bishop arrived in Hobart Town on the 17th of March, 1871, and was welcomed by his flock and by the citizens of all denominations with the utmost demonstrations of joy. From the quay all proceeded in procession to the Cathedral, where High Mass was celebrated, the *Te Deum* was sung, and addresses were presented by the clergy and laity. During his stay in the home countries, he had sent four additional Presentation Nuns from Ireland to aid the Hobart community in its great work of education.

Right Rev. Dr. Murphy celebrated the golden jubilee of his priesthood in June, 1888, amidst the rejoicing of his flock, and in the month of August it was announced in the daily press that His Holiness Pope Leo the Thirteenth had as a mark of his appreciation raised Hobart to the dignity of an Archiepiscopal See, with Dr. Murphy its first Archbishop. Renewed congratulations poured in upon His Grace, and the general rejoicing was intensified when in May of the following year His Eminence the Cardinal Archbishop of Sydney, as delegate of the Holy Father, arrived in Hobart and conferred the Pallium upon His Grace.

One of the most interesting ceremonies that marked the joyous celebrations in Hobart in 1888 was the golden jubilee feast of the Profession of Mother Mary Xavier Williams, the Superior of the Sisters of Charity in Hobart. A native of Kilkenny, where she was born on the 12th of July, 1800, she was as yet a novice among the Sisters of Charity in Dublin when a community of these zealous Nuns was chosen to accompany Rev. Dr. Ullathorne to Australia to

make Sydney the theatre of their missionary toil. Miss Williams was one of those selected for the arduous mission. They were the first nuns to land on the Australian soil, but hers was the further privilege to be the first nun to register her sacred vows at the altar of God in Australia in 1838, "the first—as the preacher on the Jubilee occasion remarked—the first who sent up to heaven through clear Australian skies the pure incense of self-oblation on the altar of religion. What a day of blessing and of joy and of promise that morning 50 years ago! A day that shall ever shine conspicuously on the pages of Australian history, a day that shall for ever have associated with it ten thousand sweet and sacred memories." As she was in the vanguard of the devoted nuns "who came and still continue to come to lay before the daughters of fair Australia golden treasures of faith and learning," so she was also chosen to be one of the pioneer band of Sisters of Charity, who from Sydney proceeded to Van Diemen's Land to continue their mission of mercy. On June the 20th, 1847, Sister Williams and two other Sisters of Charity arrived in Hobart on board the good ship "Louisa." For more than forty years, amid unparalleled difficulties, she pursued the mission of charity in Hobart. At one time the number of the religious was so reduced that there seemed to be no alternative but to disband the community. Full of faith she wrote to Rome, praying for the Blessing of His Holiness, for she felt that there was as yet work to be done by the Sisters of Charity in Tasmania. The Blessing came, and within a few months several fervent postulants presented themselves for enrolment in the Sisterhood. She was indefatigable in her ministry of charity among the prisoners and the sick and the children. As the preacher addressing her said:—"Let the Catholic community of this city bear witness to-day! Let even many of our separated brethren testify whom, without interfering with their religious belief, you have cheered in their day of sorrow by the magic touch of human sympathy. Let the little ones speak, whom, during forty years, you have taught to lip and to bless the sacred name of Christ their Redeemer. Let the rich speak who made you the dispenser of their alms, and let the poor speak who will ever bless your name. Let the unhappy prisoners of forty years speak, into whose darksome cells you have brought the bright rays of comfort and hope. Let the sick and the dying speak, at whose bedside you have wept and prayed, to bring them to repentance and to confident resignation to the Divine Will. Let the little orphans speak, for whom your hands have provided shelter and a home—shelter from the cold gaze of an unfriendly world and a home where more than mother's care is lavished upon them. Let the venerable Archbishop and the clergy of this Diocese speak of you to-day and of the work you have done in this city for forty years."

Most of those who had taken part in the Cathedral celebration of the preceding days were present in St. Joseph's on this jubilee feast. Arrayed around the altar within the sanctuary were the Archbishops of Hobart and Adelaide, the Bishops of Goulburn and Grafton, and a large number of clergy from various Dioceses of Australasia. The Bishop of Bathurst celebrated Pontifical High Mass, whilst His Eminence the Cardinal Archbishop of Sydney presided on the throne. At the termination of Mass the Cardinal placed a crown of flowers on the head of the venerable Reverend Mother, and a floral staff in her hand, congratulating her upon having attained her golden jubilee and extolling the heroism of that little band of five nuns of which the Reverend Mother was then the sole survivor, who set forth from the old country fifty years before to enter upon a mission of charity beneath the Southern Cross. Among the many addresses and good wishes received on this occasion one from the Catholic prisoners in Her Majesty's gaol, Hobart, touched her very deeply, as it proved how grateful that unfortunate class felt for the benefits and consolation they experienced at the hands of the Reverend Mother and the good Sisters she delegated to visit them when herself unable to listen to their tales of sorrow. Mother Xavier Williams availed of the opportunity which this golden jubilee presented of entering into negotiations, with the approval of the Archbishop of Hobart, for re-uniting the communities of the Sisters of Charity in Tasmania with the parent house in Sydney. The Sisters of the parent house readily acceded to the petition and Mother Williams had soon the consolation of handing over the authority as Superior of the Sisters of Charity in Hobart into the hands of Mother Mary Gertrude Davis of the Sydney community. The words which she then pronounced were too soon to be found prophetic. "Now," she said, "I may prepare for death." The summons came to her in her ninety-second year, on the 8th of March, 1892. All were edified by her singularly holy death. Her last words were—"Jesus, my love, my heart." A little while before her death she called her Sisters in religion around her bed and gave them a beautiful discourse on the virtues that should animate them, especially on the queen of virtues from which they derived their name—charity. The whole incident seemed to be the counterpart of the closing scene of the life of the aged Evangelist, St. John, and his last instruction to his disciples.

In the first months of 1892, Dr. Murphy paid his third visit *ad limina* as Bishop of Hobart. Nothing could be more consoling than the cordial greeting which he received at the hands of the Holy Father and of all the authorities in Rome, and nothing more cheering than the friendship which the Prelates and colleges throughout Ireland extended to the veteran missionary, contributing a zealous band of youthful Levites and postulants as an earnest of their desire to co-operate with him in his distant field of spiritual toil. On his return to Hobart,

on Thursday, the 24th November, 1892, a most enthusiastic welcome awaited him. It will suffice to register here the address presented him on this occasion by the clergy of the Diocese, as it faithfully represents the sentiments of both priests and people, and expresses their sincerest wishes *ad multos annos*:—

"In the name of the priests of the Archdiocese of Hobart, we beg to offer your Grace our warmest welcome home after your third decennial visit *ad limina Apostolorum*, and to the dear Emerald Isle of the West. So long and fatiguing a voyage at your Grace's advanced age is an undertaking that few would venture upon, and we thank God that all anxiety as to the result has been allayed by your return to us in renewed health and vigour. We heard with the deepest interest and joy of your interview with the Vicar of Christ, and of the cordial greeting you received from the Venerable Pontiff, who, though weighed down with years and the anxieties incidental to the government of Holy Church in these disastrous times, was rejoiced to behold again the aged Prelate, who had come a second time during his Pontificate from the uttermost ends of the earth to lay at his feet the homage of devoted spiritual children, far removed from the centre of Catholic Christendom. Though saddened by the knowledge of the persecutions to which our Holy Father is still subjected by the sacrilegious invaders of the patrimony of St. Peter, we rejoice in remembering that he is being spared, we hope to celebrate the golden jubilee of his Episcopacy, and we are especially consoled by the presence of your Grace at this juncture amongst us, when we are preparing to join two hundred millions of our brethren of every clime in the endeavour to gladden his paternal heart with proofs of our loyal homage and devotion to his sacred person and exalted character. Your Grace, during your sojourn in Ireland, has been fully alive to the interests of your Archdiocese, and we beg to thank you for having secured the services of several young and devoted priests to work with us in the vineyard of our heavenly Master, whilst at the same time we extend to them a hearty welcome. It will, we feel sure, give your Grace great consolation to hear that, during your absence from the Archdiocese, the administrators who represented you have carried out the work entrusted to them with fidelity and ability, and that our representative flocks have been docile and obedient to their spiritual pastors. We most earnestly pray in conclusion that the Divine Shepherd of souls may preserve you to us for many years to come, to edify us by your personal virtues, and to guide and direct us in our holy calling till we shall all gather round the great white throne to receive, we may hope, the reward of good and faithful servants."





CHAPTER IX.

LETTERS OF MOST REV. DR. POLDING.



FEW letters of Most Rev. Dr. Polding have happily been preserved. They are most valuable not merely as being authentic records of the sentiments and manner of thought of the first Bishop appointed by the Holy See to guide the Church in this southern world, but, furthermore, because they register many important facts and interesting details connected with the Church History of Australia, which otherwise would be unknown to us. They tell us in particular of the routine of administration and of everyday life in those early days of the Australian Church, placed as it was amid circumstances altogether new in the world's history, and these details and circumstances are set forth with a simplicity and freshness which reveal in the fullest manner the writer's character, and bring conviction with them, that his heart was with his words. We present these letters in their chronological order.

I.

Letter to the Governor of New South Wales with the Diocesan estimates for the coming year, under date the 6th of May, 1836:—

“Sydney,

May 6th, 1836.

SIR,—In forwarding to the Colonial Office the estimate of the probable expenses of the Department of the Roman Catholic Church and School Establishment for the year 1837, and also the supplementary to the estimate for the year 1836, I have the honour respectfully to submit to the consideration of your Excellency and of the Honourable the Legislative Council the justice and expediency of augmenting the present number of Roman Catholic chaplains in this colony and penal settlement. Before I state the reasons on which I ground this application, your Excellency will permit me to trace the measures that have been adopted within the last three years to provide the Catholic population of New South Wales with religious instruction.

In the year 1833, on two chaplains, with the presiding clergyman, devolved the duty of imparting religious instruction and of administering to the spiritual wants of one-third of the entire population of the colony diffused throughout every part of this extensive territory.

By so small a number of clergymen, not more than sufficient for Sydney alone, little could be done except to keep from entire decay so much of the spirit and form of religion as had been preserved by the zealous labours of their predecessors, to run hastily from place to place, perhaps at great distances, to supply the most pressing wants of their flock—to administer the rites of religion to the child and to those in danger of death. In such a state of things even the individual efforts of a clergyman must of necessity have been limited in their application and weakened in their power; the greater portion of his time being consumed and his energies exhausted in the act of passing from locality to locality. The efficiency of clerical labour is intimately connected with the continued residence of the clergyman amongst his people; thus only can the pastor know the habits of the individuals of his flock—have frequent communication with them—become enabled to adapt his instructions, public and private, to their respective dispositions and circumstances.

In the course of the same year the urgent petition of the Catholic community for religious assistance was taken into consideration, and provision was kindly made by your Excellency and the Honourable the Legislative Council for four additional chaplains.

Towards the latter part of last year the Bishop arrived with three chaplains, and the result of the combined labours of the Catholic clergy thus augmented in numbers tends to show in the effect the absolute necessity of a resident in order to secure an efficient clergy.

During the last seven months two clergymen and the Bishop* have devoted their labours permanently to the inhabitants of Sydney and its various establishments. The result has shown itself as well amongst the prison population as amongst the free, in the inmates of the gaol, prisoners' barracks, the hulks, and amongst the inhabitants of the town, by a marked and acknowledged improvement of morals, and in the case of by no means an inconsiderable number of persons hitherto regardless of religious duty by a total reformation of conduct; and your Excellency will participate in the pleasure with which I state that this moral improvement amongst our people is, under the Divine blessing, still steadily progressing.

Sydney being thus provided there remain only four chaplains for the whole of the interior of the colony and the remote penal settlements.

Duty is performed at Parramatta by the Vicar-General, but in consequence of our limited numbers he is liable to be required to attend other and distant settlements. Clerical attendance is also provided for Liverpool, a position important on account of the hospital.

A chaplain is also established at Windsor, but as the field of his labours extends from Penrith and its vicinity down to the mouth of the Hawkesbury, a distance of more than sixty miles, over a populous country, he cannot be considered as resident; each part of this extensive district can only be occasionally attended to, still a manifest improvement has taken place at Windsor and in its vicinity.

The same may be said of Maitland. The chaplain stationed at Maitland has to extend the sphere of his duties to Newcastle, across the Hunter, up to the whole of the Williams River, and over Paterson's Plains on the one side, and on the other to the distant districts of the Upper Hunter, the Patrick's and the Liverpool Plains. The population of the township of Maitland alone, of which a great portion is Catholic, according to a census taken by a Police Magistrate in the commencement of the last year, amounted at that time to 2,000 souls; since then it has been considerably increased. And there still

* Since the month of October each Sunday ecclesiastical students have read prayers and instructions selected by the Bishop, to the prisoners in the Carters' barracks, at the treadmill, in the gaol, and recently to those employed at the new gaol.

remain Campbelltown and Appin; the cow-pastures, and the district of Illawarra, divided from the rest of the colony by its precipitous range of mountains, chiefly Catholic; the vast district of Argyle; Bathurst, with all the settled country beyond the Blue Mountains, all the penal settlements unprovided with Roman Catholic chaplains.

According to the census of the colony taken in 1833, the Catholic population amounted to 17,200, since that period 3,600 have been added to the number by transportation, besides the increase by births and by immigration. Of the free female emigrants about 550 are Catholics.

In the view of this statement, I beg most respectfully to express my confidence that your Excellency will not fail to perceive the justice and expediency of augmenting for the Catholic population of this colony and penal settlement the number of chaplains.

Firstly.—Inasmuch as a clergy not permanently resident, but moving from place to place, cannot be adequately efficient; passing visits leave only passing impressions.

Secondly.—Without an increase in the number of our clergy, a considerable portion of the colony must still remain almost entirely destitute.

Thirdly.—The numerous prison population have no means of procuring religious assistance and instruction, except through the provision of Government. The duty of making such provision for persons so circumstanced is evident; without it one of the great ends proposed to be gained by the system of transportation, viz., the reformation of the criminal, must be left to a great extent without the means of accomplishing it.

Fourthly.—An increase of the number of clergy is most desirable for the sake of those free persons who arrive in the colony for the purpose of settling in the interior, whose immigration to this country is encouraged by Government. Labourers and mechanics with their families brought out at the expense of Government in order, amongst other motives, to raise the morals of the people deprived of the rites and consolations of their religion, themselves and their children deprived of all pastoral care and guidance, a bereavement and disappointment more afflicting to them than any other that may be named; they are in imminent danger of falling into the vices which they find prevailing around them, and thus most lamentably frustrating the praiseworthy object proposed on their immigration.

Fifthly.—A greater number of clergy is required for the sake of the rising generation. These, in the absence of nearer guardians, have a claim to the protection of the Government. Without the aid of their clergy, they must in very many instances grow up neglected, ignorant of their moral duties, and formed to criminal ways, guided by the depraved example of their neglected parents.

Sixthly.—I have great reason to confide that the labours of a resident clergy amongst the Catholic population will be followed by a considerable diminution in the expense of convicting and punishing crime. Out of the number of public criminals of the Catholic religion executed during the last four years, it has been remarked not one had seen a clergyman so as to receive the rites of his Church in this country until after he was apprehended and lodged in gaol. The remark may be extended to the 450 Catholics at Norfolk Island; scarcely any amongst them are to be found who had attended even once to their religious duties from the period of their transportation to the period of their re-conviction, and all with a uniformity, which cannot be deemed the chance of coincidence, attributed their continuance in the career of guilt principally to the absence of clerical care, guidance and support.

On these grounds it is most respectfully submitted to your Excellency that six additional Catholic chaplains are required to render the Catholic a permanently resident and efficient clergy, besides the one to be stationed at Norfolk Island. Of this number, I propose one to be stationed in a central part of the County Camden, one in the Illawarra, one in Argyle, one at Bathurst, one additional chaplain in the district of Windsor and of the Hawkesbury, and an additional one in the district of the Hunter, to be stationed at Newcastle or at Patrick's Plains. Even after this arrangement, the settlements of Port Macquarie and of Moreton Bay can only receive occasionally spiritual assistance from Sydney.

Having, as I hope, shown most satisfactorily the urgency of the case, and that this further addition to the number of Catholic chaplains is not greater than is demanded by the pressing wants of the colony, my confidence in the successful result of this application is the more firm, being supported by the late Right Hon. Secretary of State for the Colonies, Lord Stanley, as to the dispositions of your Excellency and of the Honourable the Legislative Council (1833). Lord Stanley states it to be his opinion 'that an addition of four chaplains was not more than was required by the urgency of the case,' and, in a letter to Edward Blount, Esq. (dated 22nd January, 1834), a copy of which was transmitted from Downing-street to the Right Rev. Bishop Bramston, by the direction of Lord Stanley, and is now in my hands, having stated the opinion above quoted, his Lordship continues: 'And, should the demand increase, I am satisfied that the Legislative Council of New South Wales will be happy to make such further provision as may be in their power, consistently with the other claims upon the revenue, which it may be necessary for them to take into consideration.'

With great respect, I have the honour to be, Sir,

Your most obedient humble servant,

J. B. POLDING."

II.

Letter to the Colonial Secretary, 31st January, 1837. The Colonial Secretary had addressed a letter to Right Rev. Dr. Polding, requesting "A return showing the fees, which are received by the Roman Catholic clergy for marriages, baptisms, and burials, the authority for the same, and the date of such authority, also the amount received by each during the year 1836." The Bishop at once replied on the same day:—

"SIR,—In reference to your letter, dated 31st January, 1837, and requesting a return showing the fees, &c., I have the honour to inform you that no authority has sanctioned the receiving of fees for baptisms, marriages, and burials by the Roman Catholic clergy, and that consequently no such fees are demanded. A voluntary offering is made if parties are so disposed on the occasions referred to. So strictly voluntary is this, that a clergyman requiring its payment would be reprehended by his Superior, and, were he to refuse to fulfil his sacred duty unless secure of his fees, he would be suspended from his sacred functions.

I have the honour to be, &c.,

J. B. POLDING.

To the Colonial Secretary."

III.

Letter to His Excellency the Governor.

"Sydney,

24th July, 1837.

SIR,—In accordance with the spirit of the benevolent notice issued by command of your Excellency that sums of money would be appropriated by Government to charitable institutions equal in amount to the sums collected by subscription or privately contributed, I have the honour respectfully to solicit your Excellency may be pleased to submit to the Honourable the Legislative Council the propriety of voting the sum of £1000 in the Estimates of the year 1838 in aid of funds for the erection and establishment of a house of refuge for destitute free females.

Its object is to afford an asylum for the unprotected innocent, whom circumstances have thrown out of their situations, in which they may be sheltered till they can again be placed in service or otherwise provided for, and for those who may have strayed from the ways of virtue, who are desirous to amend their lives and become useful members of society. It is intended that all, according to their health and ability, shall contribute by their labour to their own support. The propriety and necessity of opening an

asylum to free females so circumstanced I need not press upon the humane mind of your Excellency. The experience of each individual, who has had opportunity of becoming acquainted with the state of the female emigrants who have come to this country unprotected by parent or relative, will testify that no charitable institution is more cogently required than the one to which I have the honour to call the attention of your Excellency and the Honourable the Legislative Council. Your Excellency will bear in mind that in the commencement of the year I proposed the establishment of this institution, but it could not then be commenced in the absence of pecuniary means. Within these last few days, and the recent date will account for the lateness of this application, the sum of £800, the contributions of several charitable individuals, has been placed in my hands for this purpose: £200 in addition I am promised. I am encouraged by the munificence with which other charitable institutions have been assisted to express my sanguine and most earnest prayer that the Honourable the Legislative Council will be pleased to vote the sum of £1000 in the Estimates of the year 1838, and thus enable the trustees hereafter to be named to proceed without further delay to erect a suitable dwelling for the reception of free and unprotected females. A refuge in which the innocent and repentant guilty may be sheltered from destitution and its consequences, so destructive to themselves and to the best interests of society.

To His Excellency the Governor."

I have the honour to be, etc., etc.,

J. B. POLDING.

IV.

Letter to his Excellency the Governor.

"Sydney,

October, 1837.

SIR,—The Rev. Mr. Dowling, chaplain at Maitland, has represented to me that the commandant of the stockade at Harper's Hill would not permit the prisoners of the Crown to attend Divine service when he visited that station in August last, alleging that he could not allow the men to attend on any other day but Sunday. Your Excellency is aware that it is impossible for the chaplains to attend the spiritual instruction of the several iron-gangs on the Sunday without an omission of the essential duty of performing Divine service in the churches or chapels of their districts. At the same time the instruction and Christian consolation of the unfortunate men condemned to the iron-gang is a duty of great importance. I have, therefore, the honour to solicit your Excellency to direct that all reasonable facilities shall be granted for the performance of spiritual duties when the Roman Catholic chaplains visit the stockades, and that the men may be allowed to attend their ministry.

I have the honour to be, etc.,

(Signed) J. B. POLDING."

V.

Letter to the Secretary of the Catholic Institute of Great Britain.

"Sydney,

• 14th August, 1838.

DEAR SIR,—I have the honour to transmit to you the resolutions which, having been duly proposed and seconded, received the unanimous support of a very numerous meeting of the Roman Catholic inhabitants of Sydney and its vicinity, convened July 29th, and also a report of the proceedings. The object of this meeting, as you will perceive by the accompanying report, was to vindicate the character of the Roman Catholic community from the aspersion cast upon it by Mr. Justice Willis, in a speech made by him at a public meeting of the Diocesan Committee, held on Thursday, the 19th July, at the old Court House. I have the honour of inclosing a copy of that speech, published in the *Sydney Herald*, the correctness of which by him is not denied, nor was the charge disavowed, though an opportunity in answer to application made was presented.



SACRED HEART COLLEGE, WEST MAITLAND.



ST. JOSEPH'S COLLEGE,
HURST'S HILL, SYDNEY.



ST. STANISLAUS' COLLEGE,
BATHURST.



ST. PATRICK'S COLLEGE,
GOULBURN.

COLLEGES OF NEW SOUTH WALES.

2.—Can a magistrate require the assigned servants to muster each Sunday at the churches or chapels of the districts, and, in case of a Catholic chapel not being erected, can he require the Roman Catholic servants after muster to remain at the door of the church during the period of the service?

3.—The districts under the jurisdiction of each clergyman are necessarily very extensive; it is morally impossible that Divine service can be attended by a large portion of the population residing within their limits. Hence the district is divided into stations, at each of which the clergyman attends on a certain day of the week specified and notified. Is a master justified in refusing his assigned servants to attend the administrations of the clergyman on the ground that Sunday is the day of Divine service, and on that day alone can the servants be permitted to attend?

I am aware that there are servants so employed that their absence would be the cause of much inconvenience and, perhaps, loss—and again at certain periods of the year an interruption of work would subject parties to great loss; due regard to such exigencies will always be paid by the clergyman.

In reference to this question I beg leave to remark that Sir Richard Bourke made a salutary regulation to the effect that, whenever notice was given that a clergyman would attend a stockade, the people were to be permitted to receive his ministrations.

4.—Is a master justified in prohibiting his men from attending Divine service on Sundays, though residing within a reasonable distance, as of four or five miles?

Much uneasy feeling having been generated by the compulsory measures used by certain masters in reference to religion; and obstacles to the reverend clergy to promote the moral welfare of their flocks, having in like manner been created; I have the honour to request your Excellency will be pleased to take these questions into consideration and to enable me to communicate the information required to the reverend clergy of the different several districts.

I have the honour to be, Sir,

Your most obedient humble servant,

J. B. POLDING."

The following is the statement of the Rev. John Brady, referred to in the above letter:—

"On Sunday, the 16th of September, an assigned servant, named John Keane, asked permission of Mr. Thompson, his master, to go to Mass, to which Mr. Thompson objected on the ground that he had committed some trivial fault the evening before. For which fault Mr. Thompson was determined to punish the man "in some way or other," as he himself stated before the P.M. This poor man was never considered as a cook and had not been employed as such for at least one month previous to that day on which Mr. Thompson was pleased to appoint him to the kitchen in order to prevent him from attending Divine service. The prisoner, seeing the injustice of his master, willing to obey the commands of Almighty God and follow the dictates of his own conscience, said within himself "it is better to obey God than man," and accordingly came to the place of worship. It is necessary to observe that Mr. Thompson's house is within a very short distance of the Court-house, where Mass was to be celebrated. Mr. Thompson took the poor man from among the other members of the Catholic community. He was not lounging in the street, but sitting at the door for prayers to commence; he did not know precisely the hour of Divine service. He was taken and committed for disobedience of orders. The lock-up keeper observed to Mr. Thompson that it would be advisable to take the man home to his own house and then commit him therefrom, as it would appear cruel to take him directly from the house of prayer to the prison. Accordingly, Mr. Thompson took him home and told the constable to follow him, that he would have to bring him down in a few minutes after. On his arrival at Mr. Thompson's house he was accosted by Mr. Thompson in such a manner as I decline to repeat, and afterwards was conducted to the gaol.

I thought it my duty to acquaint Mr. Dunlop of what had occurred on Sunday morning at the Court-house, as Mr. Thompson's conduct towards his assigned servant had made a very unfavourable impression on the minds of the people in Penrith and the neighbourhood.

I had not the pleasure of being acquainted with Mr. Dunlop personally, but I was well aware from his general character that he would not allow such masters as Mr. Thompson to abuse and deprive his servants of their religious rights. Mr. Dunlop told me that he was very sorry to hear what happened, but that he should refrain from making any observations until the case would be laid before him in the Court-house. Mr. Dunlop requested me to attend next day. The case being brought on, Mr. Thompson deposed to Mr. Keane's offence—disobedience of orders. Mr. Dunlop asked the prisoner what he had to say for himself. He stated that he was in the course of the week employed on the farm, and on Sunday morning asked permission to go and hear the Word of God and assist at Mass, but was refused and was then ordered to the kitchen. He then said I am four years with my master and I never got leave but three times to go to Mass. He makes us work on Sundays. He says that the priest has no more power than himself, that he (Mr. T.) had made prayers for his own. Mr. Dunlop asked him why he did not come and complain to him, that he would hear a poor man as well as a rich one, that the law made no distinction and that he would make none. When Mr. Dunlop had done, I begged to be allowed to say a few words on the case. I then stated that I was informed by several persons that Mr. Thompson's conduct was most afflicting and had made a very unfavourable impression on the minds of many and caused a very great sensation in the township of Penrith and its vicinity, that Mr. Thompson was in the habit of refusing his men (the Catholic servants) to attend their place of worship, that I could not understand his motives for so doing, as the prisoner had asked leave in a respectful manner, and as he was obliged by the laws of God to sanctify the Lord's day. I, moreover, stated that our kind and liberal Governor was most anxious to promote the interests of religion and morality in the colony and that it was his most ardent desire that the masters should co-operate with the minister of religion to carry those views into effect.

It will be necessary to observe that Mr. Thompson will not allow his assigned servants to go neither to their pastor nor to the police magistrate to complain without permission from him. How are they to act when refused? It is totally untrue as published by Mr. Thompson that I ever threatened to refuse the rites of religion to anyone unless he or his master would contribute towards the erection of a church or chapel.

I would consider myself dead to every feeling of religion and humanity if I did not endeavour to rescue any unfortunate man from the grasp of a heartless master, who would thirst for the blood of his servant because that servant considered himself bound to obey his Master who is in heaven, rather than his task-master who is on earth.

J. BRADY,
Roman Catholic Chaplain."

Reply of the Colonial Secretary.

"Colonial Secretary's Office,
Sydney, 1st October, 1838.

RIGHT REV. SIR,—

The Governor having had under consideration your letter of the 23rd July, relative to the Government regulations for assigned servants on certain points therein brought under notice, I am directed by His Excellency to forward to you, for the purpose of being communicated to the Rev. John Brady, the following answers to the several questions which it contained, namely:—

1.—Can a master require his Roman Catholic assigned servant to attend at a Protestant Church on Sundays, and if they demur to join the service can he insist, as a general rule, on their waiting at the door of the church during the period of Divine service?—There is no positive regulation to prohibit him, but His Excellency considers it improper.

2.—Can a magistrate require the assigned servants to muster each Sunday at the churches or chapels in the district, and in case of a Catholic chapel not being erected can he require the Roman Catholic

servants after muster to remain at the door of the church during the period of the service?—The police magistrates are not enjoined to make any such musters, and the Governor considers, as a general rule, that the immediate vicinity of any church or chapel is an improper place for musters to be held at.

3.—Is a master justified in refusing permission to his assigned servants to attend the ministrations of their clergymen on the ground that Sunday is the day of Divine service, and on that day alone can the servants be permitted to attend?—Sir George Gipps thinks that such a question must be left to the discretion and good feeling of the masters themselves. It would be improper to make it imperative on masters and productive of evil rather than of beneficial consequences.

4.—Is a master justified in prohibiting his men from attending Divine service on Sundays though residing within a reasonable distance, as of four or five miles?—Masters are earnestly exhorted not only to allow but to require their assigned servants to go to church or chapel; but if assigned servants were allowed to go in spite of their master it would, His Excellency apprehends, be found that many on a pretence of going to church would absent themselves for other purposes, and that offences and consequently punishments would be increased.

I have the honour to be, Right Rev. Sir,

Your most obedient servant,

The Right Rev. Dr. Polding.

J. DEAS THOMSON.

P.S.—I have to regret that your letter having been accidentally mislaid I have been prevented from sooner communicating His Excellency the Governor's decisions thereon.

J. D. T."

VII.

Letter to Most Rev. Dr. Murray, Archbishop of Dublin, conveying the thanks of the Catholic community in New South Wales to the Irish Bishops.

"Sydney, 4th March, 1839.

MY DEAR LORD ARCHBISHOP,—

As chairman of a general meeting of the clergy and laity of Sydney and its vicinity, I have the honour to transmit to your Grace the following resolution which passed unanimously:—

That our special acknowledgments are due and are hereby given to the several members of Parliament, and to other friends of this mission in England and in Ireland who have so earnestly and so generously evinced their sympathy in our spiritual wants, and this meeting does especially appreciate that truly Catholic spirit which has influenced the Right Rev. Bishops of Ireland to surrender their claims to the spiritual services of the apostolic men who have devoted themselves to the Australian mission; and in the name and on the part of the Catholics of New Holland and of Van Diemen's Land we most respectfully and affectionately tender to their Lordships the homage of our gratitude, esteem, and veneration. (Resolution adopted on the Feast of the Epiphany, January, 1839.)

Your Grace will be pleased to be assured of the gratification I derive from being the channel through which is conveyed this expression of sentiment on the part of my people in which I most sincerely participate. Gold and silver cannot measure the value of the blessings your goodness has communicated to us. That God Himself may be the exceeding great reward of your Grace and of each member of the Venerable Hierarchy of Ireland, to whom when convenient may I request that the resolution may be communicated, is the fervent and will be the constant prayer of

My dear Lord Archbishop,

Your Grace's most humble and truly obliged servant,

J. B. POLDING."

VIII.

Letter to the Archbishop of Dublin, from Sydney, 5th March, 1839.

"MY DEAR LORD ARCHBISHOP,—

By the ship which conveys this your Grace will receive a resolution of thanks on the part of the Catholics of this country for the truly paternal interest you have evinced in their spiritual welfare.

I have in an especial manner to discharge this duty, for the burden which had become almost intolerable has been largely alleviated. The clergy have been located some weeks and are working zealously and successfully. The good Sisters of Charity remained with me some weeks after their arrival. They then took possession of the house which I engaged for them previously to their landing at Parramatta. It is near the factory or penitentiary for females which generally contains upwards of 600 inmates, two-thirds being Catholics. This, of course, has become the first object of their attention. I did not write earlier to your Grace that I might be enabled to form an idea of the effects of their labours, and the probability there might be of bringing about a cure in a case which has hitherto been deemed hopeless. Their success has gone beyond my most sanguine expectations. A change which appears almost miraculous has taken place. Where heretofore all was noise and ribaldry and obscene conversation you may now see the quiet of a well-ordered family. Not an oath nor curse nor brawling word is heard, and a general desire to frequent the Sacraments prevails. I, with one of the clergy, am occupied each Monday and Tuesday in hearing confessions, chiefly general, in order to lessen the duties of Dr. Ullathorne, the resident clergyman. Upwards of 200 have confessed. Many have received the Holy Communion. The piety and fervour of the Catholic party has communicated itself to the Protestants who have become amended and are willing, at least in a much greater degree, to attend to their own service. But many who called themselves Protestants return to the faith of their childhood from which they have been allured. The hospital for females is also in this town. This they visit and do much good. The ladies are very much respected by all parties, and I feel convinced their practical illustration of our religion in their lives will be of the greatest service in confuting the idle stories of the bigot and hypocrite respecting our creed.

Your Grace will receive letters from them respecting their pecuniary affairs. With these I decline meddling, assured as I feel of the rectitude of the decision which may be made.

If our means open sufficiently I am confident there will be no lack of subjects. Mr. Marum's sister is now an inmate of the convent, and two other excellent subjects are prepared to join them if we had the means of their support.

Dr. Ullathorne's health, I regret to state, is very delicate. With the deepest sentiments of gratitude and veneration,

I have the honour to be, my dear Lord Archbishop,

Your Grace's very humble and obliged servant,

J. B. POLDING."

IX.

The Protestant Bishop of Australia, Dr. Broughton, forwarded a formal complaint to the Governor to the effect that Dr. Polding had been received at the official levée as Roman Catholic Bishop contrary to the Statute Law of England, and contrary to the Oath of Supremacy which all civil functionaries within Her Majesty's dominions were obliged to take. The Governor communicated Dr. Broughton's statement to Right Rev. Dr. Polding, who in his reply dated the 2nd of July, 1839, wrote as follows:—

"In the case as stated by Dr. Broughton, my appearance at the levée and your Excellency's reception of me could only be construed as a testimony of respect paid by a foreign Prelate—an alien to the

representative of Her Gracious Majesty—in a manner deemed by him most fit to testify respect, and your reception of him was nothing more than the courtesy a stranger bearing his character would assuredly receive from your Excellency. It is not easy to discern how in this transaction the Statute Law, or the Oath of Supremacy, or the Act of Settlement has been infringed. I proceed to the facts of the case. I did attend on the occasion alluded to—as became the head of one of the recognised religious denominations in the colony—and was received by your Excellency; but I did not attend, and of course was not received by your Excellency, in the appropriate vestments of a Bishop of Rome. I have never attended (I should deem the exhibition unseemly and indecent) any secular solemnity in the appropriate vestments of the episcopal order. If by pontifical ornaments be meant the cross which I wear on my breast, and my ring, these I received on the day of my consecration to remind me of my vocation and its obligation; these I have worn ever since in every place, at every time—in the dining and drawing room, as in the Church and the condemned prisoner's cell—and never till now were they made a matter of offence; with what propriety by one bearing the character of a Christian Prelate I leave your Excellency to judge.

As regards the levée of 1837, with feelings of extreme pain, I proceed to notice the second allegation, because it rests on the personal testimony of the Right Rev. Dr. Broughton. The Right Rev. Prelate declares that he witnessed the public admission and reception of myself, wearing the habiliments appropriate to a Bishop of the Church of Rome. Truth compels me to place my solemn denial of the assertion, resting on the personal testimony of His Lordship, in contraposition to that assertion and that testimony. I deliberately deny the correctness of the statement offered to your Excellency. At the same time, I am fully aware how easily an error in judgment may be formed on this subject. I do not ascribe to the Right Rev. Prelate an intentional misstatement of fact; but, when the Right Rev. Dr. Broughton proceeds from erroneous judgment on a fact to gratuitous imputation of intention, when he ventured to take the range of my mind, and to assert that I thus appeared for the purpose of obtaining recognition as a Bishop from your Excellency, I feel that a liberty is assumed in my regard, which I can find no palliating circumstances to excuse. Such intention never entered my thoughts. It is not by appearance at a levée in a dress tolerated or not censured that I would accept recognition of my sacred character by the Government your Excellency represents. That there is a recognised Catholic Bishop in the colony, the legislative enactments of the constituted authorities bear evidence, as well as the Church Act in its clauses, the Church Act in its regulations, the Legislative Council in its regulations and decisions. Does not the entire body of your Excellency's official correspondence in reference to the Roman Catholic Church in the colony—that of your Excellency's predecessor from the month of October, 1835—give testimony that I am the individual honoured in the recognition of that name? Permit me to mention that before I acquiesced in my nomination, foreseeing the difficulties that might arise, I required that the Government at home might be consulted.

The Right Rev. Dr. Bramston, who usually transacted business with the Colonial Office in reference to the Roman Catholic Church in the colonies, applied to the Secretary of State to ascertain the feeling of the Government. Not only was consent given but the extreme propriety of appointing a Bishop to govern the Catholic community in this colony was distinctly expressed. It was with the formal approbation of the Government at home that I departed from England. To support my episcopal character and dignity the Honourable the Legislative Council made a provision immediately after my arrival. No, sir, I did not attend the levée in pontifical vestments, or habiliments, or ornaments to obtain from your Excellency a recognition of myself as a Bishop of the Church of Rome. I repudiate the charge, and deem myself aggrieved that an act and intention unworthy of my station should be groundlessly imputed to me by the Right Rev. Dr. Broughton, for no one in the colony ought more accurately to appreciate the pure and exalted motives which should influence a Bishop in all the transactions of life.

Having thus noticed the case *de jure*, and the facts on which that case has been raised, I might close this letter. Certain observations of the Right Rev. Prelate, however, will justify me in a further trespass

on your Excellency's time and patience. His Lordship states that he withheld his first letter to Sir Richard Bourke on the assurance given him by His Excellency, that no such appearance of mine would be repeated. Sir Richard Bourke did certainly speak to me on the subject, and mentioned that some person had taken offence, not specifying the name or station of the individual. He did not inform me that the Right Rev. Dr. Broughton had interfered and remonstrated, considering that appearance of mine as an inroad on his jurisdiction. Had I been in possession of this information, I assure your Excellency that, before your arrival in the colony, with the permission of your predecessor, the letter of the Right Rev. Prelate, with my reply, would have been laid before the authorities at home.

His Excellency Sir Richard Bourke is moreover informed that the anxiety imposed on the mind of the Right Rev. Prelate on the subject of his letter was widely diffused among the Protestant portion of the community. Of the existence of this widely diffused anxiety, till I received the communication from your Excellency, I was entirely ignorant. I am honoured by a not unextensive acquaintance in that community; many particularly valued friends, holding influential rank, are in it. A word expressive of offence taken by themselves or by others was never conveyed to me, and I rely so firmly on their interest in my welfare as to be certain that, if they had heard that anxiety expressed, they would not have permitted me to remain in ignorance of it. The public papers, some of which were incessant in their attacks on the Roman Catholic community, and habitually using every plausible pretext for censuring the acts of the late Governor, passed over this cause of widely diffused anxiety without a remark.

I cannot refrain from adding my conviction that, considering the purport and contents of the two letters of the Right Rev. Dr. Broughton, the question at issue regards not vestments and habiliments, crosses and rings, but something of higher importance, namely, whether each religious denomination is to enjoy freedom of conscience on the footing of perfect equality, or whether a hateful exclusiveness is to be introduced and established—whether one whom the Right Hon. Lord Glenelg has distinguished as the Bishop of the Church of England in Australia is to be the only recognised head in the colony, or whether each religious denomination recognised by the Government in its head and its members, looking up to Her Gracious Majesty as a common protector and friend, free from all unseemly jealousy and contentious bickering for exclusive favour and domination, shall exist on the distinctly avowed basis of perfect equality, to cultivate peace and social love."

X.

The following letter was addressed to the Central Council of the Society for the Propagation of the Faith, at Lyons, under date, Sydney, 10th January, 1870:—

"GENTLEMEN,—The assistance which, during the last two years, we have received from your Association has been of immense service in the improvement of this vast Diocese. It has enabled me to aid in the support of several young Irish ecclesiastics already advanced in their studies and with whom I have formed the commencement of my seminary. Through their co-operation I have been enabled to open a public school where the benefit of a Christian education is given to the Catholic children. This young institution, which is prospering daily, is under the direction of Dr. Ullathorne, so well known by the apostolical zeal which he had displayed in Europe in favour of my flock. The eloquent appeal which he has made to Ireland and England has decided a great number of excellent ecclesiastics to join us during the last eighteen months. All devote themselves with ardour to the glorious mission of preaching repentance to sinners and lightening the chains of the captive. When I landed in Australia, in September, 1835, I had but six clergymen with me; at this moment I have twenty-three priests under my jurisdiction. Of these two are established at Norfolk Island, and three in Van Diemen's Land. Thus religion has been able to extend its benefits to a vast extent of territory, and yet my clergy and I have felt, and still feel, sincere and deep regret for not having a priest to devote to the conversion of the savage natives. I am convinced by my own experience that the faith would easily spread among the

tribes which are removed from all intercourse with the Europeans with whom any contact is commonly the source of corruption. These savages—the object of so much contempt—appear to us intelligent, cheerful, and very observing. I had from time to time the opportunity of seeing them, and when I could speak to them on religion I found it very easy to make them comprehend the principal truths of the Catholic faith. The cross, particularly, is for them a subject of serious reflection. Oftentimes we have the happiness of seeing fathers bring to us, at Sydney, their children that they may receive a name—it is thus they signify baptism. We grant, without difficulty, this favour whenever a priest resides on the territory which the tribe inhabits, and we give a certificate which is to be presented to the missionary in order that he may watch over the regenerated infant. Any writing which we entrust to these savages has, in their eyes, something mysterious and sacred, and if they happen to know that the letter or ticket concerns themselves or their children they preserve it with a truly religious care. The friendship which they have for each other, and the affection which they testify for any kindness shown to them, are qualities which characterize and recommend their good disposition. Nothing is more affecting than to hear them speak of their attachment to Father Therry who, during several years, was alone occupied with their salvation; so that if you wish to give them a favourable idea of the priests you have only to represent them as brothers of Father Therry, and the Bishop as father of all.

A little sugar and water with bread is sufficient to satisfy them. Lately, near Wollongong, the clergy gave them a feast of this description. The tribe assembled to celebrate the happy event. Formerly it was numerous, now it is only composed of a few families. An old woman went to take her seat apart, and the young paid her particular attention; it was a pleasure to see that their first care was to put aside her portion and immediately to present it to her with respect. They have a particular predilection for a little spot on the coast opposite where I live. Several times during the year they assemble there to celebrate what they call a corroboree. Their singing is plaintive, I should say melancholy, even when they wish to express joy. It is in the night-time they meet, and the noise they make awakens all the neighbourhood. Although my residence in this country does not go beyond some years, I am able to ascertain of myself that the number of aborigines is rapidly diminishing. In a little time hence and this people shall have entirely disappeared before the destructive breath of a civilization which is neither inspired nor directed by religion. When shall this portion of my flock be able to receive the care of some devoted pastors who, going in search of the savage, would endeavour to preserve him from the corruption of our cities—would keep him in the bosom of his solitude and there speak to his well disposed heart? If it be permitted to me to express on this subject an opinion, which experience has suggested, I would say that the young persons brought up in France for the foreign missions are peculiarly adapted to this good work.

In the course of this year our dear Sisters of Charity arrived in Australia; we shall for ever preserve a grateful recollection of the event. After residing some weeks near Sydney they established themselves in a house founded for them at Parramatta that they might be able to attend to the unhappy female convicts in the great prison and in the workhouse. At this place a glorious mission is opened to them; and oh what miracles of grace has God wrought through their ministry! The establishment which is under their care contains at the present moment near six hundred Catholic women, and never, perhaps, has the light, the consolations, the succour of faith been bestowed on more desolate beings. The Sisters attend the prisoners twice in the day at stated hours; they also visit them frequently in the intervals. Their labours are directed by my Vicar-General, and have in a short time worked a remarkable improvement in characters which seemed incapable of correction—silence and order have succeeded to quarrelling and never-ending disputes. After some weeks I was invited to administer the Sacrament of Confirmation to more than a hundred prisoners, and among these to several aged women whose life had been formerly stamped with infamy. In a little time afterwards eight other convicts received the same grace; many of them approach the Holy Table every month, and thirty or forty communicate every week. The fervour of these poor creatures gives us consolation and delight. I am also invited to give Confirmation in the

workhouse, where there are some sheep which the Good Shepherd desires to bring back to the fold by the ministry of these pious and admirable nuns. There were certainly great rejoicings in heaven on account of the sinners whom we have seen converted, and of the prodigals we have seen received this year into their paternal home.

Aided by your holy association I have commenced the foundation of a second convent in Sydney, where the assistance of the Sisters is eagerly desired. Two of them have the care, in the meantime, of our establishment for orphans where there are 80 children. These unfortunate infants have been, for the most part, familiarized with crime from the moment their understanding began to act. Some of them, scarcely seven years old, have been seen to rise from their beds at night, and guided by the instinct of theft, to go to the beds of the new comers and search their pockets, or rove about the house trying to steal provisions, not through want but merely to gratify their depraved dispositions. However, all feeling is not as yet extinguished in these young hearts, and thanks to the maternal care of these good religious they will become, I am convinced, honest and virtuous; several of them have already shown the example of a blessed change. I regret exceedingly that I am still unable to send you such complete information on my mission as our brethren in Europe seem to desire. I have taken measures that your members shall in future be constantly informed of all the good which is produced here by their alms. Until the present time our ministry could be only exercised within very narrow limits on account of the small number of my assistants; but now that our Church is established in a firm manner, and that our numbers are increased, everything promises to our efforts the most consoling results. There have been this year 4,000 communions at Sydney, and 2,000 at Parramatta; 250 dissenters have returned to the Catholic faith; 9 churches are building in the principal towns of the Diocese, and we are preparing to commence several others in different localities. The kind and generous aid which we have received from your Society has revived my courage which had failed. I was indebted £1,400 for the completion of the Cathedral. As soon as I shall see the possibility of discharging this debt I shall lay the foundations of another church at Sydney, which reckons a population of 28,000 souls, of whom one-third are Catholics.

I continue to receive the most satisfactory accounts from Norfolk Island where an astonishing reform has taken place; criminals who were reputed incorrigible have become examples of docility and resignation.

During the last year about 2,400 transports arrived here, among whom they reckon 800 Catholics. We brought the latter to attend the religious exercises which always precede their departure for their several destinations; such as had not been confirmed received this sacrament. When we consider that these unhappy creatures were, for the most part, on the brink of the abyss into which crime and despair were ready to plunge them if religion had not stretched forth to them her arms, must we not admire the Divine goodness which makes use of temporal chastisements in order to save souls, and which is often nearest to us at the moment that we think ourselves abandoned? The conversion of these prisoners is one of the greatest consolations of our ministry. In general they persevere in their good resolutions, although they are often more than a year without seeing a priest. They show a great desire to receive the aid of religion, as you will perceive from the following instance. About two months since I held a station on Macdonald River for the purpose of assisting the Rev. Mr. Brady, the missionary of Windsor. A poor prisoner, named Nolan, hearing that Mass was to be celebrated at the place obtained leave to go to attend it after his Saturday's work. The distance he had to travel was 35 miles. The same evening he arrived at the establishment called Chapel of Saint Rose, in Hawkesbury, and the following morning he ran from 17 to 18 miles in order to have the happiness of receiving Holy Communion. This poor man was hardly a fortnight out of the hospital where he had been confined by a sore leg. Immediately after Mass he resumed his journey that he might be at his work on Monday morning.

The year just past was a period of dreadful suffering, particularly among the convicts, and a great number of them died of exhaustion and want, and some fainted and expired on reaching the hospital.

The provisions of every kind were excessively dear, the drought having destroyed the crops. This year, thanks to the Divine mercy, will be a year of abundance; but the faithful are very poor and unable to contribute, according to their wishes and our wants, to the many good works which so many necessities multiply around us.

Receive, I pray you, my thanks, and those which my grateful flock address, through me, to your venerable association which God has raised up to make known and bless His holy name to the bounds of the world. Already, although cast to another end of the earth, we have shared in the fruits of its zeal and generosity. We are anxious to hasten with our ardent prayers the moment when it will be permitted us to extend and advance it among ourselves. Every fifteen days my clergy and I celebrate the Holy Sacrifice for all our benefactors; under this title we particularly include in our prayers the members of the Propagation of the Faith. The 3rd of November of every year we unite with our brethren spread over the earth and offer with them the propitiatory sacrifice for the deceased members. May their souls rest in peace, and their good works, like our gratitude, accompany them into the other life.

I have the honour to be, etc.,

J. B. POLDING,

Vicar-Apostolic of Australia."

XI.

Letter to the Colonial Secretary.

"SIR,—A petition has been presented to me on the part of the Catholics residing on Williams (Upper) River, praying that I will call the attention of His Excellency to some circumstances which have occasioned great excitement and discontent in the district.

An advertisement in the hand-writing of the police magistrate, Mr. Cooke, to the following effect and dated as below, was affixed on the Court House, Dungog.

ADVERTISEMENT.

'There will be wanted for this establishment (to come into pay on the first of April next) a lockup-keeper and an ordinary constable; they must be of good character, and none but Protestants need apply.

23rd of March, Police Office, Dungog.'

It appears that the vacancies to be supplied were previously held by two persons who were Catholics—they had held their situations during four years—a fortnight since they refused to attend prayers read by Mr. Cooke in the Court-house on the Sunday—not being according to their own form of faith. In consequence, Mr. Cooke sent the chief constable to them to state on his part that unless they would attend church they would be dismissed. They were dismissed and the above notice published in consequence.

The Catholics of the district deem themselves insulted by the invidious distinction and exception introduced into this public notice, and connecting it with the dismissal of two men from their situations from no other cause than their attachment to their religion and their preference of its forms to those of another church, they consider themselves not safely guarded against undue prejudices, if a police magistrate can openly violate the first principles of religious liberty and avow the violation with impunity.

I have, therefore, the honour to present this case for inquiry to His Excellency and to request he will take such steps as may prevent the continuance of the discontent which at present is stated to exist, and which cannot fail to produce calamitous results.

I have the honour to be, etc.,

J. B. POLDING, etc.

April, 1840."

XII.

Letter addressed to the Very Rev. J. J. Therry, Vicar-General, Hobart Town.

Van Diemen's Land, on the Feast of St. Martin, November 11th, 1840.

"MY DEAR VICAR-GENERAL,—

I am in possession of your favour dated October. In it you mentioned your intention of visiting Sydney in a short time. I would wish this had occurred ere this, as I am on the point of sailing for Europe. I had long cherished the idea of being with you and of witnessing, before I took this trip, the progress religion has made in Van Diemen's Land. However, I have come to the conclusion that I shall most effectually and, I may add, speedily give that assistance so much required by returning without delay to Europe. I purpose being again in my jurisdiction within eighteen months under the Divine blessing. I beg you will write to me fully on the state of the mission and suggest whatever may appear to you of advantage to you in the promotion of religion. A rumour has reached me which, were it not sanctioned by the respectable authority of Mr. O'Sullivan, I should deem one of the stories which each day brings forth—that it is your desire to retire entirely from missionary duty. This I cannot hear without much grief. It is of the greatest importance that I should know what are your intentions on this subject. I trust, with the example of St. Martin before you, you will pause before you come to this conclusion. Let me hear from you by an early post on this point and direct your letter to 60 Paternoster Row, London.

I shall write by this post to Mr. Cotham to request he will take an early opportunity to go over to South Australia. This, I think, will be the only time he will be required to leave his mission for this purpose, as I hope before long to send two missionaries thither; if, indeed, they be not sent before I reach Europe.

I authorise you by the power I have received from the Holy See to communicate to all within your Vicariate the benefits of a plenary indulgence three times in the year, that is on Christmas Day or within the octave of Epiphany, during Easter time, and within the octave of Assumption, to all who contritely and validly confess, and who worthily receive Holy Communion. The same privilege to the reverend clergy.

Adieu, may God bless and preserve you. Send to me all the papers and documents connected with education.

Ever affectionately yours,
J. B. FOLDING."

XIII.

Letter of December 7th, 1840, to the Very Rev. John Brady, in charge of the Windsor district. This venerable ecclesiastic was a few years later appointed first Bishop of Perth in Western Australia:—

"Feast of St. Ambrose,
Kororarika, December 7th, 1840.

MY DEAR MR. BRADY,—

The Vicar-General has this day communicated to me the letter he received from you, and, supposing that the letter addressed to me was on the same subject, this he also placed in my hands. I have been very unwell and much reduced in strength. I am now recovered, and, thank God, I can make an act of submission to His ever adorable Will and surrender the victim he may demand without repining. I know not that I could have done this at an earlier period.

Dear Mr. Brady, I am now past the meridian of life. It has been my happy privilege to be on terms of intimate friendship with many; in fact, I cannot live unless those about me, into whose souls I may pour my thoughts freely and uncontrolled by any apprehension, be of the number. I am not aware that I ever lost the confidence or forfeited the esteem of one; and it is to me now, and must be for the remainder of my life, a subject of deep affliction that this misfortune has at length befallen me, and in regard of one whom I have loved and venerated from the first—whom, in all circumstances, I shall love and venerate. To enter

into an explanation of the past would not, I perceive, be of use; suffice it to say that you never lost that place in my esteem and confidence you must feel you possessed; that, in this view, I did intend to have requested you to accompany me to Europe as my confidential friend and adviser; that I then arranged with the Vicar-General that he should take the general charge of the important district over which you preside; that Mr. Gregory's very delicate state of health, when the Vicar-General stated that he should not feel happy in his situation after my departure, unless you remained to support and advise him,—feeling, myself, the value of a real friend in such circumstances influenced me to take Mr. Gregory in the hope that the voyage would be the means of prolonging a valuable life, especially as he had expressed often to me a most earnest desire to see his mother once more. I had thus arranged and had mentioned the subject to Mr. Gregory, when the Vicar-General opened to me his determination to return to England in consequence of letters received respecting the state of the Benedictine congregation. I considered that the same cause which induced him to return would probably deprive the mission of his services in England; and I, therefore, at once determined, great as the inconvenience of my absence might be, to proceed, notwithstanding this. I came to this conclusion without consulting any individual; for I saw no alternative. It had been publicly announced that I was about to go, and I considered it best to adhere to the purpose.

Had I remained, I should certainly have carried into effect the plan that I intimated to you, when there was question of return on the part of the Vicar-General on a former occasion. I have always felt happy with you. You must be sensible, dear Mr. Brady, that no one could speak more unreservedly—more confidentially—than I was accustomed to commune with you; nor am I aware of any circumstance which, has influenced me to be otherwise with you. In my absence, and in the present paucity of clergy, I did not see how I could make any alteration in the position of the clergy without inflicting a serious detriment on some one or another important district of the mission. When, therefore, Mr. Murphy has signified to me that in next July the term for which he came to the mission would expire, and that then he purposed to return to Europe, I told him that in that case I could not go; for who was to perform the duty in Sydney? And to fix him, as it were, in the position in which he is now, I requested him to perform the duties of Vicar-General during my absence. This is the plain history of this transaction, and I regret exceedingly that an expression which, at the time it was used, and in the sense by me understood, was entirely devoid of sense, should have been made the means of wounding deeply your peace of mind, and of altering your disposition in my regard, and regard of the mission. As respects the latter, may not I use the words of him that sinned and obtained forgiveness: '*Ego sum qui peccavi, ego qui inique egi; isti qui oves sunt quid fecerunt.*'

My dear friend, of course I cannot interfere in the way of altering your design. Wherever you are, you will do good; and, in that good, no one will rejoice more cordially than myself, and I shall ever feel most grateful for the assistance you have given. I trust, however, you will not disserve a connection, which I did hope would not be of this world only, without seriously perpending the cause at the foot of the Cross. If He who endured ignominy, dishonour, torments with joy, to give us an example that we may follow in His footsteps, bids you to go, far be it for me to gainsay the word. If, on the other hand, he tells you, '*Nolite abire de domo ad domum sed in quocumque loco, vos recipient ibi manete;*' if you must feel convinced from experience that, however useful your ministry may be elsewhere, it cannot produce more abundant fruit than it has in your present position, may I not entreat you to pause? And, when the cause is stripped of every circumstance, is it one which should produce such an effect? One which, in the retrospect of life, you will contemplate without an alloy of pain? Forgive me, my dear friend, if I thus expostulate with you. I cannot prevail upon myself to surrender a friend, and one whom I have loved, and do love as a second self. If I did not consult and advise as has been my wont, the reason was simply, I had of myself formed my determination as regarded my departure, and as regarded the arrangements consequent to that event. I did what seemed best for the general interests of the mission. I could not leave that vast and important district without a head, over which you preside. I could not leave Sydney without an efficient pastor. Why did I not more freely communicate—as, on reflection, I now perceive I might have done—I really know not; but I can most sincerely assure you that want of confidence or decay of regard was not the

cause. No, my good friend, this is impossible; and, on my return, you will find that I am what I have ever been in your regard. May I then consider that letter to the Vicar-General as not written? Balance the reserve, if such it were, of some few days with that effusion *de cœur*, which has distinguished our communications. Make some allowance for the jealousies of a pastor, whose sole desire is to live for his people, and to obtain for them clergy according to God's own heart. Write to me *à l'ordinaire*, and in a *petit mot*. Comfort me by assuring me that that note is as if not written. For my own part, I repeat that my regard and confidence in you are undiminished, and the greatest solace I have during my absence from New South Wales is in the reflection that so large a portion is under your pastoral care. How much I have felt in the apprehension of your loss, wrinkles and grey hairs testify. By the grace of God, like Abraham, I am resigned to the sacrifice. Perhaps this was the disposition which was required, and the actual immolation of the victim may not be demanded; if so, I shall rejoice. I shall say, 'Bonum est quia humiliasti me ut discam justificationes tuas.' If the chalice is not to pass, I must say, *Fuit voluntas*; but, in all circumstances, believe me to be, with unalterable regard,

Yours most affectionately in Jesus Christ,

J. B. FOLDING,

Bishop, Vicar-Apostolic."

XIV.

Letter to Most Rev. Dr. Murray, Archbishop of Dublin, from Liverpool, the 19th of September, 1841.

"Steel-street, Liverpool,

Sunday, the 19th September, 1841.

MY DEAR LORD ARCHBISHOP,—

I am happy to inform your Grace that I have received a favourable answer to a memorial I presented to the Lords Commissioners of the Admiralty relative to the 31st Regulation given for the guidance of the surgeons superintendents of convict vessels. This regulation required the Church of England service to be read, and the Bibles of the same to be distributed to all the convicts without exception. This was felt to be, as indeed it was, a great grievance on the Catholic convicts, and, in reply to the memorial presented on the subject, the Secretary informs me that henceforward directions will be given that Catholics shall not be compelled to attend the service of the Church of England. In justice to the late Administration, I think it my duty to add that, no memorial having been presented, their attention had not been drawn to the grievance now removed; otherwise, from my personal knowledge of the late Secretary of the Admiralty, and of the gentlemen belonging to the Admiralty, I am convinced that an application similar to that which I have now had the honour to make would have received immediate and favourable attention. The date of the memorial is the 6th instant, and the answer the 14th.

With sentiments of the deepest veneration, I have the honour to be,

My dear Lord Archbishop,

Your obliged and faithful servant in Jesus Christ,

J. B. FOLDING.

May I request your Grace to communicate this intelligence to those in Ireland, whom it may concern."

XV.

Letter of Most Rev. Dr. Polding, Archbishop elect to Cardinal Fransoni, Prefect of the Sacred Congregation of Propaganda, from the Monastery of San Callisto, in Rome, the 8th of May, 1842. (Translated from the original Italian):—

"YOUR EMINENCE,—

The undersigned Archbishop elect of Sydney, with the greatest respect, requests the attention of the Sacred Congregation of Propaganda to that portion of his memorial, presented at the last General Congregation (held for the ecclesiastical organization of New Holland or Australia), which has reference to Western Australia and its principal city of Perth.

The undersigned proposed to the Sacred Congregation the expediency of erecting that portion of Australia into a distinct jurisdiction, and he reported at the same time that this colony was small, and that, for the maintenance of the Bishop and clergy, there were no resources except what was received from the Association for the Propagation of the Faith. The undersigned deems it a duty to add the following particulars:—

1st.—That, although the white population be small, the indigenous tribes are numerous.

2nd.—That this portion of Australia is 2000 miles away from Sydney, and 800 miles from Adelaide, the nearest Episcopal residence.

3rd.—That the undersigned has written to Lyons to inquire whether the funds of the Association would enable them to provide for the new Bishopric. He has not as yet received a formal reply, but he has seen in the published report of the Association that there was a hope to see four Vicariates erected in Australia, from which it may be inferred that it purposes to make provision for the Bishop of Perth and the Vicar-Apostolic of Western Australia and his mission.

The undersigned has the honour to renew to His Eminence the expression of most profound veneration and respect, &c., &c.

JOHN BEDE POLDING,
Archbishop Elect of Sydney."

XVI.

Letter of the Archbishop of Sydney to the Secretary of Propaganda, written on board the ship "Templar," Liverpool, the 2nd of November, 1842.

"MAY IT PLEASE YOUR EXCELLENCY,—

To-day, the Feast of the Holy Souls, I am, through the blessing of God, on board the sailing vessel called "Templar," accompanied by my devoted missionaries. These are Rev. Dr Gregory and Father Garroni and four Passionist Fathers (all of whom with due respect kiss your hand) there are, besides, two other priests, five aspirants to the ecclesiastical or monastic state, two ecclesiastics, and three Christian brothers; we are in all 19, and all are in excellent health and spirits and full of courage.

Before losing sight of land, I take the opportunity of some friends, who, after accompanying me thus far, are just now about to return to Liverpool to say farewell to your Excellency with these hurried lines, which, though devoid of all ceremony, are nevertheless the most sincere expression of my veneration for your sacred person and gratitude for your kindness to me.

On last Friday I consecrated Monsignor Willson in the magnificent Cathedral of Birmingham. I was assisted by Monsignor Walsh, Vicar-Apostolic of the Central District, and by Monsignor Wareing, Vicar-Apostolic of the Eastern District, and there were also present three other Bishops, Monsignors Wiseman, Clancy, and Forbin-de-Janson. The ceremony was most imposing and gave great edification also to the Protestants, as you may see by the public press.

I would wish to learn from you whether all the faculties which belong to a Vicar-Apostolic are set forth in detail in the Briefs of Monsignor Willson. If they be not so set forth, I would request you to have the matter arranged in such manner as you may deem best.

I request you to communicate the above facts to His Eminence the Cardinal Prefect, whose sacred purple I reverently kiss, and also to His Holiness, at whose feet I humbly prostrate myself with my missionaries to implore through your Excellency his blessing for the happy completion of our journey. I must now conclude as time runs short, and I have the honour to remain, etc., etc.

JOHN BEDE, Archbishop of Sydney.

P.S.—In regard to the three students, for whom His Eminence Cardinal Franson, always intent on the development and success of the missions of Australia, was pleased to grant a place in the illustrious College of Propaganda, I have left my instructions with the Procurator of our Benedictine Fathers in London, the Rev. Thomas Heptenstall, O.S.B., who will have the honour to write you on the subject as soon as the students shall be in readiness."

XVII.

Letter to Very Rev. Father Therry, Vicar-General of Van Diemen's Land,
from Sydney, the 4th of May, 1843.

"MY DEAR VICAR-GENERAL,—

Short as was your kind favour of the 12th last, which only reached me two days since, I cannot tell you how happy I was to see your handwriting once more. From the papers which some kind friend is so good as to send me, I perceive that your exertions in behalf of St. Joseph's Church continue unabated. I fear, however, the general depression prevents the obtaining of funds very readily. My subscription of £500, I hope to transmit in part at least very soon. At present I have hard work to keep matters straight. My house is full and, I think, about twenty sit down to dinner every day. The Providence of God favours us greatly in the cheapness of provisions. In the course of a fortnight, I trust, I shall be enabled to accompany the missionaries to the natives in the interior. They are four in number. I have three Christian brothers also residing with me for the present. You have heard, of course, of the Rev. Dr. Willson having been appointed by the Holy See to the recently-erected Bishopric of Hobart Town. I had the pleasure of performing the solemn rite of his Lordship's consecration in Birmingham on the 28th of October, five days before I sailed. The Bishop did not suppose he could leave England before the month of March or April. He is one of the most amiable of men—kindness and goodness itself. Until the period of his arrival Van Diemen's Land remains under my jurisdiction, and consequently under that of the Vicar-General, by me appointed—that is yourself.

I am in daily expectation of eight bells for St. Mary's; the largest weighs nearly 30 cwt. What a delightful thing it will be to hear the Angelus announced. The tower I will set about, and also the lengthening of the Metropolitan Church so soon as I have the funds. The plan of the tower, which must be built with great skill, by reason of the continued vibration of the bells, I shall receive very shortly from Mr. Pugin, the celebrated architect.

Several candidates for the Benedictine Order have accompanied me. Amongst them is a Colonel Murray, who was a professed member of Melleraye until the dissolution. He well remembers Captain Lathorpe Murray, the editor of the review which so warmly espouses our cause.

The Protestant Bishop, I heard from some Catholic friends of his, is a very amiable man. I beg my kindest regards to your sister, and believe me,

Yours very affectionately,

JOHN BEDE, Archbishop of Sydney.

P.S.—The Holy Oils will be sent by the same conveyance which takes this letter to you. I send you some of the letters of Mr. Duncan, which may be of service to you."

XVIII.

Letter to the Archbishop of Dublin, from Sydney, the 19th October, 1843.

"Our mission, blessed be God, is prospering. I ordained seven excellent young men recently whose co-operation will be, I trust, of the greatest service. On the other hand I have to deplore the bad conduct of three whom I have been obliged to suspend, none of whom are from your Lordship's Diocese. My residence has become a monastery. I gave the habit of the Benedictine Order to five on the 24th of August, and we have at present eight postulants, the latter chiefly for the lay State. My desire is to establish two priests and a lay brother in each mission. After much consideration it is the best plan—I feel assured to guard against the dangers of our calling. Of course the Archbishop will be always the principal Superior. Thus the grievous inconveniences which have sometimes occurred from the meeting of two orders of clergy will be avoided. I am delighted to find the establishment of Drumcondra progressing so gloriously. In this I hope the young men destined for my mission will receive the first part of their education. In order to fix them permanently in the place of their vocation I think it will be desirable that they should come to me to receive their orders and to take the religious

habit. May I pray your Grace to present my most affectionate remembrance to Drs. Meyler, Yore, and O'Connell, and to Mr. Hamd. Our Sisters are very well and very happy. Mr. Heptensall has made a mistake respecting the transmission of money which I have asked him to rectify.

With deep veneration, I have the honour to be, my dear Lord,

Your Grace's most humble brother,

J. B. POLDING, Archbishop of Sydney."

XIX.

Letter to the Archbishop of Dublin, from Sydney, the 10th of July, 1848.

"The Rev. P. B. Geoghegan, of Melbourne, who has been on this mission a considerable time, has been informed that, during my late sojourn in Europe, I stated circumstances which might be deemed disparaging to his character. As his informant, a priest whom I have requested to retire from the mission, had not been in my society once during my visit to Ireland, that which he has reported he could only have obtained by hearsay. It was to the effect I had, at the table of your Grace, asserted that Mr. Geoghegan had used expressions recommendatory of himself to the Episcopal dignity. I have not the least recollection of having made such an assertion, and I do not believe that I have made it. Shortly before my departure from Sydney, it was generally reported that Mr. Geoghegan was about to return to Europe, and some of the journals added that it was for a mitre, Orange journals of course. It is possible I may have, *ex inadvertenti*, mentioned this, yet I do not believe I did. Fearful that an impression unfavourable to him may have been made on your Grace's mind, as he has requested, so I write to entreat that you will believe, as I do, that he never used expressions of the nature alluded to.

Your Grace will rejoice with me in the conversion of two ministers of the Anglican sect, Messrs. Sconce and Makinson, one of Oxford, the other of Cambridge. They were considered before this step the most learned, pious, and zealous in their body. Of course, afterwards, language could scarcely provide terms of vituperation to those whom they had left, to express contempt. Since my return we have had a great accession to the Church. I administered Confirmation two Sundays since, to nearly 700 persons, and almost one-half were converts. I have ordained to the priesthood, Messrs. Lusk and Ryan, who accompanied me from Drumcondra. The latter proceeds to Norfolk Island to aid an aged priest already there. The former will be appointed with Mr. Hanly on my most distant mission, 650 miles to the north of Sydney. I have also ordained two educated in my own monastic seminary, one of them a very valuable subject native born. I have also received three to the religious profession and admitted two to their probation. My community fulfil the duty of canons in the metropolitan church. The entire Office is publicly recited each day. All included it had reached the number of 32; about twenty are intended for the sacred ministry, and the greater part native born. Many, however, are very young. God be praised for His goodness, there reigns throughout a spirit of religious simplicity and fervour which consoles much.

The Right Rev. James Gooki, the Bishop of Melbourne, will be consecrated on the last Sunday of the month. I expect the Bishop of Adelaide will assist. It will be a great pleasure to have him with me. I trust the prayers which a grateful people never cease to offer will long obtain for your Grace health and strength. I beg your Grace will favour me by recalling me to the remembrance of Dr. O'Connell and your brother clergy, not forgetting my dear friend, the Vicar-General. With sentiments of profound veneration, I am, my dear Lord, your Grace's most humble and affectionate brother in Jesus Christ.

J. B. POLDING, Archbishop of Sydney."

XX.

Letter to Right Rev. Joseph Serra, O.S.B. Bishop of Port Victoria, Perth, Western Australia.

"Sydney, May 22nd, 1849.

MY DEAR LORD,—It is to me a subject of grief not to be expressed to commence my correspondence with a confrère, for whom, though personally unknown, I have a very great regard, by communicating intelligence which I feel certain will be afflicting. The pious, zealous D. Angelo Confalonieri has fallen a

victim to fever, and after a short illness consummated his course. I enclose the Italian copy of the letter received from the Commandant, Captain MacArthur. This I had prepared to send to the Cardinal-Prefect of the Propaganda. May I request your Lordship will have the goodness on my part to write to His Eminence, to whom this intelligence, amidst all the trouble of the time, will be very distressing. I enclose a small cross and scapular which our dear missionary with brotherly affection, dying, wished to be transmitted to his sister. I transmit a letter which came to hand after his decease, by means of which your Lordship may be enabled to bring yourself into correspondence with the relatives of our departed friend.

I have received, my dear Lord, your kind note, and consider the share I may have had in adding to the Episcopal Bench of Australia one whom I believe to be a true son of our Holy Father, not dead to the world only, but dead to self also—as something which will atone for many transgressions and negligences. The state of our poor aboriginals has ever been to me a subject of inquietude; much have I tried for the alleviation of their unhappy state, but I am convinced that the best step has been taken in appointing your Lordship to the Episcopacy—principally for their benefit. It was in the mind of the Holy See at the time of the appointment that your Lordship should be to me a quasi coadjutor; that thus the jealousy of the British Government in reference to birth might be obviated and under the impression that our co-operation would carry out more effectually the end proposed. I find, however, that circumstances require an alteration, which I very much regret, for I did anticipate much consolation from the cordial co-operation of a true Benedictine Brother. Doubtless I shall have the extreme pleasure of receiving your Lordship in Sydney. The walls of St. Mary's will be honoured by your presence, and her simple hospitality will never be more joyfully displayed than in your Lordship's regard. May I offer you a caution, my dear Lord. Be very particular in your choice of co-operators; have the benefit of my very bitter and expensive experience. I am about to dismiss two more of those who accompanied me. They return by the ship which conveys this. *No one discontented in his own place will be contented elsewhere.* This is an incontrovertible maxim: '*Quæ sua sunt, querunt non quæ Jesu Christi.*' The last importation of those brought with me have disturbed almost to destruction the peace and well-being of my infant community; the loss of money is the least of the losses incurred.

Adieu, my dear Lord. I hope soon to see you. Almighty God has brought from the gates of death my beloved coadjutor for the white population, the Bishop of Maitland. Dr. Davis passed medical aid; we did not despair in our supplications, and God heard them.

I crave your blessing for my community, clergy, and people, and am with affection and respect,

Your Confrère in J. C.,

J. B. POLDING, O.S.B., Abp. of Sydney."

XXI.

Letter to Right Rev. Dr. Serra, now Bishop of Daulia in partibus and Coadjutor of Perth, from the Monastery of Subiaco, Parramatta, January 9th, 1851.

"How delighted I would be to be associated with you in the great work before you. The desire I felt to assist the prisoners and to bring them to God, first gave me my vocation to my present mission. I would willingly resign it to devote my remaining years to their service. Kindness and sympathy go a great way with them. Gain their hearts and you will do wonders with them. At the same time your Lordship must be on your guard. Hypocrisy and dissimulation will be met with."

XXII.

Letter to Most Rev. Paul Cullen, Archbishop of Armagh, from St. Mary's, Sydney, February 1st, 1851.

"MY DEAR LORD, — Permit a far distant and grateful friend to express his sincere joy that it is given him to congratulate your Grace on your return to Ireland in a position which will extend to it and to the entire world blessings which have been hitherto confined to those who had the happiness of living under your immediate care. The choice of His Holiness, I say in perfect sincerity, is the choice of the Christian

world, and it must be indeed to you, my dear Lord, a source of unfailing consolation to have evidence so clear that it is the blessed will of God which, uncontrolled by man, has been accomplished in your Grace's elevation to the Primacy. May our dear and good Lord crown His predilection in your regard by enabling you to walk in the glorious path opened before you by some of the most illustrious saints in the Church of God. Separated by vast oceans, in all probability never again in this world to see each other, delightful it is to reflect that we may be yet one—one in our literally 'Matutinum et Vespertinum Sacrificium.' Pray, my dear Lord, for me and mine, and be assured your Grace will not be forgotten by one who is in perfect truth

Your grateful and affectionate Brother in Jesus Christ,

J. B. POLDING, Archbishop of Sydney.

XXIII.

Letter to Right Rev. Dr. Serra, Coadjutor of Perth, from Sydney, September 10, 1851.

"I apprehend this gold mania will be productive of many moral and physical evils amongst us. All that you read in the papers, or nearly so, is founded on reality. I expect we shall have an invasion of worthless characters poured in upon us. And I fear very much that the abundance of gold will make more world-loving the souls of our people than they are even now. No part of the world is in such spiritual poverty as we are. During my late missionary visitation I proceeded more than 300 miles to the south of Sydney, held in the ten weeks of my absence seventeen stations, attended by many who came it may be thirty or forty miles. At each station I remained three or four days, less or more according to the wants of the people. We assembled each morning at 9 for instruction, Mass, and Confessions. Instructions were given thrice each day, the intervals taken up with the Confessions. Sometimes we continued until 10 or 11 at night. I was assisted by one of my missionaries. Upwards of 800 persons approached the Sacraments. About 400 were confirmed, and some hundreds took the Temperance Pledge. I received fourteen also into the bosom of our holy Church. Generally a slab hut, sometimes a verandah, occasionally a tent formed our church. The cold was very piercing, and glad I was to return to the more genial climate of Sydney. The harvest is great, the labourers few. I am on the point of again leaving Sydney for eight or ten weeks to the south-west and west. I shall take a large portion of the mining country, now containing many thousands, one half of whom are Catholics."

XXIV.

Letter to Right Rev. Dr. Serra from Sydney, December 16, 1851.

"MY EVER DEAR LORD AND BROTHER,—By the public Press I perceive that serious loss has been incurred by the mission and your Lordship through fire. How many difficulties impede the work of God! My Vicar-General, Dr. Gregory, is in Europe. He has written once to me. The Bishop of Melbourne, Dr. Goold, has also arrived. We are in the greatest want of missionaries. Oh, that I had thirty good priests in addition! Even now there would be sufficient employment for them."

XXV.

Letter to a Benedictine Monk.

"Sydney, November 29th, 1852.

MY DEAR FRIEND,—I daresay you are much surprised that so long a time should elapse, and no answer be sent to your kind favour of the month of January. Your letter reached Sydney soon after my departure for Western Australia, 2,500 miles distant, whither I was obliged to go on account of Church matters. After an absence of eight months, I reached Sydney safe in the commencement of this month. Almighty God, in His infinite goodness, enabled me to arrange every thing very well, though the affair presented many difficulties. I do not think that in all my voyages and travels I encountered so many dangers as in this adventurous journey and voyage. Part of my career was overland for hundreds of miles through a wild uninhabited country, travelling days and nights without meeting with hut or man; at night resting on the wet ground, it being winter time, and storms most fearful; branches broken off and whirling

about through the violence of the wind, and tumbling on every side; vast trees torn up by the roots, and large lumps of ice cutting one's face till the blood streamed. Through all these troubles our good God had brought me in good health. Twice I was swept off my poor jaded horse by branches hanging down in the dark, and falling on my back, and yet not hurt.

The greatest danger, however, I encountered in returning. We sailed from Freemantle in the morning. At some distant from the port there are islands and reefs of rocks running almost in a semicircle. We had not cleared these before nightfall. Our breeze, which was very light, died away about 10 o'clock in the evening. It was nearly full moon. We soon perceived the danger of our position. The current was bearing our little vessel fast towards the reefs. Each minute we approached them perceptibly. We could discern them distinctly, distant less than a quarter of a mile, and hear the surf washing over them. The lighthouse of Rotnest Island was about one mile and a-half on the larboard bow. We had the anchors, but we were in seventy fathoms of water. We lowered a boat, and they tried to turn the ship's head; all in vain; the rudder was useless, the sails hung loose and flapped. Destruction seemed to be certain and imminent. Wherefore, after making preparation for the dread event which appeared so near, I brought myself and people in spirit before her whose aid I have never implored in vain. I made a vow to celebrate three Masses in thanksgiving and acknowledgement that our deliverance had been affected through the intercession of the Blessed Virgin. I then commenced the Litany, and no sooner had we said the anthem, "We fly to thy protection," &c., than to the great amazement and joy of all, a breeze sprung up which enabled us to tack; we came out of our danger by the very way we had entered, and in five minutes we were safe! Who would not confide in the goodness and power of our dear Mother? Other and great dangers I had to pass through, but this must suffice for the present, as I have many letters to write by this occasion.

Yours, &c.,

J. B. POLDING, Archbishop of Sydney."

XXVI.

Letter to Right Rev. Dr. Serra, Perth, Western Australia, via Adelaide.

"Sydney, August 17th, 1856.

MY DEAR LORD, -When some weeks since I wrote to you requesting your Lordship to honour us with a visit, it did not occur to me to inquire whether two of the lay brethren, who accompanied you, could be spared. We have been enabled to purchase an excellent estate at a very reasonable price only 14 miles from Sydney. It belonged to a gentleman who spared neither pains nor expense upon it. It comprises a most excellent house now occupied by our Benedictine Sisters, and upwards of 600 acres of land. We have an extensive vineyard of 10 years' growth, a considerable quantity of orange trees in full bearing—olive trees of large size but which are comparatively useless, as we have no person who is acquainted with the art of cultivating them. Now, amongst the brethren who accompanied your Lordship, doubtless there are some who might be very serviceable to us. Even if they could come for a year or two so as to teach our own brethren, the advantage would be great. If, then, your Lordship could bring with you two or one good, simple, skilful and laborious brother, I should feel very greatly obliged. I have received another letter from the Rev. Mr. Urquhart not less displeasing to me by reason of its tone and substance than the two which preceded it. Of it I shall take no notice, as I have not of the former. I regretted exceedingly to see notice in our Sydney journal taken of a trial which the rev. gentleman appears to have instituted against you. Religion is wounded to the heart by such doings.

Blessed be God we are proceeding quietly and surely. When you visit us you will meet with an humbler unpretending community which now numbers in its aggregate 20 or 30 members, all professed since the year 1842. I am the more anxious to see you as I propose to send either my Coadjutor-Bishop or Vicar-General to Europe very soon, and it is very desirable I should communicate with your Lordship previously. I mention this in confidence.

In the hope of soon embracing you, my dear Lord, in all affection,

Your brother in Jesus Christ,

J. B. POLDING, Archbishop of Sydney."

XXVII.

Letter to Right Rev. Dr. Serra.

"Sydney, January 28th, 1857.

MY DEAR LORD,—I wrote to your Lordship some days since and mentioned the subject on which I had before in a previous letter communicated my wishes, namely, to have one of the Brothers whom you brought out with you sent to us for the purpose of teaching us the proper culture of the vine and olive. We have a large tract of ground well fitted for this purpose. The best way, however, would be for your Lordship, if it could be accomplished, to come and bring one or two of the Brothers with you. Indeed, I was on the point of requesting your attendance at a Synod which the Holy See intimated its wish to be convened—in case I considered that by the means of the Synod the sad discussions which have been going on in Van Diemen's Land for many years could be terminated.

Of this I saw no prospect, and consequently I did not convoke the Prelates of the province. One party had entered his protest against any decision to which the Bishops might come, and the other had rejected the terms which I myself drew up as meeting the equity of the case—so the matter is at once referred to the Holy See.

I have not received any intelligence respecting the Bishop appointed to succeed your Lordship in the North—Port Essington. It is true that I wrote rather strongly to the Cardinal Prefect in the expression of my opinion that no Bishop should be appointed to a Diocese in the Province without first consulting with the Metropolitan, inasmuch as the British Government looks to him as guaranteeing the loyalty and good feeling of the Bishop elected. I should, however, deeply regret if in consequence of anything on my part the plan of having a Bishop, whose jurisdiction should be principally over the native population, were to meet with an obstacle. The so-called Bishops of the Protestant Church in their late conference entered into a determination to found missions to the natives, and associations for the purpose of supporting them have been made in Sydney and elsewhere. We must not be behindhand in this glorious work. I trust Dr. Rosendo will *come straight* to me in Sydney. Bishop Brady was appointed *Me inconsulto*. It may be that a mission may be commenced with greater prospect of success in the part under the jurisdiction of Sydney than in the portion of the continent forming the Diocese of Port Essington. We will assist to the utmost the mission wherever it may be, and if you write to the Bishop assure him of this with my most affectionate respects. I do not know where he is. Dr. Gregory will sail for Europe about the end of February; any communication intended for him direct to 63 Paternoster-road, London. The little native I sent last March arrived safe, and I hope ere this is with the good Abbate Casaretto. I wish to send another. Write, my dear friend, if you cannot come; but if you can, oh words will not express the joy which I shall receive from your coming. I am most anxious to confer with you on the best means of giving permanency to our Benedictine institutions. All are well. Our Sisters open their school next month. The Bishop unites in affection.

Yours most truly in Jesus Christ,

J. B. POLDING, Archbishop of Sydney."

XXVIII.

Letter to Most Rev. Paul Cullen, Archbishop of Dublin.

"Sydney, March 2, 1859.

MY DEAR LORD ARCHBISHOP,—This letter will be presented by one of my oldest and dearest friends, the Hon. Mr. Justice Therry. His judicial labours extend over a quarter of a century. Thousands of cases have come before him, and not a suitor has come before his court and departed from it under a conviction that justice had not been done to him.

Mr. Therry has endeared himself to all classes, and wherever he may be, the cause will be apparent in his amiable disposition, literary attainments, readiness to oblige, largeness of acquirement, with the characteristic simplicity of a well-educated mind. And now that he has become most justly entitled to an honourable retirement, we regret very much to lose him.

Excuse me, my dear Lord, if I recommend most warmly Mr. Justice Therry to your Grace. He is truly attached to his holy religion, has a deep veneration for its ordinances, and this my recommendation is the smallest return I can offer for continued kindness, material assistance, and his never-failing advocacy of our religious rights. Wherever his amiable lady and daughter may be, I must feel the deepest interest in their well-being. Whatever attentions it may be in your power to show, I shall deem a personal favour. With the deepest sentiments of respect, I am, my dear Lord,

Your Grace's affectionate Brother and humble Servant,
J. B. POLDING, Archbishop of Sydney."

XXIX.

Letter to a young Priest for whom the Archbishop cherished a particular esteem.

"Sydney, 13th February, 1861.

MY DEAR SIR,—By this time you have experienced something of the trials and dangers incident to the missioner whom obedience has removed to a great distance from his Superiors. Happy you are if you are aware that they are trials to be passed through with the fortitude with which they are endowed, who have prepared themselves to be clothed with the gifts of the Divine Spirit by previous retirement and by prayer. Dangers, the perception of which is the (so to speak) natural effect of the sensitiveness to the approach of evil generated in the soul, wherein the love of God and the dread to offend Him are the governing principles. Woe to the priest who feels not his trials and has no apprehension of danger. He is open to measureless ruin.

'My son,' admonishes the wise man, 'when thou comest to the service of God, prepare thy soul for temptation.' Now, the most subtle of the temptations by which the priest engaged in missionary duties is assailed is that which proceeds, as it would seem, from zeal for the salvation of souls. Under this the priest deems himself justified in omitting his own personal sanctification—or, rather, the means by which it is to be carried on. Hence neglect of prayer, spiritual lecture, recollection, meditation, visit to B. Sacrament, which *inter alia* have been ever reckoned as the principal channels through which the graces of God reach the soul. These being neglected, the soul becomes indifferent, hardened in her affections, careless, and the most sacred duties of the priesthood are performed mechanically. To your own sanctification then attend always—'Sanctificamini qui fertis vasa Domini.' So live as to be in a state *each day* to offer the adorable sacrifice—not to celebrate, to be the exception. The Synod has laid down the rules by which the periods of sacramental confession for the clergy of the province are governed. Frequent confession, which you recommend to the laity, is not less, to say the least, necessary for the priest. Incalculable are the advantages it brings to him.

When by reason of absence you cannot frequent the Sacrament at your ordinary period, never fail to prepare. The fact of preparing will in some sort renew in you the life of grace.

When in repose after a missionary round and in the fulfilment of home duties, there is not the danger of neglect as there is when engaged on your stations. In reality, the only time of sacerdotal employment is the time passed at the station. That which is consumed in proceeding from station to station is time lost as regards the duty of our state: still, it is a time of merit if the labour be endured in a proper spirit—a time of blessed union with God, if in a lively faith you bear with you the most Blessed Sacrament. Then may you say with a holy priest: 'I am never less alone than when I am alone.' Oh, what graces, what blessings may you not obtain for the country through which you pass if you pray to your loving Saviour to impart his benediction—'Pertransivit benefaciendo.' Be not of the number of those thoughtless priests who take their living Lord into all sorts of company, thrust the B.S. into a drawer, filled, it may be, with all sorts of things, who show no respect by night or by day. Faith must become dead, where all outward respect is not shown.

In like manner the faith of the priest is tested by the altar, its linen, its accessories; it is tested by his mode of celebrating Mass—'Maleficus qui facit opus Dei negligenter.' I need not say more, for, if I recollect rightly, you had formed yourself to a devout mode of celebrating. Be not less than twenty-four minutes nor more than half an hour.

I find you have been occasioned some uneasiness by too great solicitude in the Confessional. General confessions are sometimes advisable—not necessary certainly in every case. Anything like the indulgence of curiosity must be sedulously avoided, and, in a young priest especially, a strict prudential reserve must predominate. Stations are dangerous places for the missionary, unless he considers them to be dangerous. There is a danger from the idling away of valuable time, in gossiping, learning all the chit-chat of the neighbourhood, which cannot be done without encouraging backbiting, slander, rash judgment. There is danger of disgust in the repetition of the same duties, and so omitting them or performing them negligently; danger in consequence of directing one who ought to be instructed by the priest to be instructed by another, or to learn the catechism and come next time. There is danger of hearing confessions for which no preparation has been made, or of deferring them to another time. The priest through want of zeal not assisting the poor creatures in their preparation by prayer and by examen of conscience, and by considerations to excite to contrition. There is danger in not providing prayer-books and catechisms, simply telling the people to procure them; in not preparing children and others for first communion and confirmation. However small the station, time is required for all or any of these things. One clear day should intervene; a part of three days be passed at every station. It is preposterous to suppose that any permanent good can be the result of a flying visit, the priest, for instance, arriving in the evening and leaving in the forenoon of the next day. Only extreme necessity can justify such a visit as this. Let the people always be made aware in time of your visit. Indeed, at the conclusion of one visit announce the next, and let nothing prevent you from keeping the appointment most punctually. If you once deceive the people, it will be long before their confidence will be restored.

When you have once become acquainted with your district, I direct you to take, each visit, a station to bring into Christian order—I mean to instruct and prepare all who are of age for Confirmation and for Communion: to bring back the wandering from the fold: to establish family prayer, and the due observance of Sunday. For these purposes it may be necessary to stay eight or ten days—no matter. It is better to do this, and to leave for that occasion some stations unvisited, or with only a flying visit. You will thus make sure work, and in due time each station will receive the same means of instruction and of reformation, and the whole district will show forth under the Divine blessing the fruits of your labours.

“Attende tibi et doctrine” writes St. Paul to his disciple. Be circumspect, that is, recollected. “Tu, Homo Dei.” Your example, coming as you must do into immediate relation at the stations with the people, at least with the people of the station, must be a model to them in temperance and in self-denial, principally to be exhibited by the cheerfulness with which you accommodate yourself to circumstances as regards food and conveniences, in conversation. Fail not to have family prayer. In one word, let your conduct be such as to give the least trouble and the greatest edification, so that the sojourn of the Priest of God may be deemed a blessing.

“Attende Doctrinæ.”—On the stations you will generally have time at your disposal. You will always have the *Novum Testamentum*, or some other book of instruction. You have to instruct yourself—you have to instruct others. “Attende tibi et doctrinæ,” as the Apostle enjoins.

And now, before I conclude, let me entreat you in the love of Jesus Christ to guard your heart whilst it is yet uncontaminated from the curse of the priesthood—the love of money. Oh, how many otherwise good and blameless are involved by this in endless ruin! It generates a false conscience; it has a code of morality which fits the individual, but which that individual would not think of approving for another; it in practice makes the priest act as if the mission were made for him, and not he for the mission. I repeat, the love of money, and the consequent desire to accumulate money, no matter what may be the miserable deluding pretext, perpetuates in every young Church the likeness of him, who by our Divine Lord Himself was ordained a priest, and yet through the love of money betrayed his Master, and, though an ordained priest, perished miserably. “Having food and raiment, *therewith let us be content*,” is the advice of the Apostle whose instructions to his disciples I have quoted to you; and you know that in another place he emphatically declares, that they who seek to become rich fall into many snares and temptations—temptations

so dangerous as even to lead to apostacy from the faith. And if this be the case of individuals who are legitimately engaged in pecuniary transactions, if they are thus cautioned, how necessary it is for all who by reason of their vocation are charged to keep themselves from secular desires, which, "militant adversus animam" - to be poor in spirit like the first Christians—if they have what is more than may be required for their immediate wants, to lay it at the disposal of the successors of the Apostles, that it may be devoted to alleviate the wants of their poorer brethren. There are many other points on which I would wish to instruct and direct you, but time will not permit at present. Write to me and let me know your difficulties. Be humble. Be not a seeker after popularity—a most dangerous rock to the young priest. Be contented to be a hidden gem in the beautiful sense of your great Cardinal. Lay up in your heart, like the Immaculate Mother of Our Dear Lord, all those lessons which He will give you in your communings with Him. In holy fear and holy love fulfil those duties which even angels might dread to discharge; and so with my affectionate blessing and fervent prayer that you may be an earnest, faithful labourer in the vineyard of Our Lord,

I remain, dear Rev. Sir, yours,

J. B. POLDING, Archbishop of Sydney.

XXX.

Two letters to Very Rev. Dean Butler, of Launceston in April and May, 1861.

In the first months of 1861 the Very Rev. Dean Butler, of Launceston, received the official intimation from Rome that he was appointed by the Holy See to the responsible post of Coadjutor-Bishop of his Lordship of Hobart Town. The devoted priest, however, could not be induced by any persuasion of the friends of the Australian Church to accept the proffered dignity, and he wrote to Archbishop Polding deprecating the appointment and setting forth many reasons in proof of his own unfitness. The Archbishop replied as follows:—

"St. Mary's,

April 12th, 1861.

Your letter of the 19th ult., my dear Lord, I received only some few days since.

It appears to me that only one course remains open to you, and that is, at once to accept as the declared will of God the appointment to the Episcopal dignity whatever may be your repugnance, or however deep your consciousness of unfitness. I am not aware that the Apostles themselves were elected to their high office either by reason of natural talent or of education. They are called even as Aaron. Of them and of their successors, called as Aaron without any seeking on their part, one has said, 'Non vos me elegistis, sed ego elegi vos, ut catis fructum afferatis.' Nothing remains, but having been so called, you go forth, my dear Lord, from your present position and gather up fruits as the Lord directs you to do. 'Petrus locutus est, causa finita est.' The letter of his Eminence Cardinal Barnabo settles the matter. As regards the objections urged by yourself and to which I have already alluded above, others, whose duty it is to judge, decide differently. Cherish, then, my dear Lord, the convictions of your own humility, for your own protection and safeguard; but give proof also of that humility by your acquiescence, however great may be your reluctance, in the judgment of that authority which in every sense is most competent to decide. For my own part I rejoice in the addition which will be made to our Episcopal body, and I feel certain that throughout that body there will be but one feeling in your regard, embodying love and confidence. I therefore address you in the words of a great Prelate: 'In hac tua promotione eo major mihi spes est, operam tuam quam fructuosissimam maximeque salutarem fore, quo res tota simplicius sinceriusque transacta est sine ullo studio tuo. Te porro hoc tantum munus atque honorem quem non tibi assumpsisti, sed Dei vocatu atque invitatu obtinuisti, magno animo gesturum et vineam istam sane magnam quam accuratissime culturum atque ornaturum esse non dubito. Aderit laboranti Deus et pulchre satis, atque irrigatis a te stirpibus incrementum dabit.'

You will consider it a blessed privilege to ease the labour and to bring comfort and joy to the declining years of the good Bishop, whose anxiety to promote the glory of God and the well-being of his fellow creatures you have so long witnessed. You will be to him a son according to his own heart. As regards the consecration, pray let me hear from you what may be the wishes of the Bishop and of yourself.

With every sentiment of respect and brotherly regard,

I am, my dear Lord, yours in Christ,

J. B. POLDING, Sydney."

Dr. Butler persisted in his resolution to decline the Episcopal burden and wrote again to the Archbishop justifying the course which he pursued. To this letter the Archbishop replied on the 16th May, 1861:—

"MY DEAR LORD,—I very sincerely regret that your Lordship cannot yet discern the ever-to-be-adored will of God in the choice which the Holy Father has made. Your journey to Rome will be useless. It will only tend to delay an event when delay is only mischievous, an event which will in its accomplishment accelerate the progress of the Church, as in its delay it paralyses her. A year or more would elapse if your Lordship should succeed before another could be substituted, but your Lordship will not succeed. Delay is worse than useless. If you proceed to Rome, you will be ordered to prepare for consecration, and no excuse will be taken. At once then submit; take up the yoke of the Lord; believe His word. He has declared that you will derive sweetness from holy submission and obedience.

With great regard, I am, my dear Lord, affectionately yours in Jesus Christ,

J. B. POLDING."

XXXI.

Letter to one of the Clergy who was supposed to have hoarded up some money; written at the commencement of the Diocesan Retreat in 1862.

"Sydney, October 8th, 1862.

REVEREND SIR,—I have to say to you a few serious words which will I trust sink deep into your conscience during the quiet of your present retreat, and cause a change full of consolation and happiness to both of us. I cannot conceal from you my conviction that you have in no degree been living in the true spirit of your special vocation. Does this seem a harsh and sweeping condemnation? I would it were so. Most joyfully would I acknowledge my mistake if it were so, as indeed would any father delight to be convinced that his child's heart had in it greater treasures than he thought. But let us consider and take my words as uttered far more in the spirit of affection than of authority. You are a priest; but you are also more than that. You are a missionary priest. This is what you and others have forgotten. You have forgotten that a missionary priest under a missionary Bishop means a priest devoted to the service, and in his own sphere sharing with the Bishop the responsibility of the Episcopal charge. It means a man having a double endowment of the apostolic spirit—devotion, not only to the duties he can compass by his own personal activity, but devotion also to the whole body of the Church governed by the Bishop. To each priest a locality is entrusted for the sake of order and of jurisdiction; this is not the limit of the forethought of the missionary priest or of his devotion, it is not bounded either by time or space. You are a missionary priest of the Archdiocese. My dear friend, Our Lord Himself has put the future as well as the present of this His Church into your hands; openings of all kinds, facilities of all kinds, wealth of all kinds, here at this beginning of His Church. All these are not in His providence intended for this day only—for you only—for this generation. They are the means by which Catholic missionary priests are to vindicate their kindredship with the Apostles and lay themselves and their opportunities as living stones in the foundation at a time when and when only the foundation is to be laid. Now, my dear brother, let us think of the past in this light and say whether I have been too severe in declaring that the spirit of our vocation had either not been recognised or forgotten. I say nothing of the ordinary discharge of the ordinary priest's duties, of

his reverent careful administration of the Sacraments, of his assiduous catechisings, of his zealous well-weighed sermons, of his tenderness to the sick and poor ; great things, indeed, but yet not special missionary efforts. I say nothing of the attention to personal means of sanctification, to due recitation of the office, exact rubrical celebration of the sacred mysteries, spiritual lecture, meditation, what is asked for, and what you must ask yourself now in the presence of God, to whom you must answer for the neglect during these hours of spiritual retreat. Where are the monies that according to mandate ought to have been and might have been collected for the propagation of the faith ? Where are the monies which according to mandate ought to have been and might have been collected for the education of priests, to meet spiritual needs increasing how fast whilst pecuniary means are decreasing ? To the great, the outlying want of additional priests you yourself have borne (is it your condemnation?) solemn testimony—"What are my own gifts in missionary proportion to my own store ? What have I done for a district which has been to me so amply remunerative ? Has the Church found in me the heart and habits of one of her true missionary sons living for her and for God, and for souls redeemed by Jesus Christ and forgetful of self ?" A few years and almost a provision for life—and souls are perishing for want of priests ! And again, my dear sir, do you not see, yes I am sure you must see and acknowledge, that you have not only to cultivate in yourself this spirit, but to implant and train it in the hearts of all Catholics in your district—not only your own attracting example but your teaching and exhortations are required. Men will think only of themselves, only of the present, unless they are roused and led beyond their natural selves, and it is for the missionary priest to do this. Have you done this with the heartiness and assiduity and perseverance of a missionary ? Does the district in which you have so long resided bear the marks of a missionary's residence ? Altars, churches, presbyteries, libraries, confraternities ? Are they the easily seen vestiges of your passage ? I have said enough, dear Rev. Sir, to shew what I mean ; what I have said looks towards the past—looks towards the future ; it may be you have never considered conscientiously your position and its responsibilities. Consider them now, and repair the past. You have energy, shew you have generosity in supporting your faith ; let these work. Of all our wants, the greatest is the continuous accession to the number of our *efficient* priests.

Personal activity, appropriately erected churches are something, but he is by far the greatest benefactor, the truest missionary, the best friend to and most welcome fellow-labourer of his Archbishop who aids in bringing other missionaries into the Lord's vineyard, to uphold and extend the work. You will select your own confessor, to whom I give all faculties, and to whom you will show this letter. Praying Almighty God to bless you and to renovate the spirit which you received in the imposition of hands,

I am, Dear Sir,

Your affectionate Archbishop,

J. B. FOLDING, Sydneien."

XXXII.

Being consulted by his Lordship the Bishop of Melbourne on a theological point of some intricacy, the Archbishop entered into the question with great earnestness, and replied as follows :—

"Sydney, Feb. 14th, 1863.

MY EVER DEAR LORD, —In reference to the subject on which you have consulted me, I do not think that any Catholic member can be a consentient party to the clause, which, in general terms, provides that an orphan child is to be brought up in the religion of the father, irrespective of the child's baptism. I do not come to this conclusion by reason of its being at variance with the compact which is made in the case of mixed marriages only, for this is only partial, and I do not feel quite certain, that in a legislative measure of a general character a legislator would be bound in conscience to refuse his assent, provided he considered the measure would provide the general good. But I think that he is bound to oppose the clause, because it is manifestly unjust as regards the child. The child, by its baptism, is generally understood to take upon itself certain obligations through its sponsors, by it (*def. of Bap. in Imp., Dict.*) 'he is initiated

into the visible Church of Christ,' he becomes a member of a society which recognises those obligations and believes it has within itself the means which will enable its members to fulfil those obligations; and those obligations are of a permanent character. They cannot be repudiated by the individual, nor will they cease to exist because ignored by another party, even the Legislature. And if that party not only ignores but takes active and positive measures to prevent the child from fulfilling its obligations, and moreover deprives it of the means by which it is enabled to fulfil them, it clearly interferes where it has no right to interfere, to the irreparable detriment of the individual. Thus a baptized Church of England child may have a Unitarian, a Jew, or a Mahometan for its father. And if it is to be of the religion of its father, what becomes of the obligation of its baptism? And so the Catholic baptized child may have a Protestant father; is the Legislature to declare and enforce its declaration, that the child having the obligations of its baptism shall not have the means of fulfilling them to be found in the Church of which, by its baptism, it became a member? What prosecution can be more cruel, more unjust?

2.—It may be fairly inferred that the child has been by baptism admitted into that society of which it is a member with the full consent and sanction of the father. He is a party to a solemn contract, for in virtue of his consent the Church consents to receive the child. It requires sureties for the due fulfilment of obligations on the part of the child. Hence there are sponsors, that if the parents neglect or are prevented by death, the sponsors may instruct the child in the faith and law of Christ. You cannot have a more convincing proof of the intentions of the parents than are contained in the baptism, with its preliminaries, of the child. There you have the recorded wish of the father that the child shall be brought up in a certain form expressed by its baptism, a wish expressed by a formal act which has in it the solemnity of an irrevocable contract.

3.—In this act you have something substantial, essentially prominent, which can be quoted, to which reference can be made. But in many cases how is the religion of the father to be ascertained? Of course, it will not be difficult always to determine whether he be a Catholic or not, but this is merely negative. To which of the numerous sects he belonged must be ascertained. How is this to be done? What is the test or proof, and what is to be done in the not uncommon case of the father being of no religion?

There is only one thing to be relied upon, and that is the fact of baptism, which may be deemed expressive of consent or wish on the part of the father, he becoming a party to the contract, one essential condition of which is that the child shall be brought up in the faith of its baptism. I may mention two cases which occurred within the last years and which bear on the question. The first, of a boy, son of a Protestant father, mother Catholic, baptized a Catholic, as such admitted into the Asylum for Destitute Children. The mother died. The father requested that the child might be brought up a Protestant. The case came before the committee; proof of baptism from Register was given. The conclusion of committee of all denominations was that the father had no right to interfere, and that the child must be brought up a Catholic—*i.e.*, in the faith of its baptism.

The second instance is even stronger. An unfortunate widow, very poor, was visited by some Protestant ladies, who were very kind to her. How it was brought about I do not know; the result was a desire expressed by her that her daughter should be admitted as a Protestant into the School of Industry. She stated that the child had never been baptized. The girl was admitted and baptized at the age of five or six, in St. James', by Rev. Mr. Allwood. The mother became some months after dangerously ill—in fact, well nigh unto death. She sent for the priest, avowed what she had done, and entreated that her child should be got back to be educated a Catholic. All this made a very awkward business. The child in reality had been baptized in St. Mary's. The Register was examined in proof that the child had been baptized a Catholic. She was at once dismissed from the school, which your Lordship may recollect is exclusively Church of England.

I have said that the baptism of the child necessarily pre-supposes the consent of the parent. St. Thomas Summa, part 3, quest. 8, states:—*'Ideo contra justitiam naturalem esset si pueri qui nondum habent usum liberi arbitrii invititis parentibus baptizarentur: Non habet hoc Ecclesiæ consuetudo quod*

fili infidelium invitis parentibus baptizarentur.' No priest would baptize a child without consent of parents, of course. If there be no account of the child's baptism, written or oral, each parent being dead, we may have an anomaly which is not surely so extensive as to justify legislation embodying a cruel and manifest injustice to the far greater number.

I remain, &c.,

J. B. POLDING, Archbishop of Sydney."

XXXIII.

Letter to one of the Clergy of Sydney, dated June 7, 1864.

"It is quite at variance with the usages of the mission to pass the evenings in conviviality. If a missionary had discharged his duties, as I am sure you would desire him, he will be too glad to have his evenings to himself; so much, as regards himself, to attend to; so much to be done in preparation for others. God forbid that it should be among us, as it has been said elsewhere, that the Priest of God is the chief ornament of the festive board! He is the life of the confessional, of the pulpit, the ornament of the sanctuary, the consoler of the sick chamber. Elsewhere what is he? What will he be? In the abundance of paternal love I thus write."

XXXIV.

Letter to Mr. W. B. Dalley (without date) in 1867.

"DEAR MR. DALLEY,—A meeting is to be held, I observe, this day at the Exchange, for the purpose of preparing some testimonial expressive of the universal esteem felt in this colony for His Excellency Sir John Young. I am very sorry that I cannot be present. A previous engagement from which I cannot detach myself falls on this day; but I beg of you to declare for me my most hearty concurrence in the object of this meeting. It is indeed happy for us when the ever-binding duties of doing honour to Her Majesty is rendered so grateful as it is on the present occasion, by the admirable personal character and impartial administration of His Excellency. We shall indeed be sorry to part with him, and it is on the eve of parting that we become more sensible of the value of the friends we lose. And so at this moment there will naturally rise in men's minds the recollection of His Excellency Governor Sir John Young's kind and wise conduct amongst us. He has upon us Catholics all the many claims of grateful esteem acknowledged in common by the whole colony, and besides these we have one special kindness of which we shall always cherish a distinct memory. I mean, of course, those words so just and generous, so conducive to peace and harmony, in which he exemplified and invited sympathy with us in our great calamity—the destruction of St. Mary's Cathedral.

Pray say for me to the meeting that I join heartily in anything that may do him honour.

I am, Dear Dalley, very sincerely yours,

J. B. POLDING, Archbishop of Sydney."

XXXV.

Letter to the Clergy and Laity of the Diocese, the 27th of October, 1870, urging the building of a new House for the Convent of the Good Shepherd.

"DEARLY BELOVED IN JESUS CHRIST,—Year by year, for about thirteen years past, the clergy, and other faithful of the Colony, have been called upon for aid in support of the 'House of the Good Shepherd,' and the call on the whole has been generously answered. The yearly expenditure has been supplied by the contributions of the charitable and by the labours of the penitents themselves. We have just completed, or nearly so, the collections of the current year, and perhaps considering the diminished extent of the Archdiocese in consequence of the new Sees that recent years have seen occupied amongst us, we have no reason to complain of the result as far as figures alone are concerned. But figures are not altogether satisfactory in matters of Christian faith and charity. The doors of the 'House of the Good Shepherd' are open to the whole country, and indeed they have been opening wider and wider in welcome of penitents that

have come in from all quarters, and still the numbers of those on whom we have a positive right to rest for help have gone on diminishing. Arithmetic is against us, there is no doubt of it, and the only remedy is more zeal, more faith, more charity amongst ourselves. More of these priceless gifts in hearts where they have already life and action, and more, much more, in those too great numbers of Catholics where they have at present a bare starveling life, and no sign of action. For it is a truth, dearly beloved, a very miserable truth, that the givers in our congregations are few, always few, and always—may God's blessing reward them—always the same. The great number come and listen, and assent in word and sentiment, to every appeal on every occasion, and go away without giving, that is, without doing what they believe, without act of kindness where they profess to love. And this majority, may God convert them to better ways, are almost always the same too. They are not known, it may be, to men except in the mass, but there is One to whom they are individually known, and it is that One who has said, 'By their fruits you shall know them. Not every one that saith to me, Lord, Lord, shall enter into the Kingdom of Heaven, but he that doeth the will of my Father who is in Heaven, he shall enter into the Kingdom of Heaven.' You know these words well, and you know, too, that Catholics, of all men in this world, by reason of the intimate certainty, and solidity, and definiteness of their faith, are bound to show themselves men of action, and not of mere name and lip service. Opinions, persuasions, sentiment, expediences—these are not our guides, we possess the Truth, which is also the Way, and the Life, and so with us profession of faith, and deed of love, ought to be two aspects only of one and the same thing.

And now here is the reason, dearly beloved, why I am especially anxious that all, whom these my words may reach, would show themselves to be Catholics in deed and in truth; it is a special occasion, an occasion which may require a strenuous effort perhaps, considering the difficulties of the times. I have just said that the usual yearly collection for aid in maintaining the 'House of the Good Shepherd' has been made, and you will have understood that something beyond ordinary wants call for our exertion. And so it is. A new house for the Sisters themselves must be built, and built at once. Rather than withdraw anything that could be applied to the reception and comfort of their penitents, these good Sisters have been living in an old, inconvenient, decaying building, as best they could, until now at length it is no longer a shelter from the weather. That old prison, for such as many of you may remember it was, has not a room in it where they may with safety lay their heads. Their patience and bright cheerfulness have made it last longer than it ought to have done, longer than we ought to have suffered them to remain in it, but now habitation in it is further impossible. Medical opinion has condemned it as destructive of health and life; it must be taken down and replaced by a new house. This, then, is what I have to invite you to do. It is one of those works which must be done once for all, not a current expenditure of which each succeeding year and generation may take its share in the burthen. We ourselves, in whose day the need has arisen, must accomplish what the Providence of God has placed before us. Our dear Lord has taught us that there are such special works to be undertaken and perfected at special times. "The poor you have always with you, but Me you have not always." And so in this case we have the penitents of the Good Shepherd always with us, and whensoever we will we may do them good, but for the building of a house in which to lodge the Sisters of the Good Shepherd, it is like the pouring out of the precious ointment on His sacred head, a transitory act, needful and grateful, done once for all, but yet filling the whole house with its fragrance, and bearing with it its happy memorial wherever the everlasting Gospel is preached.

There are undertakings, dearly beloved, in which it is not always clear whether success is a blessing or not. Not so with this work of piety. Its success is the visible benediction of God. I am referring not now to the intrinsic preciousness of the self-devotion of the Sisters, who give labour and life and abnegation of worldly pleasure and comfort to rescue the unhappy from their misery. I speak of the extent to which the blessing of God has multiplied vocations to this noble life amongst us. Religious vocations are the visible approbation and reward of Almighty God, and it is well for a people amongst whom they are found. Now, in this respect alone our 'House of the Good Shepherd' is a subject of thankful congratulation and joy. In

our comparatively small body of Catholics, God has yet found so many who have received with generous spirit the grace to embrace the higher life. This, indeed, is a nobler prosperity than that of the flocks, and herds, and golden mines, that occupy so engrossingly the minds of men in this new country. Thank God for it. It is a sort of prosperity that will spiritualise even material wealth.

In February, of the year 1837, the 'House of the Good Shepherd' was established in Sydney, and there were in it five Sisters to carry on the work. At this moment the number of the religious is forty—that is to say, eight times as many as the little band who commenced the glorious crusade. Here is an increase of vocations such as we shall do well to think of in thankful wonder. And remember it is of one only of the convents of the Archdiocese of which we are now speaking. The little plant has become a noble tree, and it has so grown, not by human effort and contrivance, but under the unmarked breathing of God's grace, and thus, as ever, there is no room for us to boast, but a loud, loud call for thankfulness, and such future co-operation by gift and prayer as we shall have the grace to offer. '*Magnificavit Dominus facere nobiscum, facti sumus letantes*'—'the Lord hath done great things for us, we are become very joyful.'

Thank God for the workers, dearly beloved, and thank God for the work. In numbers it stands thus: Since the convent was opened, two thousand two hundred and forty-two penitents have been received within its shelter. Of these, nine hundred and thirty-five have been given to honest and honourable industry in situations, seventy-three have been married, five hundred and ninety-three have been restored to the care and hopes of their friends. It is a great harvest. '*Non nobis Domine.*' 'Not to us, O Lord, but to Thy name give glory.'

And now what a work this work of God is seen to be, when we come to look at its meaning and quality. It means probable restoration of so many hundreds of our fellow-creatures, for whom Christ died, to the true end of their being, to that for which they were created. It means the rescue of so many from the slavery of sin and the devil, in one of the most wretched forms of that most abject slavery. It means the triumphs of God's grace over the deadliest corruption that Satan fosters in the interest of his hatred of God and man. It means penitence, and hope, and peace, in place of sin, and despair, and torture of spirit. The relief from dire physical pain and want is much, and yet how little by side of the renewed soul, the gratitude, and love of the purified, strengthened, human, Christian heart. God alone, who knows the secrets of hearts, can estimate the happiness and treasure of penitence. Our Lord, Christ, came '*ut dissolveret opera diaboli*,' 'that he might destroy the works of the devil,' and where is there a fouler and more venomous work than this sin of impurity, the destruction of which is the mission of the Good Shepherd. Penitence from this sin confounds the devil in his greatest success and reforms the image of Christ in human souls with peculiar triumph. The true Magdalen is a model of self-abasement, of patience, of renunciation, of brave, generous self-forgetting love, caring nothing any longer for the estimation of the world, or for its precious things. She weeps at her Lord's feet, obtaining forgiveness for her much love or loving much for her great pardon; she is present at the foot of the cross on Calvary; she waits for her Lord at the tomb and finds Him; she recognises Him by His voice as he speaks her name, and is made the joyful messenger of His resurrection. How effectually the work of the devil was destroyed. It is, then, to promote penitence, with more or less resemblance to this great model, that the Sisters of the Good Shepherd devote their lives. They are his representatives in welcoming, soothing, healing, sanctifying those who have a good will to leave their sin. They gather up the wounded of a great battle, a battle which is always raging, and of which the victims are not bodies, but souls.

Dearly beloved, you cannot but desire to have some share in a work of so much beauty and acceptableness. Natural humanity loves it and praises it. The world itself, whilst it is aghast at the ravages of its social corruption and seeks, more in despair than hope, plan after plan that may stem its flood, the world itself sees how much may be done—at least, in the way of restoration. '*Instituere omnia in Christo*'—'to re-establish all things in Christ.' This is our only reliance. The grace of Christ, the compassion, and patience, and self-devotion of these religious, who have elected the life of evangelical counsel, can alone do something effectual in the way of healing. It is in this grace and character that the Sisters of the Good Shepherd are acting and bringing praise and glory to the name of the Saviour, as by Him and in Him they continue His work.

I have desired, dearly beloved, to suggest to you this train of thought which you may continue for yourselves, because, as I have already said, I am to invite you to an effort—a strenuous effort—in a time of burdens and difficulty. I cannot deny that many calls are made upon your resources. I can only repeat that this necessity for building a new convent has come upon us suddenly, in great measure because the Sisters have so long been content and done the best they could, that at the last moment they had to hasten out of the old building almost as a ruin. The heavy rains, which caused of late so much devastation throughout the country, wrought here on the decaying roof and walls such mischief, that it would not have been possible, even by a considerable expenditure, to secure a continuance of the meanest accommodation. It would have been throwing away money to attempt repairs, and so the Sisters were urged to submit to immediate removal, on the assurance that a new convent should be erected for them. Now out of the forty religious about twenty-five must live in the convent in Pitt-street, so that you see we shall need a rather large house even at the very first, and without providing anything for an increased number of vocations, if God should so honour us by multiplying them as He has done hitherto. And if he should, I am very sure that in all our difficulties your hearts will be with mine in desiring to provide the material building, in which that sacred and glorious work may be advanced. The poor victims of the misery of sin have always been more than could be received. They have come, and there has been no room—no room for yearning penitents! It is not so, dearly beloved, in the Sacred Heart itself. There is always welcome—there always room; and we must do our best by raising a large house to receive as many as come in their misery and hope. Let me again remind you how much more terrible a thing it is to be shut out as a penitent woman, than to be refused admittance into a hospital for bodily suffering; as much more terrible it is as sin is more terrible than pain.

Yes, our burdens just now are many and heavy, but you see clearly that we cannot spare ourselves. There is no help for it. In one only way that I can see may the burden be lightened. A lesson may be taken by all from the Gospel history of the Magdalen herself. She at once sacrificed personal ornament and the luxuries of life. In this all Catholics of the Archdiocese may follow her more or less, according to their devotion and charity. There is amongst us too much costliness of dress, and food, and amusement; and by retrenching somewhat we should gain, without much effort, an extraordinary fund for this occasion. And if by such a measure a more ample convent can be built, and built more speedily, we shall have to thank God that He has inspired us with the courage to make a little happy sacrifice. Let us hope that the unworthy habit of leaving all to be done by the few constant givers may be broken through, and that all will put their hand and heart to this work of piety. On one title or other everyone may feel drawn to help, if there is any current of Catholic charity in his soul. Some may have heretofore shared in the guilt of the sin of which we are striving to repair the ravages; some may be conscious of having encouraged dangerous vanity and luxury of dress; some may covet a little part in diminishing the horrible wretchedness and social disorder that men's profligacy and heartlessness have spread over the world; some may admire and honour the devoted life of those Sisters of the Good Shepherd; some may wish to pronounce on God's side against impurity, and against the light estimate in which many hold it; some may desire to magnify and honour simply the great mercy and goodness of God our Saviour, who out of such drear misery brings by His great mercy the peace and love of penitence; out of the women who were sinners forms the true and generous Magdalens. By one or other of these motives all may surely be inspired, and therefore to all we look for help.

In Sydney already a committee, composed of clergymen and some faithful warm-hearted laymen, have by our desire set themselves to the task of collecting and otherwise preparing for the new building. No time can be lost; the Sisters are at present living in a hired house. Under the circumstances we leave to the prudence and zeal of clergy and laity throughout the Archdiocese, the adoption of that mode of procedure which may seem most advantageous. There may be collections in the churches, there may be committees, and public meetings, in which many non-Catholics may perhaps be found to give their willing aid. But whatever plans may be chosen, all the expedition that is consistent with success should be used.

We commend the work to the co-operation of all in the name of that Good Shepherd who came on this earth "to seek to save all that were lost." May the love of Him dwell in your hearts, and may the blessing of God Almighty, Father, Son, and Holy Ghost be amongst you and remain with you always. Amen.

J. B. POLDING,

Archbishop of Sydney.

St. Mary's Cathedral, 27th October, 1870."

XXXVI.

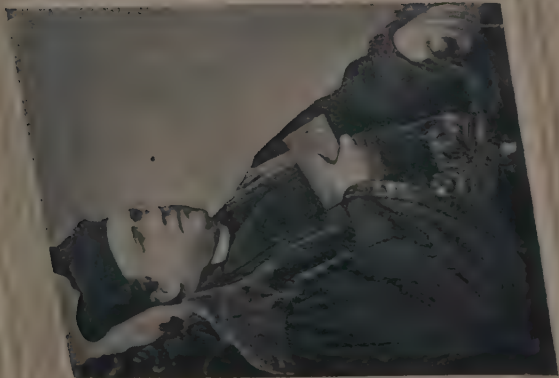
Letter to the Clergy and Laity of the Diocese, in May, 1873, on the threatened amalgamation of the Catholic and Protestant Orphan Schools.

"MY DEAR FRIENDS,—In the late session of Parliament, an address to his Excellency the Governor was carried recommending the amalgamation of the two Orphan Schools—Roman Catholic and Protestant—and the assimilation of the instructions therein given to that provided under the system of the Public Schools Act. How such a vote came to be given no one seems to know; how it was that, on the proposal of a measure so offensive and harsh to the whole Catholic population of the country, no one exerted himself even to delay an act that would be a bitter spoliation of a privilege—not to call it a right—that we have so long enjoyed; how it was that an infliction, often before threatened and attempted, and as often averted by the good sense and kindly feeling of the Legislature, came to be now, apparently, welcomed; all this seems unaccountable. It certainly was this privilege, or right, of ours to educate as we best could our poor orphan children. It was a highly prized, a very intrinsically precious privilege; we have always felt it so—we have never denied it to be so; we have never seemed indifferent to it; why then should it be all at once wrested from us? I cannot believe that our fellow-countrymen, with full consciousness of what is being done, and of the pain and distress it will cause us, would welcome such a course. I cannot believe it. There is some of the mysterious plotting and counter-plotting at work, caused, and, as men seem to consider, necessarily caused, in carrying on a Government by means of the collision and strife of parties. Well, if it be so, we must take our chance of advantage or disadvantage as our neighbours take theirs; but surely there should be some limit to the machinations of party; there should be some subjects and interests too important, too sacred, to be dragged lightly into sudden and unworthy risk. And most certainly this interest of ours in the training of our orphans is one of such subjects, too sacred, too important, too near the very heart of charity to be tossed as a ball into the arena of political contention. They who think otherwise, I am well certain, do wrong to the people of New South Wales; they are not true representatives of that people in thought or feeling.

The address commending the amalgamation of Orphan Schools has been carried and presented, and it is to be followed, I am told, by a Bill intended to carry such recommendation into effect. If that Bill become law, we shall have suffered an injury as great as could be inflicted. Nearly forty years ago a clear-headed and kind-hearted Governor placed in our hands a separate establishment for a Catholic Orphanage because he saw that it would be a true kindness: because he knew that in our belief it was necessary: because he judged it in every way expedient and statesman-like to do so. We were even then a numerous body, and though we were scarcely at that time considered to have equal rights with others as a denomination, we were so obviously distinct in our mode of teaching the Christian faith, in our methods of inculcating religious sentiment and practice, that to provide for us separately seemed at once the most natural and sensible thing. Well, all those years have passed; our Orphanage has had its history like all other human institutions, its defects, its successes, its seasons of honour, its seasons of reviling. The numbers of destitute children have increased with the increase of the colony; larger buildings were needed, and they were built by the common authority; more land was needed for the increasing numbers, then more extensive buildings for more suitable training; and in like manner those additional lands were granted by the common authority, and vested from time to time in trustees—in trustees duly nominated and sanctioned as possessors of that land in trust. When some years ago I found myself able to devote the services of religious to that

object, I appointed, still with due sanction of Government, and as I believe with the most hearty approval of Government, some Sisters of the Good Shepherd to conduct, under a committee still appointed by Government, that institution for the poor children, who could not possibly have better friends in this world than Christian women, who for God's love and honour have cast their lives into His treasure-house of charity. Most reasonable men who have any knowledge of the world and human motives, feel, I think, and acknowledge this, and did so feel and acknowledge it at the time. A little underground grumbling there was about the enormity of actually applying a room apart for the purposes of a chapel. Perhaps there was a little envy abroad; and in truth it was an enviable sight, that of the poor destitute ones with no homes, some without parents, some with mother only and her unable to help them; some, may God have mercy on us, who had come from homes where practice and thought of religion there was none, where reverence for God's name and law had no place, where the precious blood of Our Lord, His love, His holiness were never worshipped—it was an enviable sight to see them, such as they were, provided by the Christian heart of a nation with their chapel, with constant religious teachings, and by times with the Adorable Sacrifice. It was an enviable sight, and I can well excuse those who gave way to the first emotion of envy; perhaps it was only their way of expressing a wish that all Christian children might be so provided. At any rate, Catholics all of us, had and have grateful sense of the blessing. It seems to us most natural, most reasonable. Who could think with patience of receiving a Christian child at the dying bed of father or mother, and in sad mockery of true human sympathy and charity going away with the intention of furnishing food, indeed, and clothing and shelter for the orphan, but neglecting the one thing of all that was most in the heart of the parent, the faith that in his awful hour he knew to be the one priceless thing as he had never felt it before? Depend upon it, dying men and women know the full value of that most Divine injunction, "Seek ye first the Kingdom of God and His justice, and all things shall be added to you." Think of the desolating horror that would pervade the soul of poor mothers or fathers who had no confidence that their children would be trained in the way of God's salvation, neglected as it may possibly have been by themselves. What man in his own conduct, for his own conscience, could endure the thought of betraying that most helpless, most beseeching hope. And if no man for his individual self could be so heartless, why should an assemblage of men, a city, a state, a government, a nation, be without human sympathy, without heart and generosity? Let us hope that such a dire calamity may never spread in New South Wales. Although governments, as they are now constituted, do not and cannot profess to meddle with the doctrines of Christianity, it is surely not necessary that they should disregard the most ordinary instinct of civilised humanity, and deal with their constituents, and their constituents' children, as if their highest destiny were to be intelligent voters at hustings, and material for the contests of political party.

Our Orphan School is the oldest, or one of the oldest, Denominational Schools in the country, and the Public Schools Act was not intended—as we were told earnestly and repeatedly—it was not intended to destroy nor hinder the multiplication of Denominational Schools. Yet this old Denominational School, which, to say the least, had, one should think, very special claims to kindly indulgence and all men's generosity, is the first proposed for destruction, and apparently under the inspiration of the spirit of the Public Schools Act. Certainly there is this difference between Orphan School and an ordinary Denominational School, that in one case the maintenance of the children, as well as the salaries of their teachers, is provided from the public fund, but that is a matter of degree only, not of principle. But the destruction with which we are threatened is a long step towards realising the dreadful consistency at which thorough-going secularists are aiming. I trust the men of this rising country will see in time and recoil from the gulf, on the brink of which they are reposing. Happily, very happily, and providentially, men are often better than their imagined principles, and prefer rather to be illogical than to be inhuman. And thus it is that thousands of sincere, earnest Christians here rest tranquilly in the belief that Denominational Schools are safe, that secularism is not, as it is in fact, essentially intolerant, and aggressive and persecuting. And so it is that many who in all classes of society are our most true and best friends, ready to help us and to be helped by us, who have no



LATE VERY REV. JOHN FORREST, D.D.,
FIRST RECTOR OF ST. JOHN'S COLLEGE.



RIGHT REV. MONSIGNOR JAMES O'BRIEN, D.D.,
RECTOR OF ST. JOHN'S COLLEGE, SYDNEY UNIVERSITY.



VERY REV. DENIS F. O'HARAN, D.D.,
CARDINAL SECRETARY.

NEW SOUTH WALES.

fanatic hatred or contempt for us, who are not the victims of grotesque and stupid misconceptions concerning our faith and practices, are yet sometimes heard to ask why we Catholics are so set upon having Denominational Schools and teaching—why are we not content and happy with the neutral schools that others are content with? Now first I must observe that there are numbers besides ourselves who are not content with the neutral schools of secularists; true, they have not our firm, unwavering conviction that the matter is one of life and death, but still content they are not. They prefer most decidedly the Denominational plan, but they are silenced by fictions about its impossibility. They recoil with dread and aversion from the vague, indifferent, unreal Christianity to which secular schools expose pupils. They have little sympathy with the good gentleman who would not teach Christian doctrine to his children nor classify them in the census because he desired them to form their own opinion, and no admiration for the philosophy of the gardener who left his garden uncultivated because he would not prejudice the ground against weeds nor in favour of roses and lilies.

But, to answer for ourselves the friendly questioning why Catholics so constantly desire Denominational Schools and teaching, no doubt the fundamental cause of the difference between us and non-Catholics lies in our very different way of estimating the source and nature of truth—revealed truth. We do not believe that truth is matter of opinion, and hence it is that we are often deemed arrogant, self-willed, opinionated, as it is called, where we are but dutiful and faithful guardians of a deposit of truth given by Divine revelation; given, that is, by our Lord to His Church. We have it not to seek out each for himself from the sacred Scriptures, as many good, sincere men do, who, with more or less consistency, imagine they gain it. What God has revealed to us concerning Himself, His attributes, our relations to Him, our duty to Him, we hold with a practical certitude as absolute as that which arises from mathematical demonstration, and yet not at all because we have demonstrated it, but because we have received it. We are disciples of that authorised teacher to whom our Lord gave the commission to make disciples of all nations as long as the world shall last. I am not speaking in the way of controversy, but simply stating a matter of fact. Our Government in this country does not even profess to take account of Christian doctrine, and of course accepts from each denomination its own account of its beliefs and obligations, just as it accepts the fact of their existence. It neither approves nor disapproves, sanctions nor repudiates. It would indeed most gladly ignore their existence, but as this cannot be, it must take them as they are, and deal impartially with all. I repeat, then, that I am stating a fact known and treasured by all instructed Catholics when I say that we believe that we have religious truth from a Divine source, and that this truth is one because it corresponds with an awful reality external to us, not made up of aggregated, unconnected parts, nor of human opinions and discoveries. Of what we have received we cannot omit one portion without injuring all, without placing ourselves in the false attitude of critics and eclectics, instead of that of humble, faithful disciples and stewards of the one Divine truth. That which we teach our children in their simple catechism virtually contains all that the grandest human intelligences have ever apprehended of Christian theology; all that a St. Augustine or a St. Thomas has taught, so far as it has been confirmed by our Lord through His Church. Let me once more remind you that I am not justifying in controversy, but only declaring matter of fact as to Catholic belief, our conception of religious truth, its nature, its source. And if our non-Catholic friends will only do us the kindness and justice to consider it, they will see—however mistaken they may suppose us—they will see at least that it is not from caprice, not from arrogance or wilfulness, or foolish conceit of knowledge or sagacity, but from a direct inevitable sense of responsibility, that we so earnestly persist in claiming the privilege of Denominational Schools and teachings.

But why cannot you Catholics—the friendly inquirer whom we are supposing, may go on to remonstrate—why cannot your children learn with others the simple practical truths accepted by all sects? Why cannot you keep for yourselves, and your own teaching, your terrible notions about the Divine source of your religious truth, its all-pervading, all-engrossing nature, and let your children receive in class with ours “general religious teaching as distinguished from dogmatical or polemical theology?”

To this friendly inquiry we answer simply that Christian dogmas are not inoperative on character and practice, as the question seems to imply; and secondly, that with us elementary religious teaching is penetrated, and elevated as we believe above what is sometimes called natural religion and ethics, by those very dogmas of which you think so slightly. Open, if you please, one of our catechisms and see what we hold, what we teach children from the very first about the Incarnation of the Son of God, about His redemption, about the nature of sin, about Divine grace, about the Sacraments, about the remission of sins, about the communion of Saints, and you will smile at the bare notion of our dogmas being capable of remaining in abeyance, of being separated from anything we teach or do. You do not accept our faith; but put it to yourself as a simple hypothesis; say to yourself on the supposition that these people, these troublesome Catholics, do believe what they say they believe, is it possible that their doctrines can fail to effect, to regenerate, either with a higher or a lower life, every relation of man to man, of man to God. You will at once pronounce it impossible. And so say we; and we say it, not from speculation alone, not from *a priori* reasoning, as it is called, but from experience. Children brought up amidst Catholic surroundings, by Catholic teachers, with Catholic books, Catholic habits of devotion, not only the more formal and stated, but the little, frequent, habitual, almost unconscious observances of every day,—these children develop a character certainly different, to say nothing more, from that into which they would have grown under other training. Does this seem to any of you, non-Catholic friends, a trifling subtlety, a clear proof of selfishness and self-will, or of a desire in priests to domineer, as they are sometimes led by demagogues to say when they forget that priests come of the people, are more completely a part of the people than any other class of men, that priests and people together make up that portion of the Church which is taught by that other portion of the Church which teaches? It is to be feared that some good Christian men do thus think; and yet they themselves are daily cognisant of facts which illustrate and justify what we say of circumstances, and habits, and associations, as being most powerful co-ordinates of mere book and verbal teaching. How is it strange that we should recognise all that goes to mould the character of children and claim to use it all for what we know to be their highest, their only good? Do not people constantly notice in matters of mere conventional manner, and, further, in temper, in good taste, in pleasant speech, and kindly ways—do not people always see the value of associations for their children in such things; shun those which they dislike and seek for what they value? Trifles! Yes, indeed, they are in one sense trifles—that is to say, at the beginning, and as they look expressed in words one by one. So, also, the difference between one plant and another seemed a trifle, an almost imperceptible trifle, in the seed; so, also, learned naturalists tell us, animal life in its beginnings looks almost the same for all classes, but the developed creatures show that there is in truth an essential diversity. I am not assuming here that Catholics are right and non-Catholics wrong. Put the case as a supposition, if you like, in the reverse. All I ask is that our friends should see that when we so earnestly press for Denominational Schools and teaching we are justified by a fact which is universally recognised as a fact, when it is detached from our particular circumstance.

Why, then, should such schools and teaching be refused to us; and why, especially, should the poor orphan children who have no homes, for whom there is no social influence, no safeguard but that supplied to them by religion and charity—why should they be the first to be despoiled? Is there any amendment to be named in bodily conditions, in matters of finance? Let it be made; amendment does not necessitate demolition. A Royal Commission is at this moment examining the state of our public—that is to say, of our aggregate—charities. We have never, as Catholics, shown any backwardness in accepting generally desired improvements in the points designated. At the very birth of the system of the Public Schools Act, I requested all with whom I have any influence to adopt everything that, in sanitary arrangements, or external discipline, or methods of imparting instruction, was obviously advantageous and uniformly recommended by experience.

But the expense, it is said, of Denominational Schools, together with Public Schools, is so great—greater, I mean, than that of Public Schools alone. I think this very doubtful. If you compare substantial results, and, perhaps, put aside for a moment showy drills and music—though military drill and music are both good

in place—but, for a moment, looking only at the more serious and important results, I do not think you would prove denominational teaching an increase, but rather a diminution, of expense. There is certainly no established superiority on the side of Public Schools, notwithstanding their lion's share of the vote of one hundred and ten thousand pounds per annum, their handsome buildings, their favour with the journalism of the day, their well-appointed model schools, the brighter prospects they can offer to schoolmasters and schoolmistresses, their readily granted free teaching, amounting almost in the case of careless or profligate parents to the bribe of additional indulgence for themselves. Take these things fairly into account and contrast the very different position of Denominational Schools before you make up your mind even about expense. I have never denied that in the thinly inhabited portions of this country it might be both difficult and too expensive to have both kinds of schools, but it is a very different thing to endure a difficulty and a misery to be got rid of as soon as possible. Endure evil patiently whilst you can avoid it, but do not sit down and call it a good. Mixed schools are believed by Catholics, and, as I have already said, probably by many others, to be an evil. Why should we not hope and strive for better things? It is easy to say to poor labouring men and women: Your children can be taught the multiplication table, and reading, and writing, and geography, without interfering with their religion, surely. And too often they do not see that that is a mere cavil and sophism; that the question is not what can be conceived as possible in speculation, in imagination, in abstract. The question is, what does happen in this real, concrete, work-day world? Is it ever found that children passing the whole almost of their active day, using their intelligence under the direction and presence of master or mistress, no matter what the subject may be,—are children so occupied and making their keen unspoken interpretations of motives and sentiment,—are they ever uninfluenced? No one who knows children would venture an affirmative.

One can, however, hardly think that the consideration of expense enters much into the decision. Call to mind the large sums that are easily voted for purposes certainly not more serious and the large sums that from time to time are proposed to be added to our permanent expenditure. In a country where, small as the population is, more than three hundred thousand pounds are spent annually for prisons, police courts of justice, and their accompaniments, it is not easy to imagine that a small additional percentage—if, indeed, it should be found necessary for the suitable education of children—would be grudged. And still less can one believe that a small money reckoning would induce a Legislature to drag a few orphan children from the one appropriate home their parents and friends have desired for them. If rights of conscience are ever to be respected, if harmless wishes and preferences even are sometimes to be indulged, surely we might expect justice and tender dealing towards the defenceless and harmless orphan. It was, indeed, said that Catholics had more than their arithmetical portion of destitute children; the ill-natured remark, happily, met with no sympathy. It would have nevertheless been pleasant to hear that someone had reminded the propounder of this pitiless bit of recondite statistics that it is not exactly a reproach to a Christian Church that she has many poor within the fold. The world has not lost all regard for the voice of Him who gave as proof of His presence—'The poor have the Gospel preached to them.'

On the whole, we may trust that we have not been represented in this most vital point of Denominational teaching, because our representatives have not been conscious fully of the magnitude of our interest in it and of its ineradicable hold on our convictions. They say they are representatives of the people. Well, we are one-third part of that people; two-thirds of our whole number have been born on the soil. We have, then, as much hope for the prosperity of the country, as much delight in its progress, its security, its happiness, as any others. How could it be otherwise? We are as much affected as others by decisions on freetrade and protection, on squatters' privileges and land bills, on miners' laws and commercial tariffs, and border duties. All these topics, and others, are to us as to others important, and weighed with responsibility, but they are not the most important of all. The Catholic education of children is immeasurably more important, filled with a higher responsibility, calling ever, not on our comforts and purses, but on our conviction of conscience with an importunate lasting call.

To me it appears, dear friends, that we have not shown our wishes and convictions as clearly as we ought, and therefore I take this opportunity of urging the subject on your anxious study. Let all take it

up ; all who read, or think, or teach ; all who have any desire to conform their practice to the spirit of the Church, and to apprehend its wisdom and justice. Before the Bill which threatens our Orphan School, and with it all Denominational Schools, can be brought forward, there is time for thought and discussion, and petition ; and think, and discuss, and petition we must. In newspapers we read, and in speeches we hear, of times of arbitrary will and serfdom in this country. Well, those times, let us hope, are past for ever, but do not close your eyes to a glaring inconsistency. In those very times, rightly so characterised, our Orphan School was given to us and provided for, and Denominational teaching was indulged to us and provided for ; and now, now in these times of Representative Government, they are proposed to be wrenched from us ! I cannot think a majority, numerical even, will be got to vote such an inconsistency, such a cruel injustice. But we must not be idle, we must petition ; we must gain friends amongst our fellow-countrymen by shewing them clearly what is in our hearts and minds. There is nothing to offend them—nothing to injure the common happiness. Let this be shown clearly and fully ; frankly and also quietly ; gently, as men who are truly in earnest about a thing which is no passing worldly interest. I could not have justified myself if I had not thus spoken, and now I have so far delivered my own soul. May God put into the hearts of our fellow countrymen of New South Wales kind and considerate thoughts towards us, and, into our own, great perseverance and faith. The one thing we have to guard against is that our cause should be treated as the question of an hour, or used as a make-weight in a strife of politicians. What we seek is not a momentary victory, not a victory in any sense, for we love not contest, and a victory would be an unsatisfactory, unstable thing. We seek a clear manifestation of our supreme conviction and claim before those amongst whom, and with whom, we live ; so that when this shall be once accomplished there may be thenceforward no danger of their being, although unintentionally, yet in fact inadequately, untruly represented in the Legislature of the country.

J. B. POLDING,

Archbishop of Sydney.

St. Mary's Cathedral, May, 1873."





CHAPTER X

THE SUFFRAGAN SEES OF THE ECCLESIASTICAL PROVINCE OF SYDNEY.

THE other Archiepiscopal Sees of the Australian colonies were at one time Suffragan to the mother Diocese of Sydney, but it is not of these that we now treat. Special chapters will sketch the history of the Church in these great Sees. At present we will treat of the six Dioceses which are still grouped around the Metropolitan See, and form with it the Ecclesiastical Province of Sydney, that is:—

- | | |
|--------------|---------------|
| 1. MAITLAND. | 4. ARMIDALE. |
| 2. GOULBURN. | 5. WILCANNIA. |
| 3. BATHURST. | 6. GRAFTON. |

I.

The Diocese of Maitland.

Among the present Suffragan Dioceses of the Ecclesiastical Province of Sydney, Maitland, in point of seniority, ranks first, being erected into a See on the 27th of May, in the year 1847. It was at first intended, however, that this Diocese would serve as a Titular See for the Coadjutor of the Archbishop of Sydney, and hence its limits were restricted to the small township of East Maitland. So truly titular indeed was the See in those days that its first Bishop, Right Rev. Dr. Davis, O.S.B., during the six years of his Episcopate, constantly resided in Sydney, and not even once set his foot within the Diocese of Maitland.

East and West Maitland, forming two distinct municipalities, are situated at a short distance from each other on the Hunter River. The surrounding districts are exceedingly fertile, and, in the early days of the colony, it was often foretold that they would in the course of time become the granary of New South Wales. The whole territory, moreover, is singularly rich in its vast coal deposits, which experts have pronounced to be practically inexhaustible and of excellent quality.

A small stone church was erected in East Maitland as early as 1840, and it soon became remarkable for the number of converts who were there received into the saving fold. An interesting ceremony is recorded as having taken place on Sunday, the 5th of November, 1843. Nine adult converts on that day publicly renounced heresy, and were added to the Church. They advanced in processional order from the sacristy, and, entering the church by the front door, proceeded towards the altar bearing lighted candles in their hands, and knelt at the altar-rail. The *Veni Creator* and the *Miserere* were then chanted followed by the Profession of Faith. Great crowds assembled on the occasion, and, with joy and edification, assisted at the solemn ceremony. Father Mahony was at this time the pastor of East Maitland, but, in 1845, his loving flock had to mourn his premature demise. I find it also recorded that Christmas Day in 1843 was kept with great solemnity in St. John's, West Maitland, under the guidance of its pastor, the Rev. J. T. Lynch. Two hundred persons approached Holy Communion, some of them being converts who for the first time had the consolation of receiving the Blessed Eucharist. In July, 1845, the Rev. John T. Lynch was appointed Dean of West Maitland, and for several years he continued to exercise a general superintendence over all the surrounding districts.

The Briefs, appointing the Rev. Charles Henry Davis, O.S.B., Bishop of Maitland and Coadjutor of His Grace the Archbishop of Sydney, bear date September the 24th, the Feast of our Lady of Mercy, 1847; and his consecration took place in Bath on the Feast of St. Matthias, the 25th of February in the following year.

The Right Rev. Dr. Davis belonged to an old English Catholic family that gave many ornaments to the Church. Born at Usk in Monmouthshire on the 18th of May, 1815, he entered the Benedictine College of St. Gregory at Downside on the 15th of August, 1826. Having pursued with distinction the full course of studies, he expressed a desire to embrace the religious life and received the Benedictine habit at the hands of the Prior, Dom. G. Turner, on the 1st of March, 1833. He made his religious profession at St. Gregory's in the presence of the Right Rev. Dr. Polding, then Bishop-elect, on the 24th of June, 1834, and was ordained priest on the 8th of November, 1840. He held for

some years the office of Prefect of the College and also, being remarkable for his musical skill, discharged the duties of Precentor. During the two years previous to his appointment to the Episcopate he had the missionary charge of the parochial district in which the monastery was situated. It was Dr. Polding who had prepared the youthful student for his first Communion and had been his guide in his early studies. The same Prelate as Master of Novices had formed the heart of the young novice to the observance of the Benedictine rule. The fervent religious now mature in piety was chosen in the ways of heaven to bring consolation to the aged Prelate in his most distant missionary field and to co-operate with him in the promotion of religion throughout the Australian continent. The consecrating Prelate on the occasion of Dr. Davis's elevation to the Episcopate was the Right Rev. Dr. Ullathorne, who had himself laboured with such zeal as the Vicar-General of New Holland; and the Senior-assistant Bishop was Dr. Morris, no stranger to the religious interests of Australia. The other Assistant Bishop was Dr. Wareing, and among those who honoured the ceremony by their presence were the Right Rev. Dr. Brown of Wales, Lord Arundell of Wardour, and several representatives of both clergy and laity. Dr. Morris preached, taking for his text the very appropriate words from Acts 1st, 8: "You shall receive the power of the Holy Ghost coming upon you, and you shall be witnesses unto me in Jerusalem and in all Judea and Samaria and even to the uttermost parts of the earth." Dr. Davis after his consecration performed many religious ceremonies for his religious brethren, and a few days before setting sail had the consolation to take part in the consecration of the pro-Cathedral of St. George's in the Fields, which in point of architecture was regarded as one of Pugin's masterpieces. The ceremony of the consecration of this beautiful church was perhaps the most imposing witnessed in England since the revival of the Catholic faith. Two hundred and forty priests walked in the procession. Seven English Bishops were present. Dr. Davis represented the Australian Church; the Bishop of Elphin represented Ireland; and the Coadjutor of Edinburgh represented Scotland. Three Bishops were present from Belgium; and Germany was represented by the Archbishop of Treves.

Dr. Davis sailed from England for Australia on the 15th of August, 1848, and arrived in Sydney, after a tedious voyage of one hundred and sixteen days, on the 8th of December, Feast of the Immaculate Conception. The Archbishop welcomed him with all the tenderness of fatherly affection, whilst the clergy and the faithful people made every possible demonstration of their joy. Dr. Davis's missionary career was short. Severe and prolonged attacks of illness undermined his constitution and he succumbed on the 17th of May, 1854. He had never been able to visit his Titular See of Maitland. He was beloved by all with whom he came in contact.

He watched over with special care the college at Lyndhurst, and St. Mary's Seminary. As a member of the Senate he took an active part in organizing the University of Sydney; the library department in particular being entrusted to his skilful hands. The experience acquired as Precentor, at Downside, enabled him to develop with singular success the religious chant and other details of the sacred ceremonial at St. Mary's Cathedral. On the solemn festivals he personally presided at the organ, and not a few of the Cathedral congregation, whose remembrance goes back to those days, often speak with rapture of the treat which they enjoyed on such occasions. The remains of Dr. Davis were interred in the beautiful cemetery chapel attached to the Benedictine Monastery of Subiaco.

During Dr. Polding's visit to Rome, in 1854, it was proposed that the anomaly of the Titular See should cease, and that Maitland should be erected into a Diocese embracing the portion of the territory of New South Wales lying between the 33° and the 29° of South Latitude, and extending from the ocean to the 150° of Longitude. Before this could be carried out, however, the sad news reached the Eternal City of Dr. Davis's untimely decease, whereupon the Archbishop advised that no further steps should be taken in the matter for the present, and that Maitland, with its territory, should continue as hitherto to be administered from Sydney. This went on for ten years till at length the See was definitely erected in 1865, and the Right Rev. James Murray was appointed first Bishop of the regularly constituted Diocese.

Dr. Murray, born in the county of Wicklow, in Ireland, on the 25th of March, 1828, was grand-nephew of the most illustrious Dr. Murray, Archbishop of Dublin, whom the Prelates of the Irish Church have justly ranked among the most venerated and the most distinguished of the successors of St. Lawrence O'Toole. From his early years the future Bishop of Maitland showed a desire to embrace the ecclesiastical state, and having made his first classical studies in Dublin proceeded to Rome where in the great College of Propaganda, then at the zenith of its fame, he studied philosophy and theology with singular ability and remarkable success. Promoted to the priesthood, in 1851, he entered with zeal on the missionary duties in his native Diocese. Most Rev. Dr. Cullen being translated from the Primatial See of Armagh to that of Dublin, in 1852, chose the young priest for his private secretary, and Dr. Murray, whilst continuing to discharge other responsible duties in the missionary field, held that important office till his appointment to the See of Maitland. It may be mentioned that he was at first appointed to the See of Perth, in Western Australia, in 1864, but, when on the urgent plea of his constitution being quite unequal to the climate of that colony he was exempted from that charge, he was forthwith appointed to the no less arduous missionary duties in Maitland.

Tuesday, the 14th of November, 1865—the Feast of St. Lawrence O'Toole—will long be remembered as a red-letter day of solemn festival in the Pro-Cathedral of Marlborough-street, Dublin. Two Bishops were on that day added to the Australian Hierarchy by the Archbishop of Dublin; Dr. Matthew Quinn being consecrated to the See of Bathurst, and Dr. Murray to the See of Maitland. The Assistant Bishops were the Right Rev. Dr. Whelan, Vicar-Apostolic of Bombay; and Right Rev. Dr. Murphy, Bishop (now Archbishop) of Hobart. The Bishop of Elphin and the Coadjutor Bishops of Meath and Down and Connor were also present in the sanctuary, whilst among the clergy who took part in the grand ceremony were many whose names have since then become illustrious in the history of the Irish Church. Such were Monsignor Forde, for many years Vicar-General of the Diocese of Dublin; Canon McCabe, subsequently Cardinal Archbishop of Dublin; Rev. Dr. Conroy, who a few years later was appointed Bishop of Ardagh, and whose brilliant career as Apostolic Delegate for the British colonies of North America was prematurely cut short by death in Newfoundland, in 1878; Monsignor Woodlock, Rector of the Catholic University (now Bishop of Ardagh); the Rev. Nicholas Donnelly (now Bishop of Canaan), and several others.

The newly consecrated Bishops proceeded without delay to Rome to confer with the Archbishop of Sydney, then sojourning in the Holy City, and to obtain the special blessing of the Vicar of Christ for themselves and the spiritual flocks now entrusted to their charge. A few months passed quickly, and again they were in Ireland making arrangements in the various colleges and convents for the supply of nuns and missionaries for their respective Dioceses. At length, on Thursday, the 19th of July, 1866, Dr. Murray, accompanied by Rev. Michael Doyle, four Sisters of Mercy, and some friends, set out from Dublin for Cork. The Bishop of Bathurst and other nuns and missionaries there joined his party, and, soon after midnight on the morning of the 21st, all set sail in the good ship "Empress" on the long voyage to the distant field of their future labours. It was seldom that so many soldiers of the Cross were seen grouped on board a vessel bound for the Southern Continent, and, forming as they did a sort of religious community, they engaged in various religious duties, thus to enliven at the same time and to sanctify the routine of their ship life. The two Bishops and nine priests had an appointed hour for theological conferences and other sacred offices, whilst the sixteen devoted nuns transformed the "Empress" into a convent, and, as far as possible, observed all the rules of their various religious institutes.

After three months' sail, the "Empress" was sighted off the Sydney Heads on Sunday, the 21st of October, but, owing to the stormy weather, it was only on the following day that the good ship could enter the harbour. Great preparations had been made to welcome the Bishops and their religious companions. The joy bells

rang out their merry peals, flags were unfurled at St. Mary's, and the whole city was astir. A procession of the clergy, followed by the children, and sodalities, and Catholic Guild, and citizens, was to meet them on their landing, and conduct them to the Cathedral; but, alas, a downpour of rain upset all such calculations, though it could not mar the fervent enthusiasm of the assembled multitude, whose *cead mille failthe* was re-echoed far and wide. At the Cathedral the *Te Deum* was sung, and the usual prayers of thanksgiving closed with the Benediction of the Most Holy Sacrament. At St. Mary's Seminary, various addresses were presented. That which was read on the part of the Catholic laity was particularly interesting. "The Catholics of New South Wales," it said, "hasten to offer to your Lordships the *cead mille failthe* with which it is fitting they should hail the arrival of additional Bishops of their beloved Church in this land, so far from the early homes of many of us, so far from the centre of Christendom, the most sacred and dearest home of all, so far—that is, in space—but so close, so intimately present to our Christian faith and love. It is indeed but the instinct of our Catholic training that makes our hearts yearn to receive with jubilee and gratulations the pastors who bring to us afresh from the Holy Father his charge over us and his benedictions: and, in so coming with our joy and thankfulness before you, we are conscious that we follow the teaching and the wish of our dear Archbishop, who is yet awhile absent from us, soon, we trust, to return and witness with merited joy this consummation of his hopes and plans. But your Lordships have brought with you other servants of our Lord and Church, whom we greet also with our whole souls, priests who are bound to the service of these missions, and Sisters of Mercy whose lives will (we know it beforehand, because their Sisters are already with us), in their gentle, persevering, humble devotion, shed abroad, everywhere they tread, the fragrance of the sweet charity of God—priests and nuns, they come to us in the holiest of names, they come to us from a well-beloved country of much fidelity and of many vocations, and they are come to a people who pledge themselves to prove, please God, by deeds, that they have learned to understand and value the self-sacrificing devotion that comes of God's grace and brings God's grace along with it. On all grounds, therefore, for our own present needs and hopes, for love of the land from which you come, for love of the Church for whose service you are sent amongst us, for love of this fair Australian land, in which our lot is cast, for love of the Archbishop, whose fellow labourers you come to be, for the love of the Everlasting Lord of the Church Himself, we give you a deep and affectionate welcome to our land and to our hearts. We here present before you only some few of the Catholics of Sydney, but we have no fear of speaking in the name of every Catholic of the country: in our own names, in the names of all, we offer you welcome, veneration, and love. May your Lordships' lives be prolonged

for many, many years, may you see rich and abundant fruits of the holy labours for which our Lord has sent you amongst us, as his chosen and devoted ministers for our highest good."

Like sentiments were echoed in the address from the Catholic Guild. "We are proud that our Most Holy Father, Pius IX.," it said, "who lives and reigns in the hearts of his children here fully as much as those of any other portion of his spiritual empire, and who, moreover, has graciously shown himself to the Guild a kind and liberal benefactor, has selected men of God, such as we believe you to be, whose every thought and aspiration will be for the welfare of the Churches over which Providence has called you to preside, and has added another claim to our gratitude in confiding the progress of religion in this new empire to those trained beneath the auspices of the able and devoted chief of that National Church with which we are, for the most part, connected by birth or blood, His Eminence the Cardinal of Ireland. No Catholic can be indifferent, or otherwise than deeply interested, in the great progress of religion in Ireland which has been directed by the zeal and defended by the vigilance of that devoted man by whose elevation to the purple the Catholics of Ireland and the Irish Catholics of every clime have lately been so honoured. From your administrations here a like result is confidently expected. You will have from the Catholics of Australia the same assistance and support that Catholics render everywhere to their chief pastors, and which has been in every age the spirit that animated the Catholics of our fatherland. In the large number of clergymen and religious Sisters that accompany your Lordships we see the first evidence of your zeal, and we gladly accept it as an auspicious commencement of the great work of religion you are about to inaugurate in this fair Austral land, where the harvest is indeed great but where hitherto the labourers have been so few, and we earnestly beg of our Immaculate Lady to beseech Almighty God to continually bless and prosper you."

After a few days' rest the Bishops of Bathurst and Maitland set out for their respective Sees, the former accompanied by Very Rev. Dr. Sheehy, Vicar-General and Administrator of Sydney during the Archbishop's absence; the latter by Venerable Archdeacon MacEnroe. This was, however, little more than a formal visit to take possession of their Dioceses, for we find them once again in Sydney, on the 5th of November, where conjointly with the Bishop of Brisbane they took part in a conference of the clergy to deliberate on the Educational Bill which was then under discussion in Parliament. At this conference, after mature deliberation, a form of petition to the Legislative Council was unanimously approved, which was numerously signed throughout the various districts of the colony and was presented in due form by the Honourable Mr. Plunkett. Never, perhaps, hitherto had the

education question been discussed with greater warmth in Australia than at this time, and this fact added zest to the enthusiasm with which the arrival of the new Bishops was hailed by the faithful Catholics not only of their own Dioceses but of the whole colony. The absence of the Archbishop in Europe had left the whole Catholic body without its head at the moment when the educational crisis came upon them. The newly arrived Bishops, however, brought with them, besides the prestige of their authority, an indomitable energy and an earnestness in the cause of education which nothing could surpass. "They have arrived at a time," said a leading exponent of Catholic opinion, "when we are once more called on to defend the religious liberty which we have struggled so hard in former days to obtain, and which we had hoped in this country at least would never again be imperilled. It has been assumed, partly perhaps in ignorance but partly also from design, that Catholics will consent to be deprived of the inalienable right of educating their children in the faith of their fathers. The assumption has been denied, and the attack upon our religious freedom resisted, as it ought to be, by the unanimous voice of the whole Catholic community. But the stake at issue—the Catholic education of our children—is of inestimable value, and we must hail with delight the arrival of fresh companions of our cause, able and willing to fight the good fight with us, and by their wise counsels and noble example to cheer and sustain us in the conflict. Under their guidance and fortified by their example, fresh as they are from the very fountain-head of Catholic conduct and faith, we may present a still more united unbroken front to the assaults of our enemies and prove to those who are insidiously seeking to undermine the foundations of our Church that, however divided we may be on minor points, where the real interests and rights of their Church are concerned Catholics are as one." We will not for the present enter into fuller details regarding this great educational controversy, as it will form the subject-matter of a special chapter.

Dr. Murray lost no time in entering on the duties of the missionary life in the Diocese which had now fallen to his lot. Before the end of December, 1866, he held a Confirmation in St. John's Cathedral, West Maitland, at which he confirmed 350 candidates. Wherever he went on visitation there were to be found adults long yearning for an opportunity to receive that Sacrament. In a letter of the 10th of August, 1866, he writes that during the preceding months he had been visiting several districts of the Diocese and had confirmed about 1500 persons, "many of whom were far advanced in years." A few other extracts from letters addressed by him to a friend in Ireland in those first years of his Episcopate will best make known to us the arduous duties that devolved upon him. On November the 21st, 1866, he writes: "I had Father Phelan and Father Leonard here yesterday to make out as well as I could the various

wants of the Diocese. There is plenty of work for three priests more than I have. I will be obliged to send Father Doyle to the district of the Namoi River, about 250 miles off, and I will have to attend myself to East Maitland and Morpeth and to a gaol besides. I am quite delighted with the people of Maitland. They are all Irish and as warm-hearted as our people at home and solidly attached to religion and to the Holy See. There is a splendid field for a few zealous priests. You would be delighted to see my study. It is neat and comfortable and, I assure you, that I am quite proud of my books. All have arrived safe. I have read all the proceedings in Dublin. I may say of Dublin *gloriosa dicta sunt de te*. It is, indeed, the city of God, because it is the city of charity and of religion. The address of the clergy to the Cardinal is the most beautiful thing I ever read." Again on the 21st of December, 1866: "I send by this mail a newspaper in which you will find an account of the opening of St. Patrick's and St. Brigid's Churches. We will have another church in the Paterson district in the course of six months. They are, of course, small, but large enough for the congregation. You would be delighted with the simplicity and the faith of the people in the country districts. If we had eight priests more and the community of nuns, we could rest for some time. There are eight priests at present under my jurisdiction. I have seen them all except one. They have all treated me with the greatest kindness and have done everything in their power to make me happy. The people without making any noise collected money to pay for the furniture of my house and a buggy, which is indispensable." On the 19th of February, 1867, he writes: "My affairs have changed for the worst since I last wrote to you, for two priests have left. Myself, Father Doyle, and Father Phelan now attend to West and East Maitland, Morpeth, Lochinvar, Branxton, the Paterson district, and Clarence Town. Then Singleton, Muswellbrook, Scone, Murrurundi and two other stations of importance are all under the charge of one priest, comprising a territory of more than 100 miles in length, and I am not able to tell you how many miles in width. Father Leonard visits all these places at stated times and is absent for two or three Sundays from Singleton and the people have no Mass. During his last tour I went up there for three Sundays and said Mass for the people at Singleton, but now I cannot even do that, owing to our wants in Maitland." On the 22nd of July, 1867: "I wrote to you by the last mail, but the letter could not reach Sydney in time, as all communication was interrupted. The public roads were impassable and the railway carried off in various points by the fearful floods. This district has suffered very much. I suppose £40,000 would not compensate for property, crops, etc., that were completely lost. If we be visited frequently by these floods Maitland cannot expect to prosper. The whole place was covered

with water, and some houses were swept away; the Cathedral was surrounded by water, which fortunately did not enter the church. We could not have any Mass there on one Sunday. East Maitland is on very high ground and of course I was out of all danger, but under me I could see, not a lake, but a wild sea, the water going to and fro with great force. Thanks be to God, there was no life lost, but there were several persons in imminent danger, who were rescued by some brave men in boats." On September the 20th, 1867, the Bishop again writes: "I hasten to announce to you the arrival of the good Dominican Nuns. They reached Sydney in eighty days and had a most agreeable voyage. I went to Sydney to meet them, and, having secured luggage and made the necessary arrangements, we started for Maitland. On their arrival on the 10th of September we had a *Te Deum* and Benediction of the Most Holy Sacrament in the church, and afterwards they were conducted to their new home with which they seem to be well pleased. They have already taken charge of St. John's schools, in which the attendance has considerably increased, and in a few days they will open a pension school." Again on October 11th, 1867: "You will be glad to learn that the nuns are all quite well and at work. They have in St. John's schools nearly 140 children, and I expect they will have 30 more in a short time. They have in their pension school 16 children, but they will very soon have between 30 and 40 in attendance. I am leaving here this evening and will be absent five or six weeks, visiting several parts of the Diocese."

In 1872 Dr. Murray paid his first visit to the home countries, impelled thereto partly by the necessity of seeking further aid of missionaries and nuns to carry on the religious and educational work of the Diocese and partly by failing health, the climate having told severely on his over-taxed constitution. Few Bishops, returning from their missionary labours to the land of their birth after so short an interval, have received a warmer welcome than that accorded to the Bishop of Maitland at the hands of the clergy and faithful laity of Dublin. In a few months his health was fully restored, zealous workmen and fervent religious were secured to gather the spiritual harvest, and ample provision was made to meet future requirements.

On this occasion, during his stay in Rome, Dr. Murray presented as usual to the Sacred Congregation a statement regarding the progress of religion in the Diocese. In it he sets forth that the Diocese extended about 160 miles along the sea-coast, and thence far inland, its remotest district being about 800 miles from the city of Maitland. The populous portion of the Diocese, however, he added, is far more restricted, and the great body of the faithful live within a radius of 100 miles from the Cathedral in West Maitland. The

number of Catholics was about 22,000, and in a rough way they may be said to be distributed as follows:—

In the city of Maitland and its district.....	6000
In Singleton and its district.....	4000
In Murrurundi and its district.....	3000
In Tamworth and its district.....	1500
In Raymond Terrace and its district.....	3000
In Branxton and its district.....	2500
At Manning River.....	1200

The Cathedral is dedicated to St. John the Baptist. There was as yet only one convent in which the zeal of the Dominican Nuns produced abundant fruit by the religious instruction imparted to the children. There were 16 Catholic schools receiving Government aid, besides 12 Catholic schools which were built and supported solely by the voluntary efforts of the clergy and people. In these schools there were about 2000 children, and all received instruction in religion as well as in secular knowledge. About 500 Catholic children were attending other public schools in which religious instruction was not given. The only safeguard for the children's faith in these latter schools was in the fact that the teachers were for the most part Catholics. As yet there was no high school for boys. There were 18 churches of brick or stone and 26 chapels or churches of wood, many of them being used on week days as schools. There were 14 priests in the ranks of the clergy, but one of them resided at Dubbo in the Diocese of Bathurst, whilst his pastoral charge embraced a vast territory in the Diocese of Maitland.

One of Dr. Murray's most cherished works was the Sacred Heart College. He purchased the site and temporary buildings which were used for a time as his private residence, and then gradually the present imposing edifice arose. From its elevated position, it overlooks on one side the rich valley of the Hunter, the evergreen meadows, and the teeming corn fields, and on the other side the busy city of Maitland, picturesquely situated on the banks of the same noble river. It was opened as a college on the 3rd of October, 1875, and, from small beginnings, despite many difficulties which beset its progress, it has gradually grown to attain the prominent place which it now holds among the collegiate establishments of New South Wales.

The gradual growth of religion may perhaps be best illustrated by a particular instance, for what is told of one may be said to hold true in due proportion of every township in the Diocese. For a considerable time a small wooden shanty had served for a chapel at Tamworth. A few years before Dr. Murray's consecration, a brick church was erected, which, being duly enlarged and several additions being

made, has in later years been absorbed in the parochial school. The town was in those days little better than a name. Streets were mere tracks, and, at short intervals, old stumps and trees blocked the way. The Peel River, which is now spanned by a massive iron bridge, was then crossed by a chain bridge. There was no resident priest, and only once in every three or four months Father McCarthy, making his tour from Armidale around by Warialda, called at Tamworth. When Father Garvie became resident priest, the Catholic congregation rapidly increased. A portion of the plan of a new and stately church was erected by Dr. Murray in 1877, but, being soon found insufficient for the requirements of the congregation, the sacred edifice was completed and dedicated on Sunday, the 10th of January, 1886, in the presence of a vast assemblage, by the Cardinal Archbishop of Sydney, assisted by the Bishop of the Diocese and their Lordships of Bathurst and Armidale. In 1875, a branch convent of the Dominican community of Maitland was established here. The schools of the good nuns were soon crowned with success. When the present Bishop of Armidale, Dr. Torreggiani, was proceeding to his Diocese in 1879, he was accompanied by the Bishop of Maitland. On passing through Tamworth, a musical entertainment was given at the schools in honour of the Prelates, and Dr. Torreggiani declared that he was delighted and surprised at what he witnessed. He was no less surprised to learn that already £4500 had been expended on the church, and that double that amount would soon be expended to complete the design, and that a further sum of more than £4000 was about to be devoted to the erection of a new convent for the Dominican Nuns, which has since then become one of the finest religious buildings in the colony. It would have probably added no little to his surprise if, looking into the future, he could have foreseen that, ere ten years would have passed, and when all those religious works would have been carried out, all that district, with the full approval of the Bishop of Maitland, would be added to his own Diocese of Armidale. Since this transfer of jurisdiction has taken place, the work of progress has not been stayed. A noble presbytery has been since erected, in keeping with the beautiful church and the grand Dominican convent, all forming a magnificent group, worthy in every way of the now populous township of Tamworth.

Dr. Murray in his pastorals made frequent reference to Ireland's faith, and gave to the youth of Australia the lesson which Dr. England and Dr. Hughes had given to the young Americans—"Never to forget the saints of Ireland." Thus in 1878 he writes:—"I was reading not many days since a chapter on Ireland, written by the great French Catholic writer, Count Montalembert, who—speaking with the greatest enthusiasm of the faith of the Irish people, and the glorious things achieved by them in every land towards the advancement of religion—mentions one matter that pleased me very much, and which I will bring under your notice, and it is that, besides planting the faith and unfurling the banner of the cross in



1. RIGHT REV. S. H. VERJUS, M.S.H.,
 LATE CO-ADJUTOR BISHOP OF NEW GUINEA. 2. FIRST MISSION HUT,
 VULE ISLAND, NEW GUINEA. 3. FIRST PAPUAN BAPTIZED. 4. MISSIONARY VESSEL "ANNONCIADE."
 5. MISSION STATION AT VLAVOLO, 6. FIRST MISSION STATION. 7. CHURCH AND RESIDENCE OF THE MISSIONARIES OF THE SACRED HEART,
 NEW POMERANIA (FORMERLY NEW BRITAIN), VLAVOLO. THURSDAY ISLAND, TORRES STRAITS.

NEW GUINEA VIEWS.

every habitable region of the globe they brought with them the names of Patrick and Brigid, besides the names of other Irish saints, under whose guardianship and protection they became actually the apostles of distant nations. I hope that you, too, my dear people, will ever cherish a warm devotion to the Irish saints, and that you and your children will ever retain a vivid recollection of the dear old land, ever remarkable for her deep sense of religion at home as well as her civilizing influence abroad."

In the matter of education the Bishop of Maitland, as we have already seen, was from the first day that he landed on the Australian shores a most active and consistent opponent of the secularist statesmen who would banish religion from the school. Throughout the whole time of his episcopate the battle has not ceased to rage, and perhaps no Prelate in Australia has more indefatigably, or more practically, laboured to uphold the cause of Catholic education than the Right Rev Dr. Murray. The principles which guided him and the sacrifices made by his faithful people in fighting this battle of the Christian faith, are fully set forth in a speech which he made at a public meeting in the beginning of December, 1879. The meeting was held on the Cathedral grounds, and about four thousand people, including many non-Catholics, were present. Having laid down the general principle of the necessity of religious education his Lordship referred to the Education Bill then under discussion in the House of Assembly, and thus continued:—"But it will be said, and has been said repeatedly within the last few days, that the system of education proposed in the new Bill by Sir Henry Parkes was not by any means a Bill of secular education. On the contrary, he boasts that this Bill involved the teaching of religion. First, it embraces the teaching of Scripture lessons which are to be said in the ordinary and secular course of instruction at a certain hour every day. In the second place it declared that wherever there was an attendance of fifty children special class rooms are to be provided for the teaching of religion. Now I must observe in the first place that we Catholics, guided by the teaching of the Catholic Church, object not only to secular education, apart from and independent of religion, but we repudiate any religion taught by Dr. Whately, the Protestant Archbishop of Dublin, in the Scripture lessons, and we cannot under any circumstances accept them as they have been compiled for the avowed purpose of undermining the faith of Irish Catholic children. Much the same system, many years ago, was adopted in America in the Common Schools, a system which was condemned by the Catholic Bishops. And here allow me to read an extract from a pastoral letter of Dr. Spalding, the distinguished Archbishop of Baltimore a native American. He says:—

"So far as Catholics are concerned the system of Common Schools in this country (America) is a monstrous engine of injustice and tyranny. Practically, it operates as a gigantic scheme of proselytism. By numerous secret appliances and even sometimes by open or imperfectly disguised machinery, the faith of our children is gradually undermined, and they are trained up to be ashamed of and to abandon the

religion of their fathers. It were bad enough if all this were done with the money of others, but when it is accomplished, at least in part, by our own money it is atrocious. It is not to be concealed or denied that the so-called literature of this country, the taste for which is fostered by our Common Schools, and which is constantly brought to bear on the training of our children, is not of a character to form their tender minds to wholesome moral principles, much less to solid Christian piety. In general, so far as it professes to be religious, it is anti-Catholic; and, so far as it is secular, it is pagan. The frightful increase of immorality among the youth of the rising generation, especially in that portion of the Republic where the Common Schools' system is most fully carried out as in New England, proves that there is something radically wrong; indeed, that the future stability of our country is thereby greatly endangered. Reflecting men of all shades of opinion begin to find this out and to seek an adequate remedy to the constant growing evil, which threatens, in fact, to overwhelm our noble country, and this at no distant day under the sweeping torrent of popular iniquity. Our public newspapers are becoming mere chronicles of horrid crimes—of murders, adulteries, rapes, robberies, and the disgusting details of widespread licentiousness. Yes, we may no longer deny it; the great defect, the gnawing canker, blighting curse of our educational system, is the absence from it of a wholesome religious instruction. Under it our children are practically reared up, more like enlightened pagans, preparing merely for this world, than as instructed Christians, well and thoroughly grounded in their faith and making their novitiate for heaven. And such being the case, can we wonder that when they grow up and enter upon the busy scene of life, they accordingly act more like pagans than like Christians and fill the land with crime and iniquity?"

I shall not further detain you on this part of the question as I am confident that the Catholics will never submit to be taught their religion by the infidel and rationalistic Archbishop of Dublin. Equally strong is our objection to religion being taught in the schools over which the Church exercises no authority or control; such schools, indeed, would be a scene of confusion and would bring before us once more the old Tower of Babel. If we Catholics took an active part in such a project, we would be encouraging heresy, infidelity, and error of every kind; above all and beyond all, we should be teaching the rising Catholics the fatal error of the day—indifference to all religion, namely, that one religion is as good as another. That doctrine is opposed to the system and principle of the Catholic Church. Here you will allow me to quote for you a passage from a distinguished French Bishop, who, in a pastoral letter written years ago, had used words so relevant to the question that he could not help quoting them. The Bishop of Viviers makes the following observations:—

"It here becomes my duty to point out to you a rock on which this faith so precious may suffer a most disastrous shipwreck. The rock I allude to is that indifference in matters of religion which is practised in public, and, as it were, in an official manner in certain educational establishments. In these houses heresy and Catholicity have, without hesitation, been placed in presence of each other; there is a temple for one and altars for the other; one portion of the youth is obliged to receive instruction in the true faith, the other in heretical teaching. What disastrous impressions must be produced on the yet scarcely awakened reason of the Catholic youth by this even-handed favour, or rather by this indiscriminating indifference with which creeds the most opposite have been treated? What value will he attach to the dogmas and practices of his worship, when he will know that, under the same roof and same protection, these dogmas and these practices are represented to some of his fellow students as so many superstitions? What idea will he form of the faith of his superiors, when he will see them obliged by their position to maintain a sort of neutrality between two religions, one of which proclaims, "He that is not with Me is against Me?" Will it not seem to this youth that his masters have set themselves apart from or rather above all questions of religion? Will he not be persuaded that, if they possess any personal religion, it is only as a matter of pure fashion, an external appearance that has no hold on their mind or on their heart?"

In the same sense the distinguished Bishop of Liege, in Belgium, addressed some benevolent ladies, who had undertaken to conduct a Common School, much on the principle of our Public School system, viz., that nothing about religion should be taught in it except the principles of common Christianity. The Bishop, in his letter, points out to the ladies that such an attempt is contrary to Catholic principle, and to the feeling of the Catholic people of Belgium. He uses the following words:—

“The undertaking projected by you, judged according to your programme, cannot be reconciled with the profession of the Catholic faith. It would place you in open opposition to the Church of God, of which you say you are, and intend to remain members. You must not deceive yourselves on this point. As a father charged with the care of his family, as a shepherd responsible for the souls of his flock, I warn you against the false and fatal path, to enter on which you are pushed by influences which you are too confiding to distrust as you ought. Examine more closely what your programme sets forth. You undertake to teach in your school, or to cause to be taught there at your expense, the true faith, heresy, and even infidelity; you bind yourselves to place truth and error on a footing of perfect equality; you promise to welcome in your schools, with equal favour, all that God, the Sovereign of Truth, has revealed and commanded us to believe, and all that the Spirit of Lies has substituted in place of the word and institutions of God; you wish, as the Scripture says, to serve two masters, between whom there is irreconcilable opposition, and, in your schools, to glorify at once Christ and Belial. But Jesus Christ will never tolerate this divided allegiance. You know in what language He rejects and condemns it. Can it be possible that you have come to the determination of closing the doors of your schools against the influence of religion, which is the very soul of education; to exclude from the study of history the traces of God's providential action on the world, without which history becomes a dry catalogue of names and dates and things, instead of being a source of useful, practical lessons, to say no word of the grand and beneficial part that the Church of God has played in the world for the last nineteen centuries; to withdraw literature from that spirit of religion which has inspired so many artistic and literary masterpieces; to deprive the moral law of the support it should have in doctrinal teaching, and to weaken the sense of duty by freeing the conscience from the sanction which faith reveals, and which is the only one that can effectually curb the passions of man? Can it be possible that, forgetting what you owe to your mother, the Catholic Church, yet full of tenderness for Protestants, and Jews, and unbelievers, you would abstain from placing in your schoolroom a crucifix, that sacred figure of the Saviour, to whom woman owes all her happiness as daughter, as spouse, as mother; and that you would hesitate to place before your pupils the chaste and tender image of Mary, the mother of God, the ever virgin, the model of female virtue in every age, in every rank of society, in every condition of life? Would you deprive your pupils of the silent but penetrating influences which, issuing from these two sources, would teach them that twofold lesson which comprises all the duty of woman, the spirit of devotedness and of unseen sacrifice of self? Would you close against them that Book, from which they may learn attachment to their duty, strength in their struggles, resignation in their bodily pains, patience in their domestic trials, fortitude in their disappointments, and the noblest idea of the dignity of their being, and of the priceless value of their souls? As you told me that you are, and wish to remain Catholics, I explained to you how unlawful it was to aid directly in teaching doctrines contrary to the Catholic faith. To avoid this fault, so grave in the eyes of God and His Church, you now have recourse to a plan, which is a strange one indeed for Catholics. Since, without violating God's law, you cannot teach heresy and infidelity, you refuse to teach Catholic truth. This is the vengeance you would take for the prohibition laid upon you by God against favouring error. You announce that your teachers will carefully abstain from all religious discussion. What is the true meaning that lurks under the ingenious vagueness of this phrase? It means that you forbid your teachers to employ religion in the training of their pupils; it means that religion, and especially the Catholic religion, is to be excluded from your schools, as astronomy is excluded from them. I admit that your programme declares the teachers will carefully train their pupils to cherish their moral and religious duties. But, do you know that for a

Catholic there is no religious duty which does not depend upon a dogma for its beginning and its end? Have you not observed that it is a mere chimera to think that we can make religious duties to be cherished unless we explain their origin, their nature, their conditions, their necessity, and their sanction; that is, unless we enter upon the domain of theology, and to go to the very heart of Catholic teaching, and the same holds good of moral obligations? Upon what will you rest respect for moral obligations? What support will you assign for it, if positive doctrinal teaching be no longer its basis and its foundation? Without positive sanction and teaching, how will you strengthen for good the frailty of the human heart? What barrier will you oppose to its insatiable greed for pleasure and self-gratification? What consolation, what hope, will you offer to the repentant?"

One simple question which Catholics have to ask themselves is this: Have the Bishops no duties to discharge towards their flocks, or no rights to assert with regard to those whom God has entrusted to their pastoral care? Some newspapers in this colony have suggested that a new policy has been inaugurated at the Vatican Palace at Rome, and that secret instructions have been sent to the Bishops and priests. He held in his hand an extract which had been taken, not from private instructions sent to any Bishop, but from the Encyclical Letter, which had been published to the whole world. The Pope tells the Bishops clearly and distinctly what they have to do in this matter. This is not taken from Pius IX., but from a Pope who lived exactly seventy-nine years ago, so that it does not speak of any new policy inaugurated by the present Pope or Pope Pius IX.. It is taken from Pope Pius VI., who lived in the year 1800. Observe what he says to the Bishops:—

"Children ought to be the especial object of your paternal love, of your vigilant solicitude, of your zeal, of all your care. They who have tried to subvert society and families and to destroy authority, Divine and human, have spared no pains to infect and corrupt youths hoping thus the more easily to carry into effect their infamous projects. They know that the mind and the heart of young persons, like soft wax to which one may give what form he pleases, are very susceptible of every sort of impressions; that they keep tenaciously, when age has now hardened them, those which they had so early received and reject others. Thence the well-known proverb taken from the Scriptures, 'A young man according to his way even when he is old will not depart from it.' Suffer not, then, venerable brethren, the children of this world to be more prudent in this respect than the children of light. Examine, therefore, with the greatest attention to what manner of persons is confided the education of the children and the young men in the colleges and seminaries, of what sort are the instructions given them, what sort of schools exist among them, of what sort are the teachers in the lyceums. Examine into all this with the greatest care; let nothing escape your vigilant eye. Keep off, repulse the ravening wolves that seek to devour these innocent lambs, drive out of the sheepfold those that have gone therein, remove them as soon as can be; for such is the power which has been given to you by the Lord for the edification of your sheep."

It is clear, ladies and gentlemen, from the extract just read that the Bishops cannot be silent on this question of education. They must speak out, and if I as your Bishop came here, now thirteen years ago, and did not exert all my energy and all the power at my disposal to provide schools and a good Catholic education for you, you would be the first to condemn me as unfaithful to the mission given to me by God, and as a traitor to the best interests of your children. No, there is no duty so important—no duty that presses so heavily on a Catholic Bishop as that of providing a Catholic education for the rising generation, and also of guarding them against the many snares laid for their destruction by wily statesmen in cunningly devised systems of education. We, the Catholic Bishops and Catholic clergy, can never allow the education of Catholics to be handed over to any State. You have all heard of the great Irishman and the great statesman who was a Protestant—Edmund Burke. The Catholic Bishop of Waterford wrote to Edmund Burke about the system of education proposed by the English Government

to the people of Ireland. The answer the great statesman gave when he wrote to the Bishop of Waterford was:—

"If you consent to put your clerical education, or any other part of your education, under their direction or control you will have sold your religion for their money. There will be an end of all religion, all morality, all law, all order in that unhappy kingdom."

Some centuries ago in our native land—of course, you know, I refer to Ireland—other measures were adopted for destroying our holy religion; the axe and the gibbet were largely employed. Our faithful forefathers fought heroically and vindicated their liberty and conscience and persevered to the end, and at the present day, perhaps, no country in the world has done so much for the cause of education as the Irish Catholic people. And now, before I conclude, I cannot sit down without calling your attention to the singular inconsistency of the Honourable Premier of the colony, Sir Henry Parkes. In this new Bill which is now before the House of Assembly he proposes to do away with Denominational Schools. It is now exactly seven years since he delivered a speech in the House of Assembly on the very same question, and I will ask your attention while I read what he said on that occasion. The speech was delivered on the 11th of December, 1872. Here are his words:—

"He believed from what he knew of the Church of Rome, and its thorough determination to have its children reared in its own dogmas, and in the supremacy of its priesthood, that they would not send their children to these schools. The next thing these people would have to do would be to provide schools for themselves, and from that moment they would be kindling in the minds of a large portion of our population the idea of a sense of injustice which would go far to attract the sympathy and rally round them the liberal of all classes, and we should have growing up in our midst a real cause of discontent and dissatisfaction of the Government of the country. It would be impossible to inflict a wrong like this upon one-fourth of our population without kindling a flame which they would not extinguish, because, say what they liked, he felt assured that they would not send their children to the schools; and while they were compelled to pay for the support of Public Schools they would have to pay in addition for the support of their own."

No Catholic could speak better than that, and, therefore, he directed their attention to it. Now, these are the words that Sir Henry Parkes uttered on the 11th of December, 1872; but let us now look at the words he pronounced the other day in 1879. He wants to do away with Denominational Schools, and mark what he says at the end of his address. He says he thinks Roman Catholics could well afford to drop the word "Roman." Now, that is our very objection to the school system and to the Bill which he proposes. If the word "Roman" was dropped there would be no Catholic religion prevailing in the land. That is what he wants us to do in the beginning of the Bill, but that shall never be. I wonder if Sir Henry Parkes himself really understood what he was proposing to us? Where did your Bishops come from? Who sent me to you? I came here by the authority of the Pope. If you drop the "Roman" Catholic Bishops, where are you to get Bishops from? You would be tossed about by every wind. Rome was their safeguard; Rome was the rock upon which the foundation of their Church was built. Sir Henry Parkes asked them to drop the word "Roman." Such ignorance as was displayed by that suggestion was unpardonable. No, ladies and gentlemen, you have no notion of giving up Rome, you have always recognized the Bishop of Rome as the Pope and visible head of the Church of Christ, founded by Christ on the rock, against which the gates of hell shall never prevail. By holding a union with Rome you will be able to do everything to uphold our religion and erect and support Catholic schools, which will save the rising generation from the dangers of a mixed education. I remember our position thirteen years ago, when I arrived in Maitland—we had no means to fight the great battle, there were no convents, no colleges, but with God's blessing and under the protection of His Immaculate Mother, they have now various convents, many schools and various educational establishments throughout the length and breadth of the land. Twelve or thirteen years ago there was not a single convent in the Diocese; now there were six and innumerable schools throughout the colony. Perhaps I had better tell you a little

secret before I sit down. I intend during the next twelve months going to Ireland to secure the services of as many nuns as I can get, in order to promote Catholic education for the children of the Diocese. There are 52 nuns in the Diocese now. That number of nuns has been secured in twelve or thirteen years; and with the blessing of God—if he spares us—we will have three or four times that number in the next twelve or thirteen years. It is my intention to go home in a few months. I will first visit Rome and get the blessing of the Vicar of Christ and then proceed to my native land and procure, if possible, Christian Brothers and other educational orders to come out here to educate our boys. Our duty is to stand up firmly and to protect our children from the dangers of this new Bill of Sir Henry Parkes. Now, one word more. We are rather late in holding this meeting. Meetings have been held in Sydney, in Bathurst, and other parts of the country. The Catholic people have at all times heard my voice in the question of education. There is no Catholic in any position in the district or in the Diocese who does not send his children to the Catholic schools where they are within reach. I see various Catholics around me, and if I ask them how much money has been expended by them in educating their children, they will tell me an enormous sum. How much money have we spent on education during the last twelve or thirteen years? £60,000. Do you think we would pay that for a mere sentiment? We believe in thoroughly grounding the children in the Catholic faith, so that they may be faithful to the doctrines and to the principles of the Catholic Church. Our forefathers died for their faith. We, too, will die for it, if necessary. When I say that, I mean that we will make every possible sacrifice for the education of our children; and whatever Sir Henry Parkes may say, we will not shake off our allegiance to Rome nor drop the word Roman, but declare our obedience and affection in the following words of the illustrious Bossuet:—"Oh, Holy Roman Church, mother of the Churches and mother of all the faithful; Church chosen of God to unite His children in the same faith and in the same charity; we shall always be devoted to thee with all the affection of our hearts. If I forget thee, Oh, Holy Roman Church, let my right hand be forgotten. Let my tongue cleave to my jaws if I do not remember thee, if I make thee not the beginning of my joy."

In 1880 Dr. Murray paid a prolonged visit to Europe. During his sojourn in Rome in the month of June, 1881, he was one of the Assistant Prelates at the consecration of the Most. Rev. Dr. Kirby, Bishop of Lita, now Archbishop of Ephesus, who, during his many years in the Eternal City, had proved himself a constant friend of the Australian Church. The consecrating Bishop on the occasion was Cardinal Simeoni, Prefect of the Sacred Congregation of Propaganda.

It was on the occasion of this visit to Rome that the Bishop of Maitland secured for his Diocese a community of Redemptorist missionaries, whose advent to Maitland was hailed with delight by the faithful of the Diocese, whilst it conferred a lasting blessing on the whole of the Australian Church. Some account of the establishment of those devoted Fathers in Australia will not be out of place in these pages.

An application for a foundation in the Archdiocese of Sydney had been made as early as 1862 by Archbishop Polding; and a similar request was made four years later on the part of the Right Rev. Dr. James O'Quinn, Bishop of Brisbane, but circumstances rendered it then impossible for the Superiors of the Congregation to comply with these requests. Dr. Murray's appeal, however, in 1881, was crowned with success.

Accompanied by the Bishop of Ossory, he sought an interview with the Superior-General of the Congregation of the Redemptorists, resident in Rome, and explained to him his views; offering at the same time to take out with him on his return to Australia a community of Redemptorists and promising to afford them every facility for the establishment of a permanent foundation in his Diocese. The Father-General of the Redemptorists manifested great pleasure at receiving this offer, which seemed to be the fulfilment of a personal, long-cherished desire on his part to see the sons of St. Alphonsus, labouring for souls in this vast Southern Continent. He, therefore, signified his joyful approval of the proposal of the Bishop and requested him, on his arrival in London, to arrange all the details of the expedition with the Very Rev. Father Coffin, Superior of the English Province.

It was thus, soon after, decided that a community, consisting of four Missionary Fathers and two Professed Lay-Brothers, should accompany the Bishop on his return to his Diocese and that on their arrival he would give them the temporary charge of a small parish, so as to provide them with a residence, until they should be able to procure a suitable site and build a community-house more in accordance with the objects of their institute.

The Fathers and Brothers selected for the new foundation embarked with His Lordship on board the Orient R.M.S. "Sorata" on the 9th of February, 1882, and after a prosperous voyage landed on the 30th of March. The following day they accompanied the Bishop to Maitland, where he was received after his long absence with many demonstrations of respect and joy.

The missionaries, who had been temporarily lodged at the College of the Sacred Heart, began at once, the following week, their apostolic labours, the first parish in which they gave a mission being that of Lambton and Wallsend.

On the 3rd of April the Bishop conducted them to Singleton and put them in possession and charge of that parish, and there they remained until their removal to their new monastery in July, 1887.

The Fathers soon found themselves invited to give missions, not only throughout the Diocese of Maitland, but in the Archdiocese of Sydney and other parts of the colony. The arrival from home of two more missionaries the following year enabled them to extend the sphere of their labours to New Zealand, and, at the invitation of Right Rev. Bishop Moran, of Dunedin, three of the Fathers spent nearly four months in giving missions and retreats throughout his Diocese. Similar missionary labours were undertaken the two following summers in the Diocese of Wellington and Auckland.

The arrival of three more priests in 1885 increased the number of missionaries to nine, and several important missions were given in the colony of Victoria.

Meantime they had not lost sight of the urgent need of procuring in some suitable locality a site on which to build a monastery to receive their increasing community, which the presbytery at Singleton could no longer accommodate, and to enable them to admit both clergy and laity for the exercises of a spiritual retreat, according to the spirit and practice of their institute.

After prolonged search, they at last found in the township of Waratah, near Newcastle, a piece of land which appeared in many ways suitable to their purpose.

Situated on the southern slope of a low ridge which runs from west to east along the bank of the River Hunter, the position commands a most extensive view—towards the north, of the broad valley of the Hunter, and, on the east, of the city and port of Newcastle, while it overlooks on the south the suburban townships of Hamilton, Glebe, Adamstown, and Waratah, the horizon being bounded by the low coastal hills and the ocean. Conveniently near to the Waratah station, on the Great Northern Railway, it offered the greatest facilities for communication with every part of the continent.

The land was purchased at the close of 1884, and, on the 3rd of December, Feast of S. Francis Xavier, in the following year, the foundation stone of the Monastery of St. Alphonsus was laid by His Eminence Cardinal Moran, Archbishop of Sydney.

The Plenary Council of Australasia had closed its sessions but a few days before, and many of the Prelates and distinguished ecclesiastics who had assisted at it accompanied His Eminence to Waratah, and took part in the ceremony.

The entire monastery, with its domestic offices and out buildings, was completed in 1887, and, on the 2nd of August, the Feast of St. Alphonsus and centenary of the death of the Holy Doctor, the blessing and inauguration of the new buildings took place.

His Eminence the Cardinal Archbishop of Sydney once more testified his sympathy with the sons of St. Alphonsus, and his approbation of their work by presiding at the solemnity. The Most Rev. Dr. Carr, Archbishop of Melbourne, with the Bishops of Maitland, Goulburn, Armidale, Bathurst, and Grafton, of New South Wales, and the Bishops of Ballarat and of Sale, from Victoria, were present; and a large number of the secular clergy, as well as members of the religious Orders established in the colony—Jesuits, Vincentians, Passionists and Marists—took part in the ceremonies of the day. After the blessing of the monastery, which was performed by the Cardinal Archbishop, a solemn Pontifical Mass was sung by the Bishop of Armidale, Dr. Torreggiani, O.S.F.C., at an altar erected for the occasion in the centre of the spacious south verandah, and the panegyric of the Saint was eloquently preached by Rev. Father Cummins, S.M. At the conclusion of

the Mass, the Cardinal and the Archbishop of Melbourne, as well as Dr. Murray, the Bishop of the Diocese, addressed the congregation assembled in front of the verandah, and invited the faithful to contribute towards the expenses of the building, and the collection which followed, amounting to about £1000, proved the power of their advocacy, and the interest generally felt in the erection of the monastery.

The main buildings of the monastery occupy two sides of an oblong quadrangle, a third side being destined for a church as soon as the wants of the neighbourhood require its erection and funds are available for the purpose. Meantime a portion of the basement of the south wing is fitted up as a chapel and suffices for the accommodation of the faithful. The east front, 80 feet in length, contains the entrance hall and reception parlours, and a suite of guest rooms for visitors and others engaged in retreat. The south wing, 126 feet in length, is occupied by the community rooms and cells of the religious. The domestic offices which form an extension of the same wing, 57 feet in length, and a corresponding row of workshops and storerooms on the opposite side of an inner courtyard complete the monastic buildings. The whole is built of brick in a simple style but of solid construction. Since the opening of their monastery the Fathers having withdrawn from Singleton, and being free from all parochial charge, have been able to devote themselves entirely to the labours of the missionary life. The clergy of the Diocese have each year assembled to make their retreat at Mount S. Alphonsus, and retreats for lay gentlemen are annually provided; and many, both of the clergy and laity, make private retreats within its walls. In 1888, at the instance of His Lordship Dr. Moore, Bishop of Ballarat, Victoria, another foundation of the institute was commenced in the suburbs of his episcopal city.

The Bishop of Maitland returned to Australia in the "Sorata," after two years' absence, at the end of March, 1882. Besides the Redemptorist Fathers he was accompanied by four Sisters of Mercy for Singleton and other aspirants to the religious life. From the Cape of Good Hope he wrote on Sunday, March 5th, 1882, to the Bishop of Ossory, giving some interesting details of their voyage: "We arrived here this morning (he says) after a most favourable passage. I was able to say Mass every morning, though I cannot boast much of being a great sailor. At St. Vincent's, where we went on shore, we marched direct to the church, recited some prayers, sang some hymns and the Litany of the Blessed Virgin; then the black priest of the place came to the altar and gave us Benediction of the Most Holy Sacrament with the Sacred Ciborium. The children all flocked around the nuns, looking for medals, *Agnus Dei*s, etc., which the nuns gave most generously. Dr. Moran, Bishop of Dunedin, is here and is right well, after paying a visit to his former flock at Grahamstown. He

got a grand reception everywhere. The Dominican Nuns are doing wonders here in the schools. Dr. Moran and I paid their convent and boarding-school a visit to-day, some nine miles distant from Capetown. They sang and played for us in grand style, and of their 48 boarders only 13 are Catholics. The schools of the nuns are far and away the best in the colony, and this is admitted by all parties. Dr. Leonard is laying the foundation of a noble Church, and in time to come the ancient glories of the African Church will be revived here." Returning, as Dr. Murray was to his loving flock in renewed health and strength, addresses were poured in from all parts. In one of his replies, His Lordship stated that when he entered on the duties of his pastoral charge there were only six priests to attend to the faithful throughout that vast extent of territory, whilst the number of Catholics was quite unknown. In 1880 there were 31 priests engaged in the same missionary field, attending to the spiritual wants of about 32,000 Catholics. So prostrate was his health when he visited Rome that he had some thoughts of asking to be freed from the responsibilities of the Episcopate, but when he referred to this matter at his audience with the Holy Father, His Holiness said to him: "Have courage; return to your mission, with my blessing resume your work, and should you at any time require assistance, we will grant it to you."

The blessing of the Pope has, indeed, borne fruit in the restored health of the Bishop of Maitland, who, towards the close of the year 1890 amid the universal rejoicing of his faithful people, celebrated the Silver Jubilee of his Episcopate. The Very Rev. Father O'Farrell, Superior of the Redemptorists in Ballarat, preaching in the Cathedral of Maitland on the occasion of the religious celebration, gave an interesting sketch of the great work accomplished during those 25 years of Episcopate. "Twenty-five years ago," he said, "the number of churches in the Diocese was 20, and the number of schools all receiving State aid was 12 or 14. There was only one religious community of the Good Shepherd and they were soon after recalled to Sydney. Now within the same territory they had 70 churches, 52 of which were in the Diocese proper, a considerable portion of the Diocese having been recently cut off in the erection of new Sees. The schools in the Diocese had increased to 43, all carrying on their work without a single penny from the State. They had 22 religious communities with 150 members and they had 35 priests."

The Bishop himself at one of the Jubilee feasts, reviewing the fruits of the Blessing of God in the vineyard entrusted to his care, dwelt specially on the progress of Catholic education and on the many trials and difficulties which had been happily overcome whilst establishing and maintaining their religious schools. "On his arrival in the Diocese," he said, "he gave himself heart and soul

together with the other Prelates in Australia, to the work of erecting Catholic schools, wherever they could be established; and the first thing he did on his arrival in Maitland was to purchase from the Protestant clergyman, Rev. Mr. Colyer, the house now occupied by the Dominican Nuns, which had assumed such vast proportions since that time and had conferred such signal blessings, not only on the rising Catholic generation of Maitland, but also on other children who, coming from all parts of the country, had the great privilege of receiving a first-class education from the devoted daughters of St. Dominic. Some years afterwards the services of the Sisters of Mercy from Ennis were secured. The Sisters of Mercy, he was proud to say, had done, and were doing, a great work in the Diocese. They have charge of 16 primary schools, not to speak of their various high schools. They have, moreover, established a flourishing convent at Gunnedah, which is now in the Diocese of Armidale; and a branch of that community is to be found at Narrabri, and another branch from the same community will be established at Inverell in the course of a few weeks. Besides these Sisters have sent from Singleton a foundation to Broken Hill, and in a few weeks the same convent at Singleton will be sending a community of nuns to Reefton, in the Archdiocese of Wellington, New Zealand. But what was remarkable in all this was the number of young Australian ladies who had joined the Sisters of Mercy and who had been so successful as religious. The heads of both communities at Broken Hill and Reefton were natives of this Diocese. About seven years ago he had obtained from the late Bishop of Bathurst a community of the Sisters of St. Joseph. They began with a community of four and their number was now thirty-six. They have eight convents established in various parts of the Diocese, and God only knows the immense good they are effecting in the remote districts by their lives of self-sacrifice and by the excellent education—both secular and religious—which they are giving to the children in the various districts. All the young ladies, or nearly all, who have joined them are natives of this fair land; and the only hope for preserving the faith of the rising Catholic generation in this country could be found in the erection of convents such as these, that will impart an education fully equal, if not superior, to that given in the Government schools. He looked forward with great hope to the establishment of two religious houses for the education of boys in the course of a few years. He thought it right to observe that their St. John's Boys' Schools under the care of Mr. O'Connor, were in a very flourishing condition, and within the last few days they had ample evidence that the Sacred Heart College, under the able management of Father Dwyer, is taking its place amongst the first educational institutions of the colony. He observed that there was a presentation connected with their address. He thought he had effectually

stopped that by his strongly-expressed wishes on the subject. A few months ago the Catholic people of Maitland presented him with the generous sum of over £1600, and he, therefore, thought he had a perfect right to forbid any offering on this occasion. However, they piously asked him to accept a very beautiful chalice. He did accept it most gratefully and would promise them that he would say Mass with it frequently for them, and when his days came to a close, this chalice would not, like his other possessions, go to his successor, but should belong to St. John's Cathedral."

II.—The Diocese of Goulburn.

GOULBURN from an early period of colonial history gave promise of becoming a great inland centre of commerce. Situated at the confluence of the Wollondilly River with the Mulwaree Ponds it is encompassed by a range of low hills, and by a fertile undulating plain, rich in pasture and admirably suited for every agricultural produce. Being at an elevation of 2,000 feet above the level of the sea the climate is remarkably bracing in winter and pleasant and invigorating during the greater part of the year. A tourist in 1836 tells us of the cornfields at Marulan, which were beautifully green, and mentions the few small huts which he saw at Towrang, and proceeding thence to the "old town of Goulburn" he says that it consisted of a "courthouse of slabs covered with bark, a lock-up house, a few huts occupied by the mounted police and constables, a cottage of roughly-cut timber, and a small inn, affording tolerable accommodation for such a place." A few years later (1844) another visitor described Goulburn as consisting of 125 houses, "of which 13 are unoccupied, 5 are inns, 5 are stores, there is a bank and a courthouse, and 24 houses are occupied by professional and other gentlemen."

Father Fitzpatrick, who in later years rendered great services to the Australian Church, as Vicar-General of the Archdiocese of Melbourne, and Father Brennan, who closed his missionary career as pastor of Penrith, were the first resident priests in Goulburn, and their charge embraced the whole of the surrounding territory extending to the coast and to the Murray River. In 1840 Father McGrath, who was appointed to "the pastoral care of Goulburn, Bungonia, Braidwood, and Broulee," erected a small, but for those days beautiful, church at Bungonia, dedicated to St. Patrick. In July, 1841, he laid the foundation stone of another church at Goulburn, but for some years no progress was made with it owing to some disagreement regarding the church land. All difficulties being at length removed a brick church was erected under the invocation of SS. Peter and Paul which, after various additions and enlargements, gave place to the present grand Cathedral.

When Dr. Polding paid his first episcopal visit to Goulburn it was in a slab hut that he said Mass and administered the Sacrament of Confirmation. On that occasion, as the Bishop used to relate, a Protestant lad, climbing to the roof of the hut and seeing the Bishop with the mitre, cried out at the top of his voice to his companion, "Come here! come here! a cove here has the most comical hat that ever you saw."

When there was question of erecting additional Episcopal Sees the Archbishop of Sydney suggested Yass as being preferable to Goulburn. It was better equipped with ecclesiastical property, he said, and gave promise of greater importance in the future, and was more remote from Sydney. The choice of the Holy See, however, fell upon Goulburn, which was erected into a Diocese by Brief of the 10th of March, 1864, and the Right Rev. Dr. Geoghegan, Bishop of Adelaide, was translated as first Bishop to the newly erected See. He was on a visit to the home countries at the time of his translation to Goulburn, and he died in Ireland on the 9th of May, 1864, before taking possession of the See. The onerous duty of forming and organizing the new Diocese then devolved on the Rev. William Lanigan, pastor of Berrima, in the Archdiocese of Sydney, who after twenty-six years of episcopate still continues to lead his faithful flock in the paths of piety and truth. The Brief of his appointment to the See is dated the 10th of December, 1866.

The Right Rev. Dr. Lanigan is a native of the county of Tipperary, in Ireland. The family driven from their ancestral domain during the Cromwellian period settled in the west of Ireland. In the last century three brothers bent their steps homeward. One settled in the county of Kilkenny, on the borders of Tipperary, and gave an illustrious Bishop to the See of Ossory. The other two became wealthy farmers in the county of Tipperary, one family giving the most learned of our ecclesiastical historians to the Irish Church, and the other giving to Australia the Bishop of Goulburn.

Our future Bishop spent some years in Thurles College, and pursued his higher ecclesiastical studies in Maynooth, where he was promoted to the priesthood on the 8th of April, 1848. For eleven years he laboured in the sacred ministry in his native Diocese of Cashel, and, for a considerable part of that time was curate to a pastor remarkable no less for his eccentricities than for his patriotism. For instance, he sometimes would invite the principal ladies of the parish to an early dinner. When they arrived, they found aprons prepared for them, and they themselves had to cook the dinner. The whole spiritual duty devolved upon the zealous curate, who abundantly supplied for the deficiencies of the parish priest. In response to an address of Archdeacon McEncroe, soliciting the aid of priests for the Church in Australia, Father Lanigan, with the approval of the Most Rev. Dr. Leahy, Archbishop of Cashel, devoted himself to the mission

in New South Wales. He arrived in Sydney in November, 1859, and, for about two years, was assistant to Dean Walsh in Goulburn. There were no roads to be met with about Goulburn in those days, there were no fences, and only the waggon tracks marked the traveller's course through the bush. The stations were generally announced beforehand for eight days or more, and then the priest set out on horseback, a valise with the sacred vestments being strapped to the saddle, and thus he passed from station to station. When feasible, an attendant with a second horse was secured to carry the valise, and then the travelling was more secure and more pleasant. From Goulburn, in 1861, Father Lanigan was transferred to the charge of the Berrima district, which, besides a gaol and stockade, embraced a wide and wild tract of country. He was still in charge of this parochial district when the Papal Brief was handed to him by Rev. Dr. McAlroy, appointing him to the See of Goulburn.

On the 3rd of May, Dr. Lanigan bid farewell to his faithful people at Berrima. They had presented addresses to him expressive of their joy at his promotion, and now, that the bonds of love and veneration which bound them to their esteemed pastor were about to be severed, they assembled in vast numbers to accompany him towards Marulan, where the first halt was made. Next day, Dr. Lanigan continued his journey to Goulburn. It was remarked that, after a long succession of rainy and stormy days, the sun shone out brightly on that auspicious day. All Goulburn went out to meet him. A long array of vehicles and horsemen awaited his arrival about two miles from the city, and then formed in processional order to accompany him to his future Cathedral. From the altar, Dr. Lanigan, addressing them in a voice which betrayed much emotion, said that "a few days ago he had received the Papal letters conferring upon him the Bishopric of Goulburn. Had he consulted his own wishes alone, he should never have accepted the responsibilities and arduous labours attached to such an office. Viewing the matter, however, in another light, and, taking into consideration all the circumstances connected with it, he at length came to the conclusion that duty called upon him to accept the mitre. Neither his physical strength, which was small, nor his mental acquirements, which were few, qualified him for the high office he was about to assume, but it was not upon either of them he relied for strength; it was upon that power which had built His Church upon a rock, and had preserved it for more than eighteen hundred years, and, as this power had decreed that he was to be their Bishop, on it, and on it alone would he depend for strength to discharge his duties faithfully. He now formally accepted the appointment, and from this moment was the depositary of the Episcopal power and jurisdiction in the Diocese of Goulburn. There were some functions connected with the Bishopric, which could only be exercised after consecration, such as

the ordination of priests, &c., but, with these exceptions, appertaining immediately to the ceremony of consecration, he was practically from this date their Bishop, and all the power of the Episcopate lay with him. He was glad to inform them that the consecration would take place in Goulburn Cathedral in the course of a few weeks. Until then, he desired to live as retired as possible, so as to suitably prepare himself for that great ceremonial. His Lordship concluded by asking the prayers of the congregation during the interval, and by promising to recommend them daily to the mercy of heaven. He then gave them his benediction."

The consecration of Dr. Lanigan took place in the Cathedral, Goulburn, on Whit-Sunday, the 2nd of June, 1867. It was the first time that an Australian Bishop was consecrated in his own Cathedral city. On account of the absence of Archbishop Polding in Europe, the consecration ceremony was performed by His Lordship the Bishop of Brisbane, assisted by the Right Rev. Dr. Quinn, Bishop of Bathurst, and the Right Rev. Dr. Murray, Bishop of Maitland.

The Bishop of Brisbane, writing an official letter a few days later to the Cardinal Prefect of Propaganda, gave the following interesting details of the ceremony: "The consecration of the Bishop of Goulburn was carried out on the Feast of Pentecost, in the Cathedral Church of that Diocese. The Bishop of Brisbane was the consecrating Prelate, assisted by the Bishops of Bathurst and Maitland. Twenty-one priests were present from various districts of Goulburn and Sydney, among those from Sydney being the Vicar-General of the Archbishop, the Archdeacon, and the Rector of St. John's College. The ceremonies prescribed in the Pontifical were carried out with all possible decorum, and gave great edification to all who assisted. Several laymen of high position, Catholics and Protestants, were present, as well from Sydney as from various parts of the Diocese of Goulburn. I advert to this circumstance, as it shows how general was the desire for the appointment of the new Bishop. Boundless was the delight and joy displayed by the Catholics, and singular, too, was the respect shown by the leading Protestants. On the days following the consecration the four Bishops above mentioned met together in conference to devise some method of united action in order to obtain a modification of the law regarding primary education in New South Wales. This law was adopted six or seven months ago, and does great injury to the rights of the Catholics. The Vicar-General of the Archbishop was invited to be present, and to take his place as His Grace's representative. He excused himself as being obliged to return to Sydney on matters of importance, but he promised to concur in any resolutions that would be adopted. At these conferences the Bishops further resolved to suggest to your Eminence two matters that appear to them of great importance for this portion of the Australian Church: 1st.—That the boundaries of this Diocese would be re-arranged so that it would

extend to the ocean, following the physical conformation of the territory. The Diocese might then be divided into two, erecting the western portion into a distinct Diocese. Even as at present constituted, the district would suffice for two Bishops, and, considering the extent of territory and the mode of travelling, it is difficult for one Bishop to attend to the wants of the faithful and to the observance of discipline. 2nd.—It was resolved to represent to your Eminence the singular merits of the Very Rev. Michael McAlroy, who for six years has been the pastor or administrator of the Goulburn mission, and is at present Vicar-General. In that interval he has built eleven churches, a convent that has cost about £9000, and other religious edifices, and has handed all over to the new Bishop quite free of debt. Moreover, on the arrival of the Bishop in Goulburn, he undertook to collect from the clergy and faithful of the Diocese a sum of £5000, to be placed at interest as a permanent endowment of the See. He has already begun this task and no one entertains a doubt of his success. The best proof of his zeal and prudence is the community of Sisters of Mercy in Goulburn, whose piety and observance of rule are most edifying. He has won the respect and esteem of all Catholics, rich and poor, and all the less bigoted Protestants. It was the general wish that he would be made Bishop of Goulburn. He has so acted as to bring the good wishes of all to the new Bishop. The aforesaid Bishops, though they thus admire the merits of Father McAlroy, and consider that his promotion to the Episcopate would be of paramount advantage to this portion of the Australian Church, resolved nevertheless not to recommend him otherwise than in accordance with the regulation recently made by the Holy See for Australia. Moreover, to avoid the danger of party spirit, which threatens the Church in this country, they were unanimous in requesting the Sacred Congregation of Propaganda to see that no appointment of Bishops be made in Australia, except in accordance with the said regulations."

Father McAlroy, to whom reference is made in this letter, is deservedly reckoned as one of the most zealous and most energetic among the pioneer priests who laid broad and solid the foundations on which to build the Church in Australia. He was snatched away by death in the month of July, 1880, but his memory is held in veneration by the faithful, among whom he ministered, and his name is honoured as a household word throughout the various districts in which his lot was cast. A native of the Diocese of Kildare and Leighlin, he pursued his studies for some years in the Diocesan College at Carlow and thence proceeded to Maynooth. Being promoted to the priesthood, he was appointed Assistant in the Cathedral Church in Carlow and was held in particular esteem by the Venerable Bishop of the Diocese, the Right Rev. Dr. Haly. He no sooner heard, however, of the spiritual destitution of so many of his countrymen, who

had bent their steps in those days to the Australian colonies, than he sought and obtained permission to come to minister to them. Of herculean build and excellent constitution, with will and energy to face any difficulty, he was at the same time refined and highly educated and above all a true priest. Wherever any of his flock were to be comforted or instructed, he was sure to visit them. He followed the shepherd to his lonely hut and the digger to his remotest field of prospecting. He had all the best qualities, not only of a pastor, but also of a leader of his people. His efforts to withdraw them from dangerous pursuits and to settle them upon the land were crowned with immense success, and many a family now in affluence owe their prosperity to his wise counsel and influence. On one occasion Father McAlroy, after a long ride of 100 miles, returning from the Riverina, halted at the hospitable mansion of Mr. Ryan, at Galong. One of Her Majesty's judges was there on his way to Lumbing Flat, the theatre of resisting and lawlessness among the diggers at that time. The judge declared that he would not proceed a step further on his journey unless he were accompanied by Father McAlroy. The weary priest mounted his horse and rode with the judge to the diggings. The judge trembled, and not without reason when he saw 10,000 heads arising as if by magic from the pits. But, without any escort he found he was secure when accompanied by the Soggarth, whom they all so loved.

On the occasion of the dedication of the Convent Chapel at Albury on Sunday, the 12th of October, 1879, the following summary of the works carried out by the pastor of that district, Very Rev. Dr. McAlroy, was given by Rev. Dr. Birmingham: "Twenty years ago, having found at Goulburn a holy group of the spouses of Christ, daughters of his own race and creed, cabined and confined in most unsuitable lodgings, he quickly erected, in spite of the bitter opposition of those who should cheer and sustain him, a splendid convent under the protection of Erin's great Apostle. When the Holy See had resolved to give a Bishop to the Diocese of Goulburn, whose growth and whose glory shall be for ever associated with his name, Dr. McAlroy prepared for him the present episcopal residence. Like every true son of Erin, he could not separate in his love and devotion blessed Patrick from the sweet model and protectress of the Irish maiden, and, therefore, he soon raised a church under Holy Bride's invocation on the plains of Breadalbane. Immaculate Mary had always been to him the star that shed a guiding light on his path of pains and trials, and hence he soon built the little church at Grabben Gullen. The great soldier, St. Ignatius, on whom he loved to look as he was taming his proud heart at Manresa to bear the yoke of Jesus meek and mild, was also honoured by a beautiful church at Taralga. St. Augustine's Church at Yass he enlarged and

decorated, leaving it as it is seen to-day. Profoundly touched by the deathbed scenes of the great Saints Joseph and Xavier, he crowned a hill near Gunning with a lovely church in their honour. At Jugiong a sacred edifice was raised under the invocation of the "Disciple of Love," and at Binalong the wondrous St. Peter and St. Paul were made the patrons of the church he there built. Coming to Gundagai, we see him raise St. Patrick's Church to be, like the arch of peace in heaven, a sign that the swollen waters of the Murrumbidgee should henceforth be harmless as they swept over those lowlands where so many had found graves. Turning to Tumut, he once again honoured Immaculate Mary by the erection of a beautiful church, and at Wagga Wagga a shrine was built to St. Michael. Arriving at Albury, he looked back with gratitude to God for allowing him to leave so many footprints on the sands of time, and forthwith began to lift to the sky this splendid temple and adjoining convent. Bridget and Patrick once more meet on the banks of an Australian river to bless and protect you and yours. In his works we find our Lady Queen, Blessed Bride, and St. John's again and again receiving due honour and remembrance. Over the church at Cowra, the "Star of the Sea" keeps benign watch; while at Howlong, St. Bridget; and at Newtown, St. John have their shrines."

Dr. Lanigan, in Goulburn, continued to pursue the active life which had hitherto marked his missionary career. It was his custom to publish, two or three months beforehand, a long course of visitations, and the programme was sure to be followed. The roads were now well formed and the buggy or carriage took the place of the horse and saddle. On some occasions he drove with the same pair of horses from Goulburn to Albury, 250 miles, in five successive days, and the like journeys were made in other directions. Those long drives are now matters of the past. On the 2nd of November, 1876, he was able to travel by train for the first time south of Goulburn, and at present almost all the important districts of the Diocese may be approached by railway. During the visitations Dr. Lanigan was very particular in examining the candidates for Confirmation in the catechism. Any child attending school and found ignorant of the catechism was sure to be passed over; but in regard to adults he only required a knowledge of the truths necessary for salvation. The Catholic population of the Diocese was about 16,000, and in the various Catholic schools there was an average attendance of 600 children. There were eight missionary districts, but there was only one Convent of Nuns, and his whole staff of Diocesan clergy consisted of five priests.

Dr. Lanigan took part in the Provincial Synod, held in Melbourne in 1869, and subsequently sailed for Europe where he assisted at the Vatican General Council in 1870. During this visit to Europe he made ample provision for the spiritual interests of his faithful flock, and on his return to Australia, in 1871, he applied himself

with an energy that could not be surpassed to build schools, and convents, and churches, to form new missionary districts, and to guard the faith of the children for whose welfare he always cherished a most special regard. Convents began to be multiplied. The number of priests had increased from five to fifteen. The brick church which had hitherto served as a Cathedral soon became too small for the congregation. The first stone of the new Cathedral was blessed by the Bishop on the 12th of February, 1871, the Bishops of Bathurst and Maitland being present. It was proposed to build only a portion of the nave, connecting it with the old church so as to give accommodation for about 1,000 people. The work proceeded rapidly. The beautiful green stone of which the Cathedral is built with the facings of chiselled white freestone soon gave promise of a magnificent sacred structure, which promise has since then been more than realized. The new Cathedral of SS. Peter and Paul, so far as in a temporary manner available for Divine worship, was solemnly blessed by Archbishop Polding, assisted by his Lordship the Bishop of the Diocese, and by the Bishops of Bathurst and Armidale.

Considerable additions were at the same time made to the episcopal residence, and new churches and schools and convents began to spring up wherever they were needed throughout the Diocese. The College at Goulburn, dedicated to St. Patrick, merits particular mention. Its foundations were blessed by the Archbishop of Sydney, Most Reverend Dr. Polding, on the 23rd of February, 1873, in the presence of the Bishop of the Diocese, and of the Bishops of Bathurst and Maitland. In little more than twelve months the College was ready for students, and it has ever since held a prominent place among the educational establishments of Australia. The buildings give ample accommodation for eighty resident pupils, and the site, comprising fifty-four acres of land, overlooking the city and the Goulburn plains, cannot easily be surpassed.

A second time Dr. Lanigan sailed for Europe in the "Garonne," on Monday, the 8th of March, 1880. The Sydney newspapers announcing his departure bore testimony to the high esteem in which he was held by all classes throughout the colony. "Unobtrusive, profoundly and sincerely humble, and deeply devoted to his charge (thus one of them wrote), no man could do more for religion in his time than he has done. Goulburn owes to him one of our first and most important educational establishments for boys—a massive edifice overlooking the city of Goulburn and having a surrounding park of over fifty acres of land. The Cathedral has been almost re-built and the finished portion is by far the most beautiful feature in the episcopal city. The palace and the convent of the Sisters of Mercy have also been greatly enlarged and improved, and other useful institutions added. In the outer portion of the Diocese the progress of religion has also been very great. Large communities of religious have been established in every great centre of population—Albany, Yass, Wagga Wagga—and churches of great durability have been erected in every mission."

The official report presented by the Bishop on this occasion to the Holy See contains some interesting details. In 1867 there were in the Diocese of Goulburn 16,000 Catholics and seven priests, four of whom, however, soon after left the Diocese; and there was one convent of Sisters of Mercy with twelve professed Sisters and two novices. In the schools under Diocesan control there were 600 children. There were 25 churches, some of them very small and many of them of wood. In 1880 the Catholics were reckoned at 24,000, with 25 priests; 3 convents of Sisters of Mercy, with 36 Sisters; and 1 convent of Presentation Nuns, with 10 Sisters. The schools under Diocesan control had 1,700 children, whilst in other schools not under Diocesan control there were about 600 Catholic children. During the parochial visitations held in 1878, 943 children were confirmed, whilst in the religious exercises preparatory for the dedication of the Diocese to the Sacred Heart the Bishop had himself administered Holy Communion to more than 3,500 of the faithful. Eighteen churches of stone or brick had been erected during the preceding 10 years, and in 10 missionary districts 2 priests were resident together. Accurate statistics which had been prepared regarding the nationality of the faithful gave the following returns.

It is to be borne in mind that the vast majority were Australian born, but are here classified according to the nationality of their parents. The Irish Catholics were considerably over 21,000; English Catholics were 870; and Scottish Catholics, 537. In both these latter cases about half the number were owing to Irish wives or mothers who had led their families to the faith. The German Catholics were 449; French, 123; Americans, 81; Spaniards, 8; Austrians, 5; Aborigines, 25; and Chinese, 15. These statistics, being carefully prepared, are the more interesting, as the general proportion of the nationalities is the same throughout the various Dioceses of the Australian colonies.

During this visit to the home countries, Dr. Lanigan, together with the Bishop of Maitland, represented the Australian Church at the solemn centenary celebrations, which were held in the Cathedral of Dublin in honour of St. Lawrence O'Toole. Both Prelates also made arrangements with the Superiors of the Patrician Brothers for the training and education of a certain number of novices who would devote themselves to teach in their respective Dioceses, and to this circumstance we are indebted for the introduction of this devoted brotherhood into the Australian Church.

On his return to Australia, Dr. Lanigan gave particular attention to the erection and equipment of an institution in which the destitute orphans would be duly cared for and trained under the care of the Sisters of Mercy. A circular addressed by His Lordship some years later to the clergy of the Diocese will best explain the purpose, and at the same time the ways and means of this grand work.

"Goulburn,

April 15th, 1891.

DEAR REV. FATHER,—

Charity is a noble virtue, and everyone must admire its practice. For about ten years the Sisters of Mercy at Goulburn have been carrying out a work eminently charitable. In the orphanage under their care they have a home for about sixty. Death at times breaks up the family home, and obliges the surviving party to seek support in service, whilst the orphanage takes the burden of supporting the children. In our orphanage such decent children only are received, and these little ones appear at the day school as neat and as clean as the ordinary children attending the school.

From almost every district in the Diocese, and from places outside the Diocese, some are found at the orphanage. Some time ago a Protestant father brought his little orphan child and asked the nuns to care the child, saying that, as the mother was Protestant, he did not wish to have the child received as a Catholic. As the child must be in the company of Catholic children, she will learn Catholic prayers, and she will have to observe Catholic practices, for, in the circumstances, she must be as the other children. But, if the father comes in a few years, he may take her away as his Protestant child. No doubt but the circumstances will be likely to dispose the child towards the Catholic Church.

Now, how do the nuns support these sixty orphans?

First, they receive no Government aid, for our Government gives aid only to State children. In this our Government is more illiberal than neighbouring Governments, and more extravagant, for, were institutions conducted apart from the Government to receive half the amount expended in Government institutions, the children would be better cared. Private charity alone supplies the means. From the parents or guardians of the orphans they get a little. Last year the sum received amounted to £1 6s a head. The nuns themselves do a great deal. Some time ago Dr. Donovan, of Sydney, carrying out his father's will, sent them £300; the executors of J. N. Ryan, Galong, sent them £150; Mr. Charles Rogers, at the beginning of last winter, sent them 100 pairs of blankets. These and smaller donations help them on. At present they are in debt over £300, and I apply for a public collection to clear this off, and to cheer them on in their noble work.

I am, yours faithfully,

WM. LANIGAN."

On Sunday, May 15th, 1887, the foundation-stone was laid for the completion of the Cathedral by the Cardinal Archbishop of Sydney and the Bishop of the Diocese, in the presence of Right Rev. Dr. Murray, Bishop of Maitland, and Right Rev. Dr. Byrne, Bishop of Bathurst, and the celebration was accompanied by such manifestations of joy and religious enthusiasm as have seldom been surpassed in the Australian Church.

The building of the Cathedral was most successfully carried on, and it might with truth be said that every stone in the magnificent structure was placed in position under the direct supervision of the Bishop. The dedication took place on the 29th June, 1890, when the ceremony was performed by the Cardinal Archbishop in the presence of the Archbishops of Melbourne and Adelaide, the Bishop of the Diocese, and seven other Bishops. The Protestant citizens attended in vast numbers on the occasion, and they appeared to be no less proud than their Catholic fellow-citizens of the energy and devotedness of the Prelate who had brought to completion this grand and glorious Cathedral.

The Bishop of Maitland, addressing the congregation at the evening devotions of that memorable day, took occasion to review the chief triumphs of religion achieved in the Diocese during the episcopate of Dr. Lanigan. "He was present," he said, "23 years before at the consecration of their Bishop, and the place which he now occupied as preacher was filled by a venerated priest who was well known to them all, and whose name was associated with the first steps of the progress of the Diocese. Need he say he referred to the zealous and devoted Dr. McAlroy? They were told by the preacher on that occasion of the respect in which Dr. Lanigan was held by his brother students at Maynooth; they were told, moreover, how the new Bishop had qualified himself for the high office to which he had been promoted—first, by his attention to his collegiate studies; secondly, by his zeal as an earnest worker in a country mission in his native Diocese of Cashel; and thirdly, by his labours as a missionary priest in Australia. In 1867, when His Lordship was appointed Bishop, there were only five priests in the Diocese; now there were 33, exclusive of the latest addition to the Diocese—the Passionist Fathers. It was true that at the time to which he referred, owing mainly to the zeal of that great Irish priest, Dr. McAlroy, who afterwards co-operated most enthusiastically with his Bishop, there were churches suitable to the times at Goulburn, at Albury, at Yass, at Gunning, at Jugiong and other places; but this in no way took away from the marvellous multiplication of churches, schools and convents which marked Dr. Lanigan's episcopate. His Lordship's great zeal in Catholic education was well known to them, and the results of his efforts in this direction were to be found in the college of Goulburn and in the schools established by him all over his Diocese, most of these schools being under the care of religious orders. Their Bishop began with one convent, that founded by the Very Rev. Dr. McAlroy; there were now 19, and the original five or six schools had increased to 41, for most of which the services of noble-hearted nuns were secured. A felicitous circumstance in connection with the first community of nuns was deserving of remark. That first little band of six Irish nuns was established in Goulburn in 1859 and all the members are still happily living—four in Goulburn and two in Albury. In the erection of churches, schools and convents the progress had been truly great, and they would permit him to express his belief that there was scarcely another Diocese in the colonies in which, with the population and resources taken into account, so much had been done for religion and Catholic education. In some places the Bishops and the priests had devoted themselves either to the erection of churches or schools, but in the Diocese of Goulburn it appeared to him that the two enterprises had gone hand in hand." Proceeding to

refer to the Catholic education movement in the colony, which had been so singularly successful, the Bishop of Maitland declared "that the joint action of the Bishops of the colony owed its origin in a great measure to the zeal and forethought of the Bishop of Goulburn, who was the first to invite the attention of his brother Bishops to the necessity of some such action being taken in order to save the faith of the children in this land. Into that movement, initiated by Dr. Lanigan, the late Archbishop of Sydney, the late Dr. Quinn, of Bathurst, and the other Bishops of the colony threw themselves heart and soul, and the priests and people heartily co-operated, with the result that now, thanks be to God, flourishing Catholic schools were scattered throughout the land. There were some who had asserted a few years ago that the Catholic community would not be able to maintain their own schools, and this fallacy being exposed and contradicted in the most practical way, a new cry was raised that the Catholic schools could not be kept up to the standard of the public schools. Those who proclaimed the inferiority of the Catholic schools were, however, promptly met by the Bishop of Goulburn with a challenge, publicly and officially conveyed to the Minister for Public Instruction, a challenge in which the high character of the Catholic establishments was maintained and a request made to the Government to test the quality of the teaching and the efficiency of the schools by sending their own inspectors to report on those schools, an intimation being also given that the Catholic authorities would be perfectly satisfied to abide by the decision of the inspectors, whether favourable or otherwise. The challenge, in which no principle of payment by results was involved, had not been taken up to the present day. But it had served its purpose and the Bishop who issued it had rendered a signal service to the cause which was to him and to all the other Bishops so unspeakably dear."

Whilst engaged in the great work of erecting churches and presbyteries, convents and schools throughout the Diocese, Dr. Lanigan did not neglect the more immediate spiritual work of the edification of his flock, and of leading with gentle care both young and old in the fervent practices of piety and temperance. A short pastoral, published in 1890, in preparation for the approaching Feast of the Blessed Margaret Mary, and for the centenary celebration of Father Mathew's birth, will serve to reveal the solicitude of the zealous pastor in this regard:—

"WILLIAM BY THE GRACE OF GOD AND OF THE HOLY APOSTOLIC SEE,
BISHOP OF GOULBURN.

TO THE CATHOLIC CLERGY AND LAITY OF THE DIOCESE OF GOULBURN.

DEARLY BELOVED BRETHREN AND CHILDREN IN CHRIST,—

To recall to mind events of great importance is useful. Men are prompted by the example of others to imitate them, and the memory of past events may rest similarly on the mind. In years past the Society of the Sacred Heart has been the cause of great spiritual blessings in many congregations. The

second centenary of the Feast of Blessed Margaret Mary Alacoque, in the hands of God, the foundress of this devotion, recurring on the 17th of this month, is an event not to be neglected. It should be used as an occasion to promote so valuable a devotion and to extend its blessings by increased numbers in the Society.

The centenary of Father Mathew, which occurs in this month, too, is an event not to be passed over without turning it to advantage. He may be justly called an Apostle of Temperance. He laboured hard and perseveringly and effected a great deal in the cause of temperance. The memory of his works and their usefulness should prompt us to make an effort in the same direction. In his days whole congregations took the total abstinence pledge. Some of these required it as a necessary resource against personal ruin, but the majority took it as imposing on themselves to practice in the best way the virtue of temperance and to give good example to others. The many who took it were not intemperate, and to those the pledge was not a necessity, but the voluntary practice of a noble virtue. Such example was sure to encourage others in the ways of temperance, and to discourage in all everything bordering on intemperance.

Should we not do something in the same direction whilst recalling the memory of Father Mathew. In a circular of the 9th of August I drew the attention of the priests and people of this Diocese to these two celebrations. At a conference of the clergy of the Diocese here on yesterday I consulted them, and we resolved to carry out as effectively as we can the following:—

- 1.—That all the children be prepared for a General Communion, joined by those to be prepared for First Communion on the 17th of the present month.
- 2.—That all be consecrated to the Sacred Heart of Jesus, and those approaching twenty years to be encouraged to join the sodality of the Sacred Heart.
- 3.—That all who are satisfied to do so, take the pledge against all intoxicating drinks until they come to the age of twenty-one years.
- 4.—The names of all to be enrolled in separate books.

The clergy and our religious teachers will spare no pains to prepare the children for these celebrations on the 17th; and with God's blessing the good then effected will continue in after years.

Sunday following is to be devoted towards moving the grown people towards the same virtue.

1.—To honour the centenary of Father Mathew a special sermon on temperance is to be preached in each church on the 19th, and all who wish to promote temperance, men and women, are to be invited to assemble in the church at any convenient hour of that day.

2.—We propose two modes for promoting the virtue of temperance. The first and perfect is to take a pledge of abstinence from all intoxicating drinks for twelve months. The second and less perfect is to take a pledge to abstain from all intoxicating drinks, unless at dinner only, for twelve months.

Forms of consecration to the Sacred Heart and lists will be forwarded to each mission, and each priest can keep a separate record of those who take the pledge against intoxicating drinks.

The two noble objects commemorated will, I hope, promote, one a more ardent love of the Sacred Heart of Jesus and a closer union with our Divine Lord; and the other a high social virtue for individual good and for the good of society.

The grace of our Lord Jesus Christ be with you all.

I am, yours faithfully in Christ,

WM. LANIGAN,

Bishop of Goulburn.

Bishop's House, Goulburn, October 3rd, 1890."

At the end of April, 1891, Dr. Lanigan made his third visit *ad limina Apostolorum*. He was welcomed by the Holy Father with that affection and fatherly sympathy which His Holiness appears in a special manner to lavish on

all his distant children of Australia. Never was there witnessed in Goulburn a more joyous reception than that with which clergy and faithful, the young and the old, welcomed the Bishop on his return after eleven months' absence, this glad welcome being intensified by the news that, during his absence, he had suffered from severe illness. Indeed, so sick had he been in Naples, that the last Sacraments were administered to him, and, were it not for his immovable resolve that he would not be interred in Neapolitan soil, it seemed a hopeless matter for him to continue his journey. Once, however, on board the steamer at Naples, he gradually recovered, and he was quite convalescent ere he reached the Australian shores. On his arrival at Goulburn station, the children of the schools were all marshalled in processional order with their bannerets, the religious confraternities, the benefit societies, the clergy, in fact, all the citizens were joyously assembled, and accompanied him to the Cathedral. When the *Te Deum* was chanted and the usual prayers of thanksgiving recited, and various addresses read, His Lordship ascended the pulpit, and, with all the warmth of true affection, thanked them for the enthusiastic reception they had given him. He added that "he could not but feel grateful for the great joy and pleasure given him by such an exhibition of kindly feeling. To see so many children from the Catholic schools, so many grown-up members of their religious associations and of the public was indeed a cause of great comfort and joy. There was one reason which made it specially so. Only six weeks back he was sick of influenza in a strange land, at Naples, with the prospect of resting there. Now, to find himself at home—for Goulburn was his home, and the place where, in the ordinary course of things, he would find his resting place—to experience this great comfort, impressed him with a feeling of gratitude to Providence at having spared him to be once more among his people. His first care, on leaving Australia, was to visit the Holy Father, who is the foundation for the security of faith—the centre from which all power to teach and all power to govern proceeded to the Catholic Church everywhere. In their address they had spoken of churches and other ecclesiastical buildings erected in the Diocese. It was his business, as also his delight, to explain to the Father of the Faithful those buildings: to explain to him in words and to show by photos, what an intelligent and zealous priesthood, what a self-sacrificing and generous people, had accomplished in this direction. The aged Pontiff, of eighty-two years, appeared to take as much interest in them as himself. His Holiness was delighted, and spoke with joy of the fine faith of the Catholic people, praying God to bless them for what they had done for religion. Their efforts in the matter of securing Christian schools particularly attracted the attention and admiration of the Pope. They well understood, and he (the Bishop) had never ceased to express his belief that, if Christianity be removed from the schools, the most

effective step is taken to leave children without Christianity. Already great sacrifices had been made, and whether or not fair play will be done after a time, their course was still clear, but, with the efforts of the noble religious, the endeavour to be successful would be less trying on the people called on to sustain the schools." "After leaving Rome," His Lordship continued, "he proceeded to Ireland, for, although there were fine English Catholics, fine Scotch Catholics, and fine Catholics of other nationalities, yet the great body of his people were Irish, or descendants of Irish. Up to the present the Church had been sustained from Ireland. From there they obtained their priests and the religious sisters and brothers; but it was to him a cause of joy and hopefulness for the future of religion in Australia that they had in their convents a large number of religious sisters—children of Irish parents, possessed of the spirit of devotion and of never-failing attachment to the faith—so that he had little cause to fear that religion would fail to prosper. As he had said, he went to Ireland. There, at the present time, existed a very strange and novel phase of things. The united efforts of Bishops, priests, and people had raised one man to a power which no politician in that country ever before exercised. It was expected that he would lead the people to what might prove the foundation of the peace and prosperity of the country, but it had been proved in public court that, if distinguished for ability and political action, he was singularly distinguished for moral infamy. The Catholic people looked upon his continued leadership as unworthy of their cause, and that man, with a few who went with him, then proceeded to heap calumny and misrepresentation as far as they could on the character of the Irish priesthood, hoping by this means to separate priests and people, and thus establish in Ireland a course of action which had enslaved France. There was still a small section following the same path; but it was gradually growing smaller, for the national characteristics of the Irish people would become paramount—unfailing love of country and unfailing love of faith both moving together. These two grand sentiments, which did honour to the country in the past, would continue to grow and bind priests and people together, thus keeping up religion and the moral tone of society, and saving Ireland from being corrupted by the evil policy which had prevailed elsewhere. The national sentiment still lived, and appeared to promise as well as before the spirit of disunion had got into the small section he had referred to. In conclusion, His Lordship said the Holy Father had authorised him to assemble the people, and in his name impart to them the Pope's blessing."

A few weeks later another joyous celebration enlivened the ordinary calm and quiet that prevailed in the city of Goulburn. It was the Silver Jubilee anniversary of the Bishop's consecration, and his devoted clergy and flock seemed to vie with each other in their demonstration of joy and their fervent wishes

that for many years he might continue to guide them by his Episcopal authority. The address presented by the clergy on this occasion reviewed the work achieved during His Lordship's twenty-five years of Episcopate, and is replete with earnest sentiments of the most loyal attachment and devotion:—

"MOST REV. AND DEAR LORD,—

A little over twelve months ago, prior to your visit to the Sovereign Pontiff and to dear old Ireland, we, the priests of your Diocese, would not allow you to leave without giving some tangible expression to the sentiments of affectionate regard and great esteem which we entertained for you; but, on this day, we humbly ask your Lordship to permit us to approach you with profound and joyful accents of congratulation—nay, more, with full hearts—to give thanks to our great and good God, who, in his most gracious providence, has not only brought you safely back to us again, but has also prolonged to twenty-five years your precious life in the high and sacred office of Bishop, for the honour and advancement of our holy religion, and for the comfort and joy of our faithful priests and people in this important Diocese.

These sentiments of reverential regard and high esteem arise, in the first place, from the consideration of the exalted position which your Lordship holds in the Church of Christ—a position which renders you, in virtue of your Episcopal consecration, one of the successors of the Apostles. In the second place, and especially upon this great and opportune occasion of your silver jubilee in the Episcopate, we desire to express our deep sense of gratitude for the many benefits which your Lordship has bestowed upon religion and Christian education, as is witnessed by the many churches, schools, colleges, secular priests, and religious orders established by your wisdom and energy throughout the length and breadth of this Diocese, over which your Lordship so happily presides—a Diocese embracing as it did, until a recent date, a very large portion of the newly formed Diocese of Wilcannia. The laying of the foundation stone of a noble Diocesan Cathedral, and bringing that work to completion practically free of debt is an achievement very rarely accomplished by any Bishop during his own lifetime, but such a great undertaking your Lordship has courageously and successfully performed by the erection of SS. Peter and Paul's Cathedral at Goulburn—an edifice which elicited general admiration on account of its architectural design, beauty, and finish. Have we not reason, therefore, to rejoice with you, our Bishop, who under Providence has been instrumental in causing our holy faith to be so deeply rooted that even it may be said that the Church in this portion of the Lord's vineyard is a tower of strength against which no enemy can prevail. We are happy to testify, therefore, that the Goulburn Diocese occupies a large share of public attention, and its position and importance has been duly recognised when Pope Leo XIII. expressed his admiration of the great works which were accomplished in it during your Episcopal career, and in token of which His Holiness has instructed you to impart his Apostolic benediction to the priests and people for the glorious and great works achieved in the furtherance of religion and for the edification of the faithful.

Your Lordship will be pleased to learn of the order, harmony, and unanimity which have existed amongst us during your absence, and we cordially thank you for having invested the Very Rev. Father Gallagher with the government of the Diocese during that period, the work of which has been performed by him without cessation and in an able, kind and judicious manner. His zeal, courtesy and consideration have been warmly appreciated, being ready at all times to aid and sympathise in the anxieties and troubles of his brother priests, but more especially at that time when most of them were stricken down by the late epidemic which became at that time a terror to the Diocese. We may here remark that all the clergy, with unmingled satisfaction and joy, hailed the news that the Supreme Pontiff elevated him to the dignity of Doctor of Divinity in the Church in recognition of his talents, learning and merits.

Within the bounds of a formal address it is impossible, dear Lord, to give a complete review of all the great and good works you have accomplished, but it is very pleasing to us to give our assurance that in the discharge of most perplexing and responsible duties you have always proved yourself master of the situation, exhibiting at the same time penetrating wisdom, administrative ability and sound discretion.

We are also most delighted to put on record that in the exercise of your pastoral office you always bore towards your priests a large and admirable spirit, and that, even under very trying circumstances, your fatherly kindness and sympathy were never wanting. In the guidance of your clergy you imitated to a large extent the motto of the great Apostle St. Paul:—"Not because we exercise dominion over your faith, but we are helpers of your joy."—2 Cor. 1. 24.

In conclusion, we ask your Lordship to deign graciously to accept this chalice as a sincere and inadequate expression of our devotion and esteem, and we further earnestly pray that you may be spared many happy years to use it at the altar, where we hope you will petition God to bless us while time is with us to the end that we may be rendered worthy of the society of our loving Redeemer and His Blessed Mother in the eternal ages of Paradise.

Asking your Lordship's blessing and prayers, we remain, most reverend and dear Lord, your devoted servants in Christ."

The address was beautifully printed on satin, and accompanying it was a massive gold chalice, an excellent specimen of Australian art. His Lordship in reply said:—

"Very Rev. and Rev. Dear Fathers,—Your flattering address gives me pleasure and encouragement on this special occasion in my long life. It is a cause of mutual congratulation to recount the works which have been accomplished during the last 25 years in this Diocese. Nor can I depreciate them, for to do so would be to pay little regard to the continued labour of the priests and the admirable devotion and generosity of the people, through whom these works were raised. I may have had some part in them, and so far I share with you in that joy which the knowledge of having done well brings to those concerned. You may count 36 churches of stone or of brick, and many of those very fine. You may count 15 churches of wood, making 51 churches all built in 25 years. You may count 13 presbyteries of brick; 20 convents, and amongst them one only of wood, the others of brick; 3 monasteries of brothers of St. Patrick of brick; 20 schools, distinct from the convents, of brick; making in all 107 buildings. Twenty-five years ago our people in this Diocese numbered under 17,000. Now, within the same territory, there are about 30,000. With this population it is a source of mutual congratulation to consider the works referred to. But our labours are not ended, for we have still dangers to meet and difficulties to surmount. We have built many schools, and these are to be maintained at our own cost. The devoted religious, by that sacrifice which the Catholic Church alone experiences, assist us much; still we must help them, the people must help them, and keep our schools progressing to meet the advancing state of the secular schools. Other difficulties, too, there are in bad clubs disposing the youth to gambling and intemperance and to indifference to religious matters

in bad reading, weakening or corrupting the religious mind and in some cases (in mere secular schools), leaving the youthful mind a blank for good or for evil from outer circumstances. Such dangers demand your care and impose on you constant labour, for the material works would be of little use if the spiritual to correspond with them were absent. It gives me pleasure to hear you express your great satisfaction of Dr. Gallagher's care of the Diocese during my absence, for I consider it well deserved. After your splendid donation on my leaving for Rome a little over twelve months ago, your appropriate gift of this valuable chalice is too much from you; still it is a beautiful gift, reminding us of that charity and that union which should subsist between us, who in the Holy Sacrifice are made one with our Divine Lord."

III.—The Diocese of Bathurst.

THE Blue Mountains formed for a long time an impassable barrier against the colonists' advance towards the western and central districts of Australia. No sooner, however, was a safe track discovered across the summit of those mountains than the fertile plains around Bathurst attracted the attention of the settlers and the town of Bathurst quickly grew into one of the most important and most populous centres of the colony.

The first church in Bathurst was nothing better than a bark-hut, but this very soon gave way to a more imposing structure. The foundation-stone of the Church of SS. Michael and John, destined at no distant date to be the Cathedral of the Diocese of Bathurst, was blessed with the prescribed solemnity by Archbishop Polding on the 30th of November, 1857. Three years of anxious toil and the expenditure of £12,000 brought the church to completion. It surpassed most of the ecclesiastical structures as yet erected in Australia, in beauty of architecture no less than in solidity and correctness of detail, and the pastor of the district, Very Rev. Dean Grant, had the great consolation of opening it for Divine worship to the great joy of his devoted people in January, 1861. The Rev. John Grant, Dean of the Diocese of Sydney, was a native of the County of Kilkenny in Ireland, and was pursuing his ecclesiastical studies in the college of his native Diocese, when, in response to an earnest appeal of Archbishop Polding, he volunteered for the missionary field in Australia. He was ordained priest in Sydney in 1845 and, being appointed to the Bathurst mission, he for well nigh twenty years watched over the growth and development of religion throughout that extensive district. It was the yearning of his heart to see new

Dioceses erected in the colony and his own beautiful church the Cathedral of one of those Sees, but he had not the consolation of being associated with his people in the exuberance of joy with which they welcomed to Bathurst their first Bishop, Dr. Matthew Quinn, for, after a tedious illness, he was summoned to the eternal reward of his missionary toil on the 25th of February, 1864.

The Right Rev. Dr. Quinn, first Bishop of Bathurst, was born on the 29th of May, 1821, at the family residence, Rathbawn, on the borders of the counties of Kildare and Dublin. He was the youngest of four brothers. Two, like him, devoted themselves to the sanctuary and became distinguished dignitaries in the Church. One of these was in later years the first Bishop of Brisbane; the other, Very Rev. Andrew Quinn, was Domestic Prelate of His Holiness, Canon of the Metropolitan Chapter of Dublin and one of the most venerated parish priests of that Archdiocese. They imbibed their earnest spirit of religion and piety, in their earliest years, from their saintly mother, who was a sister of the celebrated Father Michael Doyle, parish priest of St. Michael and St. John's parish, Dublin. She passed away, after a long illness, in 1856. Her three sons, holding then high positions among the clergy of the Archdiocese, were at her bedside, and the blessing she gave them then at the approach of death was but the seal on the training she had given them in early life.

When the future Bishop of Bathurst had attained his sixteenth year, he proceeded to Rome to commence his ecclesiastical course, which he went through partly in the College of the Propaganda and partly in the Irish College. During his years in the latter establishment, the late eminent Cardinal Cullen and the present saintly and learned Archbishop of Ephesus, Dr. Kirby, were President and Vice-President. He attended lectures in most branches of theology at the Roman College, where the professors were conspicuous for erudition. Rome then shone in meridian splendour as a temple of the soul. Gregory XVI. filled the Papal throne, and around it thronged a whole phalanx of Christian philosophers and of men the most eminent in rhetoric, arts, literature and science. The Eternal City was, at that period, a sanctuary of religion and of all that could ennoble the mind of a young Irish Catholic youth, fresh from the care of a pious, enlightened and excellent mother. The future Bishop of Bathurst for ten years enjoyed all the advantages which the Eternal City then possessed. He went through his studies with much distinction and took out his Doctorship of Divinity with high commendation at their close. He was ordained priest on the 15th of February, 1845, in St. John Lateran's, the Cathedral Church of Rome. While lingering lovingly in the Holy City, a foreign mission presented itself to his zeal. The present venerable Archbishop of Hobart, Most Rev. Daniel Murphy, was

appointed by the Holy See Vicar-Apostolic of Hyderabad, and consecrated in October, 1846. The new Prelate visited Rome and easily induced Dr. M. Quinn to accompany him to his distant vicariate with three other young priests, students of the same college, and in a few months the zealous missionaries set out for India.

After a long voyage round the Cape the missionaries landed at Bombay, from whence they had to ride about one hundred and eighty miles to Hyderabad, a city of some two hundred thousand inhabitants, near which is the famous diamond field of Golconda. Having had many difficulties to contend with, they at last decided on settling at Secunderabad, chiefly for the benefit of the Catholic soldiers of the garrison. Those of the 87th Regiment built a chapel in which were administered to them all the help of our holy religion. Soon after, a party of Schismatics took violent possession of this sacred building with the sanction of the authorities; the Catholic soldiers felt offended at this indignity and before next morning the desecrated chapel was taken to pieces by those who built it. This was regarded as little less than mutiny, and as a consequence the regiment was removed and the priests were ordered outside the lines.

The conversion of the natives was not an easy task, being more or less bigoted Musselmans; and, among such, conversion to Christianity is of very rare occurrence. Still the work went on; the mission was established. Dr. Matthew Quinn became Vicar-General, and was sent to Masulipatam to organize a mission there. His new dignity brought out so much of zeal, discipline and administrative capacity as marked him one specially qualified for a still more exalted station and a wider sphere of activity and usefulness. Dr. Quinn formed a flourishing church there, but very nearly found his grave in its swamps. Five years of toil and privations impaired his health, and his naturally vigorous constitution became enfeebled by severe illness. He was ordered to Europe, left India in 1853, and returned to Ireland, where he had the happiness of seeing again his beloved mother, a gratification which, like St. Francis Xavier, he had denied himself on setting out for the Indian mission.

After resting for a while he joined his brother, Rev. Dr. James Quinn, in conducting the celebrated high school in Harcourt-street, Dublin, which had been founded some few years before, under the patronage of the Archbishop. It was partly intended as a Diocesan seminary for the training of ecclesiastical students, and partly as a high school for those aspiring to secular professions. Dr. M. Quinn became vice-president and prefect in 1853, and took charge of the religious instruction of the pupils, which he seemed to take specially to heart, and he discharged this duty for many years with an energy and a spirit of genuine piety which produced much fruit. But his large-heartedness did not stop here.

With his indomitable spirit and grand aspirations, there were few movements for the advantage of religion, of education, or of his poor suffering countrymen in which he did not take an active or a leading part.

The tortuous policy pursued by the British Government on the "Italian Question," and its malignant treatment of Ireland at that period, the conduct of the French Emperor, and the violent attacks against the temporal power of the Holy See called for champions courageous in the defence of religion and justice. A few Irish gentlemen, lay and clerical, met and planned the publication of a journal for this purpose. One of the originators of this movement was Dr. M. Quinn, and the newspaper which was established was for a time conducted with singular ability and was productive of much good.

From the events which had taken place in 1859, honest Catholics throughout France, Belgium and other States of Europe began to recognize that if the rights of the Holy See were to be defended, the work should be undertaken by themselves. A few priests and laymen met in Dublin, resolved that Ireland should have a part in the defence of the Papal States, and made arrangements for the landing of Irish troops in Ancona. Again, one the chief promoters of this movement was the future Bishop of Bathurst. He it was that asked the plain question:—"Is it sensible and lawful for Irishmen to fight, for the last three centuries, England's battles all over the world—and not England's only, but those of every savage with whom she allies herself, and shall they be laughed at if they shoulder a musket for the love of the Head of their Faith and the staunchest friend of their fatherland?"

Before six months he and his committee had more Irish soldiers in the Papal States than would have twice subdued the revolutionists. But they had others to contend with. The Piedmontese army, numbering 50,000, and furnished with a complete park of artillery, swept down on the little band of Irish and Franco-Belgian Zouaves. The work that devolved on the committee during this time was laborious indeed. In nine months they collected the necessary funds, selected the men and conveyed them through France or Belgium and Austria to the Papal States. The city of Ancona was the main point of attack by the Italian army.

The key of the city, on the land side, was confided to the "Battalion of St. Patrick," and bravely the little Irish army fought in defending the Lunette San Stefano. They would have held it until to-day against the Italian assailants were it not that the Sardinian fleet, joined by that of Naples, drew up close to the pier heads of the harbour. Unprepared to meet such a force, the city was compelled to surrender on the 28th of October, 1860.

The Irish soldiers were conveyed by the Italian Government to Leghorn and Genoa free to return to their homes. Then commenced for the Dublin committee the most difficult part of their hard year's work. Near 13,000 of the Irish Papal Brigade had to be provided with passages to Ireland, and Dr. Quinn proceeded to Paris to arrange for their speedy return. Under the thoughtful guidance of the Marquis de Poli and M. Emile de Monttet, whose co-operation he was so fortunate as to secure, they were conveyed to Cork, where they were met by members of the committee, who gave them a brilliant reception, and forwarded them to their respective homes.

At the end of that year, 1860, on the 8th December, Dr. Matthew Quinn parted with his beloved brother, the Bishop of Brisbane, in Liverpool. The latter sailed for Queensland and the former returned to Dublin to assume the Presidency of St. Lawrence O'Toole's Seminary.

Another benevolent movement in which Dr. Quinn exercised his energy and efficiency was the protection of emigrants to Queensland. His brother's letters told of the opening which awaited industriously-inclined Irishmen in Australia, and they added that he was trying to secure passage warrants to enable the more suitable to avail themselves of them. These warrants soon arrived, and Dr. M. Quinn was mainly instrumental in procuring a line of vessels to be placed on the Queensland emigration trade. No less than twelve ships sailed under his auspices during the two years following. It was so arranged that one of them would call at Queenstown every second month and be subject to thorough examination by him or any person he might appoint. The names of the captains and chief officers, etc., were to be submitted to him, and he informed himself concerning their character. If he found anything injurious thereto, he was to have a veto against their appointment. The nomination of the other officials was in his hands. A first-class cabin berth was to be retained for a priest to accompany the emigrants, and he was to have every facility for saying Mass and for otherwise attending to the moral and spiritual conduct of the passengers during the voyage. All his arrangements were carried out rigorously and with matchless prudence. Dr. Quinn, with one or two experienced shipbuilders, inspected the vessels before they were advertised for sailing, and he was present in every instance in Queenstown to see that every emigrant was comfortably provided. The master spirit that had shown its prudence and ability in aiding the defence of the States of the Church proved itself no less practical and intelligent in protecting the thousands of emigrants who set out for the shores of Queensland. Another portion of his Master's vineyard was soon to be confided to his care.

One sole Prelate had charge of the colony of New South Wales in 1864. The growing wants of the Australian Church, however, rendered imperative the

erection of new Sees and it was resolved that in addition to the Metropolitan See of Sydney, Maitland, Bathurst, and Goulburn should be the centres for the new Dioceses. Dr. Matthew Quinn was chosen to be the first Bishop of Bathurst. His elevation to the Episcopate was regarded as a recognition of his distinguished merit and splendid services, and the wisdom of the Holy See was attested by the unanimous expression of approval with which the appointment was received. On Tuesday, November 14th, 1865, Dr. Quinn and Dr. Murray were consecrated respectively Bishops of Bathurst and Maitland by the Archbishop of Dublin, Cardinal Cullen, in the pro-Cathedral, Marlborough-street. The Senior-assistant and Junior-assistant Prelates were Right Rev. Dr. Whelan, Bishop of Bombay, and Right Rev. Dr. Murphy, Vicar-Apostolic of Hyderabad, who about this time was appointed Coadjutor of the aged Bishop of Hobart. Several other Irish Bishops assisted at the solemn ceremony; and amongst the numerous priests who attended was the present Archbishop of Cashel, then Vicar-General and parish priest of Doneraile in the Diocese of Cloyne. Dr. Croke had been a fellow student of Dr. Quinn's in Rome and was always united with him in closest bonds of mutual friendship; he acted for him as Vicar-General in Ireland, until his own appointment to the See of Auckland. Whilst ruling that important See he visited Bathurst, was most enthusiastically welcomed by its inhabitants, and spent some weeks in the company of his collegiate friend. At Marlborough-street a dense congregation assembled to witness the imposing ceremonial of consecration, anxious to show their reverence and esteem for the two good and worthy priests who had been selected for the honour of the mitre.

The Rev. Canon McCabe (afterwards Cardinal Archbishop of Dublin) preached an admirably appropriate discourse. Numerous congratulations were exchanged on the occasion, and from all sides the two young Bishops received the best prayers and wishes for their work in Australia. Very soon after they set out for Rome to receive further instructions from the Holy Father for that purpose, and they remained there until the Easter of the following year.

The Bishop of Bathurst visited Charleville, in the County of Cork, several times after his return to Ireland. He had arranged to bring to Bathurst a foundation of Sisters of Mercy from the convent established there in 1836 by the foundress of the Order. Five professed nuns and two novices had been destined to accompany His Lordship, and they left their community for Queenstown, from which harbour the ship "Empress" was to set sail for Sydney. On Friday, the 20th of July, 1866, Queenstown was the scene of an event which attracted much interest and attention. Two Bishops, nine priests, and twenty-four religious Sisters, including professed novices and postulants, embarked for the far-off shores beneath the Southern Cross. Never, perhaps, had so large a number of the sons and daughters

of Erin left their dear native land and convent homes to proceed, in one ship, on such distant missions. The prominent figures among the group were the Bishops of Bathurst and Maitland, who, in the vigour of manhood, looked just the men to accomplish the work for which the Holy See had chosen them. Father D. Beechinor and a community of nuns of the Presentation Order, for Hobart, were among the party. The young priests accompanying the Bishop of Bathurst for his Diocese were Rev. J. P. Byrne (the present Bishop of Bathurst), Rev. P. Ryan, Rev. T. J. Walsh, Rev. W. Nugent, and Rev. Dr. McGrath. Some professed Sisters of Mercy, novices and postulants, for other convents in Australia, made up the number. Dr. Andrew Quinn (brother of the Bishop of Bathurst), Right Rev. Dr. Keane (Bishop of Cloyne), Dr. McCarthy (successor of Dr. Keane in that See), Dr. Croke, and other clerical and secular friends came on board the "Empress" to bid farewell to those who were parting from all they held dearest on earth, to devote themselves to a life of toil and sacrifice at the call of God.

The voyage was, on the whole, a pleasant one. Until about the Feast of the Assumption, several Masses were usually offered each day. But, on that Feast (though preparations had been made at the Bishop's request for singing Vespers), not even one Mass could be said, a storm raged so fiercely. Many a rough and even dangerous day and night intervened before arriving at their wished-for port, and, on such occasions, Dr. Quinn's manly courage and confidence was a support to all. One night his careful vigilance was the means of preventing a collision. He was the first to observe the awful danger just in time to have the ship steered from its course. His paternal solicitude extended to all; he was unmindful only of himself. The evening recreations passed off very agreeably. His Lordship's genial and cheerful disposition preserving buoyancy of spirits amongst all. The captain performed Divine service for his portion of the passengers on Sundays, during which the utmost decorum was preserved by the Catholic party, to whom he showed much attention and politeness. Religious and secular instruction was given to the passengers by the Sisters, and the captain's son was a pupil of theirs. The Holy Sacraments were frequently approached, as in their convent homes, and their other religious duties were performed as much as circumstances permitted. The Rosary was, with other devotions, recited every evening, followed by a hymn in honour of the "Star of the Sea," and on Saturday evenings the Litany of the Blessed Virgin was sung and played. The Festival of the Rosary was a memorable day on board the "Empress," numbers were enrolled in the Confraternity of the Scapular, &c., and several received Confirmation. Their Lordships sometimes preached, Dr. Murray did so on that Feast, and the bright blue skies above and sparkling waters, below, gave additional charms to the devotional solemnities. Study, needlework, and other employments occupied

the time not devoted to religious exercises by the Sisters during the three months on sea, until their landing and leave-taking in Sydney. Dr. Quinn, writing from on board the ship to a Prelate in Ireland, thus describes the routine of the religious life during the voyage: "Our devotional exercises are as perfect as they well could be on board a ship. Masses are said at 6.30 and 7 o'clock. In the evening we have Rosary, Father Michael Doyle and myself presiding on the main deck for the second class and steerage passengers, and Dr. Murray and Father Beechinor directing the first class on the poop. Most of the nuns have been able to go to Communion as regularly as at home, and most of the other passengers have been to their duty. The nuns have many of the charges which they had at home, and go through them with great regularity, though, like their floating convent, some of them are on a very miniature scale. Their school, for instance, numbers only one pupil, the captain's son, a boy about seven years old. The adult class for instruction is larger, numbering fourteen or sixteen persons. The Sisters have plenty of needlework, which keeps them constantly employed. The poop serves at once as a community room, a novitiate, and a pleasure ground, and you can scarcely enjoy a more picturesque view than it presents from 9 o'clock in the morning till 9 o'clock at night. I doubt not that the fervent prayer, the busy finger, the hearty laugh, the innocent amusement are as prevalent on board the "Empress" as in most convents at home. At all events, there is one thing you may rest assured of, amongst the nuns there is piety, happiness, and health, the shortcomings of their floating convent notwithstanding."

In the afternoon of Sunday, the 21st of October, anchor was cast in the beautiful and picturesque harbour of Sydney. All feasted their eyes next morning, before landing, on the loveliness of the scene. On that day the Bishops and their party were welcomed to Australia by a large number of priests and people, citizens and others who came in crowded steamers—a musical band accompanying—to greet the Irish missionaries. The wharves were thronged, and the joy bells resounded through the city. The Catholics of New South Wales had made all fitting preparations, and to this day the reception is pleasantly memorable. The welcome was a hearty and generous one, the city was *en fête*, and an immense number of people from all parts of the colony participated in the joyful celebration. Priests and citizens went on board the "Empress," notwithstanding a tropical downpour of rain, and all with them landed. About midday on the 22nd, the whole party proceeded to St. Mary's pro-Cathedral, where the *Te Deum* was solemnly chanted. Addresses were subsequently presented, to which the two Bishops briefly replied, and, as Bishop Quinn's first words in Australia are of peculiar interest, affording, as they do, the key-note to his whole course of action, it will not be uninteresting to reproduce them: "I am truly grateful indeed for

the manner in which you have welcomed me, my fellow Bishop, and our whole party. It has reminded me and carried my thoughts back to the dear old land we have left, and you have reminded me of the dear friends we have parted from there. I thank you, then, from the bottom of my heart, and still more do I thank you for your delicate allusion to the Holy Father, who has sent us here. I thank you also for the allusion you have made to the education question, which, as I now learn for the first time, is being agitated here. You will find my fellow Bishop and myself always your steadfast supporters in your opposition to any system of education that does not give full and entire liberty to every son of the soil." Dr. Quinn adhered faithfully to these expressed principles. Catholic Christian education was, so to speak, the ruling passion of his episcopal life, and he gave evidence of his intense interest in the training of Catholic youth at the very threshold of his career in the Australian Episcopacy by starting a seminary within a few days of his setting foot in his Diocese.

The Bishops and their party remained about a week in Sydney. Dr. James Quinn came from Brisbane to welcome his dear brother, and they passed a few pleasant days together. Dr. M. Quinn, escorted by Rev. Dr. Sheehy, left for Bathurst on the 29th, preceded by his priests and nuns, and as the train at that time conveyed them only as far as Penrith they had to travel the remainder of the journey in a large coach and six, with a police escort part of the way. Arrived at Kelso, the people of Bathurst were apprised of the approach of their new Bishop and his party, and at once a large procession was formed by which they were conducted to the present Cathedral, where a vast congregation awaited them. The *Te Deum* was sung at the altar, and addresses of welcome were afterwards read in the schoolrooms to which His Lordship replied. The Bishop was solemnly inducted next day by Dr. Sheehy, Vicar-General of Sydney. It was the Feast of All Saints. The late venerated Dean Grant's house became the episcopal residence for a while, but the good Bishop soon vacated it for the Sisters of Mercy to enable them to begin as quickly as possible their mission of charity. Dr. Quinn found, on his arrival in Bathurst, only six priests ministering to the wants of the people in far-stretching and scattered districts. There were very few churches and only four Catholic schools. The pioneer priests had worked marvellously well under many disadvantages and with many difficulties to contend with, but the presence of a large-minded and vigorously-energetic Bishop was wanting to help them on in their noble work. The work and the man met, and year by year the evidences of able administration, apostolic zeal, and well-directed enterprise showed themselves till the good seed produced a hundred-fold harvest. All that his people needed were better opportunities of receiving the Sacraments and of giving a Catholic education to their children, and these the Bishop gradually provided. A strong foundation of faith and piety had

been laid in their hearts, which they have ever since proved. Gifted with a quick and accurate perception, and possessing in a marked degree the qualities essential in a leader of men, the Bishop saw that in Catholic spirit those under his care were true to the core, and having a firm and enduring faith in the loyalty, the devotion, and the generosity of his people he boldly entered into the necessary works and enterprises, always sustained by the cheering conviction that his flock would never fail in sympathy or liberality, no matter, what difficulties or dangers presented themselves.

In the very commencement of the year after that of his arrival in Bathurst, Dr. Quinn procured a Marist priest to preach a mission in the Cathedral, which produced much good; and this powerful means of gaining souls to God was of frequent occurrence during His Lordship's lifetime, not only in the city but throughout his vast Diocese, and on these occasions, as well as in the jubilee years, many were brought into the true fold and many strayed sheep were reclaimed. Owing to the want of priests in remote districts even adults were unbaptized, and utter ignorance of religion prevailed. Indifference in the practice of its duties was mainly the effect of "mixed marriages," which were then of frequent occurrence. The increase of piety in the city was evidenced by the number of communions which soon became between two or three thousand each month. Many of the pious faithful were frequent and even daily communicants.

The late Bishop showed his anxiety for the spiritual welfare of his people, also, by addressing them from time to time not only by his instructive pastorals but from the altar or pulpit, and his earnest and touching appeals produced more effect than the most eloquent sermons, evincing, as they always did, his paternal and pastoral love for his flock and his deep concern for their salvation. On his visitations, also, he was accustomed to instruct and exhort. His Lordship gave several retreats to the community in Bathurst, even surpassing himself on these occasions in his fatherly interest and zeal for the perfection of the Sisters. He always sat in his confessional until about the last year of his life, and was in the habit of hearing a second Mass after having himself celebrated. During the day he would visit the Church and recite the whole fifteen decades of the Rosary—such was his devotion to the Virgin Mother of God. Often was he to be seen in the Cathedral kneeling before her altar—on which he usually offered the Holy Sacrifice—during the last years of his life; and in his latest moments his doleful beads were asked for and recited by the dying Bishop, who a short time before had been reading "The Glories of Mary." To tell all that might be told of the holiness of his life, and to enumerate all the spiritual advantages the late Bishop of Bathurst procured for his Diocese, or the many works his great mind and benevolent heart planned and effected for the good of his people, would indeed be a difficult task. Amongst those he took most interest in and had

most at heart were the establishment of an orphanage for destitute girls, which had its commencement soon after his arrival; and in after years the publication of a journal of a religious and moral character which His Lordship intended especially to be the medium of instruction in distant places that can but seldom be visited by priests. Both of these undertakings were very successful.

The comparative statistics of the Diocese at the time of the Bishop's entering upon his work, and at the close of his Episcopate, will enable the reader to form an accurate idea at least of the material results which crowned his nineteen years' toil. When he took possession of the Diocese of Bathurst there were 6 priests, 5 parochial districts with resident clergy and presbyteries, 5 small wooden churches, the Cathedral on which £17,000 had been expended, 2 churches of stone at Mudgee and Cowra, 2 others unfinished at O'Connell and Wellington, 6 schools all certified as denominational primary schools, the teachers being paid by the State; with a Catholic population of about 13,000. There was a debt on the Cathedral of £3,000.

In January, 1885, the number of priests had increased to 28; there were 15 separate missionary districts, each with its presbytery; 43 new churches or chapels had been erected, of which 18 were of stone or brick, the church at Mudgee being rebuilt and enlarged at a cost of £7000; and there were now 56 schools with 4000 pupils. There were 86 Sisters of Mercy devoting their lives to their mission of charity in eight convents; whilst the Sisters of St. Joseph numbered 106 sisters in thirteen convents. Besides all this there was the grand college and seminary on which £15,000 had been expended, and the Brothers of St. Patrick, who arrived in 1884, had entered on their educational work with five brothers. The number of Catholics was reckoned at 25,000 and during the nineteen years of Dr. Quinn's Episcopate they contributed no less a sum than £1,000,000 towards the various works of religion and education which were being carried on, independent of about £12,000 per annum subscribed for the maintenance of the colleges and schools.

In February, 1867, the Bishop honoured the memory of Dean Grant, which to this day is cherished by the old inhabitants of Bathurst by a solemn anniversary Requiem Mass. On that occasion the Bishop of Brisbane, and the Bishop-elect of Goulburn, with Dr. McAlroy, Dr. Forrest and Father Woolfrey visited the city. Towards the end of that year the Bishop made the first visitation of his extensive Diocese. It may be well understood how difficult a thing travelling then was in the bush districts and what toilsome and fatiguing journeys he underwent, having sometimes to "camp out," as the colonial phrase expresses it, and to wade through swamps, the air being thick at night with mosquitoes, besides other disagreeables of that nature. His Lordship's return, wayworn as he was and dust covered, was hailed with much joy by his

faithful flock, numbers of the citizens having gone out to meet and welcome him. Two more priests arrived shortly after from Ireland. Two of the six who were in Bathurst on his coming had left; and from time to time several joined the ranks, not only from the old country, but others who had been ordained and had studied in the Eternal City, or had been educated for the priesthood in the Irish College, Paris, or at St. Sulpice, or elsewhere.

In February, 1868, the foundation-stone of the Convent of Mercy in Bathurst was laid by the Bishop of Maitland. The Bishop of Goulburn was also present and a most touching and eloquent sermon was delivered by the late Dr. Forrest, chiefly on the subject of education. A large procession was formed from the Bishop's house to the Cathedral, composed of priests and people from distant places, as well as those of the city. One thousand seven hundred pounds was the sum laid down towards the erection of the building on that day. It cost altogether from four to five thousand pounds. The convent was furnished, and the community went to reside in it in June, 1869. The commodiousness of the convent buildings, the advantages of its being attached to the Cathedral, so that its inmates and boarders may witness the magnificent and soul-stirring ceremonies of the Church without leaving its precincts, the healthfulness of its situation for which Bathurst is proverbial, have made it altogether a most attractive abode as an educational establishment for young ladies. The community had increased from seven to fifteen at this time, and before the Bishop's death it numbered almost ninety, some of the new accessions being from the parent house in Charleville and other parts of Ireland, others, numbering more than twenty, being natives of Australia. Seven branch houses were established through the Diocese from this mother house in Bathurst, which is known as the Convent of the Immaculate Conception; they are St. Joseph's, Carcoar; St. Matthew's, Mudgee; Sacred Heart Convent, Orange; St. Patrick's, Dubbo; St. Joseph's, Forbes; St. Ignatius', Wellington; and St. Francis Xavier's, Cobar; all of which are lasting and flourishing monuments of the Bishop's active zeal and of his pastoral solicitude for the education of female youth. An orphanage, too, was erected near the convent in Bathurst, which has done incalculable good; many children, and some from infancy, neglected by their parents, or having none, have been trained there to piety and virtue. The Sisters have received no State aid for their support. An annual concert and some occasional bequests and kind donations with collections help them to keep up this work of mercy. The number of the children in the orphanage is from fifty to sixty and an industrial school was added, in which the more grown girls are employed at needlework, given by externs as a means of their support. This enables them to gain a

livelihood when they leave. The orphans are also trained to domestic service, and in this way the orphanage serves as a substitute for a House of Mercy, which is one of the objects of the institute.

The late Bishop, recognizing the devotedness and self-sacrifice of the Sisters of St. Joseph, whose parent house was in those days at Adelaide, arranged to have a foundation of the Sisterhood sent to Bathurst. A few came and settled in a small convent at the township of Perth, on the Vale Road, five miles from the city of Bathurst. On Sunday, November the 10th, 1872, the new convent of St. Joseph was solemnly blessed by the Bishop. The position was beautifully chosen, on a gently sloping hill-side, with full range of view towards Bathurst on the north and George's Plains on the south, whilst in front a gentle stream threads its way around the base of as pretty a series of hills as the eye can rest on. The whole township was *en fête* on that day, and justly so. A grain of mustard seed was being planted, which would grow into a stately tree and bring forth abundant fruit. The Vale Convent has become the mother house of the Sisters of St. Joseph for the Diocese of Bathurst, and no fewer than a hundred Sisters spread throughout the scattered districts of the Diocese the blessings of a virtuous training and a solid religious education. Immense good has been effected by the Sisters in remote districts, and they have been especially blessed and Divinely protected in their unobtrusive work and ways. Schools are attached to all their houses, and in some they keep a few boarders. Their schools cost more than £8000, and the annual expenses amount to £3300. About 1700 children are educated by them, and foundations have been sent by this community to Wellington, in New Zealand, to Maitland, and Goulburn.

Dr. Quinn, on the 29th of August, 1880, when laying the foundation of a convent and school for the SS. of St. Joseph at Blayney, gave the following statistics regarding education in the Diocese of Bathurst: "In 1866 there were but 7 schools," he said, "in the Diocese of Bathurst, all primary schools receiving State aid, and attended by 492 pupils. Now (in 1880) there are 14 Catholic schools receiving State aid, with an attendance of 1004 children. But, besides these certified schools, there are 33 schools and colleges, unaided by the State, under immediate religious control, attended by 2035 scholars. Thus the total number of schools is 47: total attendance, 3039. Our Catholic population in this Diocese," he added, "numbers about 24,000. Thus a little more than one in eight are receiving a sound religious and secular education in our Catholic schools. Among her 47 educational establishments, Bathurst numbers one lay college, in architecture and position one of the finest in the colonies, an ecclesiastical seminary, and six high schools in convents which would do credit to any country. We commenced thirteen years ago without college, seminary, or high school, and with

a few primary schools having an attendance of less than one in thirty-two of our Catholic population. The present thorough system of education was provided at a cost of £40,000, and cost annually over £6000."

The greatest and most lasting monument of the Bishop's zeal and of his interest in the welfare of his people is the noble building which overlooks the city, and which constitutes its greatest ornament, St. Stanislaus' College and St. Charles' Ecclesiastical Seminary. Its site, its surroundings, its domestic arrangements, the religious and moral training of its lay students, and their well-known success in University examinations for years past have made this seminary a model one. "Educate the children in truth and honour" was the motto of the lamented Prelate, and the following facts suffice to show how well in his wisdom and zeal he endeavoured to provide for the wants of his people, and the actual condition of this extensive See with regard to Catholic education. There were, at the close of his Episcopate, 57 schools, 48 of them being primary, and 9 high schools. The primary schools, attended by nearly 4000 children, were conducted by 191 teachers, and the high schools, with their 252 pupils, by 26 teachers. The Sisters of Mercy were in possession of buildings which cost no less than £25,350. The Brothers of St. Patrick, having only recently commenced, had but two schools, one in Bathurst and one in Dubbo, where they were working very effectively. Their establishment in the former place, with appliances, cost £1400, with estimated yearly working expenses of £400. There were four boys' schools and two girls' schools conducted by nine lay teachers, which have cost £2150, and necessitate an annual outlay of £650 for the former and £175 for the latter. The college and seminary of Bathurst had cost £15,500 building expenses, and the annual working £2960. It will thus be seen that £52,500 was spent for schools and colleges, whilst the annual expenditure for educational purposes was £11,729. The nucleus of the seminary was formed, as has been said, soon after His Lordship's arrival. In 1871 he invited the Venerable Archbishop Dr. Polding to lay the foundation stone of St. Stanislaus' College. Father Kelly, S.J., preached on the occasion. Two years later, on the 7th of September, 1873, the college was opened with solemn ceremony. More than four thousand persons from all the colonies were present, and the venerable Bishop of the Diocese was assisted on the occasion by his brother Prelates of Brisbane, Goulburn, Maitland, and Armidale. It was not till the 12th of June, 1881, that St. Charles's Ecclesiastical Seminary was blessed by Archbishop Vaughan. The seminary forms the north-western wing of the group of educational buildings situated on an elevated plateau which overlooks Bathurst and the surrounding country. Besides the Archbishop and the Bishop of the Diocese, Dr. Lanigan, Bishop of Goulburn, and several of the leading laity of New South Wales were

present. A procession was formed at the Cathedral of SS. Michael and John. The children of the various schools with their beautiful banners, the college students and sodalities, the clergy and Bishops, and the vast concourse of the faithful who had assembled for the occasion, presented a religious and joyous sight which seldom was surpassed in Australia. His Grace the Archbishop remarked that it reminded him of the grand processions which were the triumphs of religion in the great Catholic countries of Italy and France. Rev. John Ryan, S.J., who had been for many years the highly esteemed president of the college, preached on the occasion. Referring to the educational battle in which the Church was now engaged, he said: "The Catholic Church has overcome in every contest for the past 1800 years. She will also overcome in this. The storms may rage, and the floods may rise, but, like the ark of old, she will proudly rise above them; and, when all her enemies shall have passed away, she will still remain to fight new battles and to win new glories." The sum collected on the occasion was £2200, which left but a small remaining debt on the institution. Sir Patrick Jennings, speaking at the public banquet at which all the visitors were entertained, passed a high eulogy on the Bishop of Bathurst and the Catholic clergy of Australia for the great work of evangelization in which they were engaged: "When he first met Dr. Quinn in Deniliquin, after His Lordship had travelled 2000 miles on a visitation of his vast Diocese, he felt that he was full of that genuine Irish instinct, which had led his countrymen to assist in propagating the faith in the uttermost parts of the earth. He rejoiced to see the manner in which the Catholic religion was being established in Australia. We had had to contend against prejudice, against misconception, and against storms of every kind; but men were beginning to understand us better, and those in power would at length be convinced that there was no foundation for true morality, for good government, for law and order, and for social concord but religion. The faith which St. Patrick had blessed Ireland with was the only thing that was efficient in building up social order." In the evening the Archbishop delivered in the hall of the School of Arts an interesting lecture, at which no fewer than 1100 persons were present. His Grace Dr. Vaughan again came to Bathurst to preach on the day when the Diocese was solemnly consecrated to the Sacred Heart. Though the episcopal residence was for many years scarcely deserving of the name, Dr. Quinn contrived to exercise in it that Irish hospitality for which he was so conspicuous. For the last twelve years of his life he had a more suitable house near SS. Michael and John's Cathedral. His mind and his pecuniary means were so much employed in the great objects he had most at heart that he thought not of himself.

On Sunday, the 12th of March, 1871, a magnificent demonstration was made in the Cathedral of Bathurst expressive of sympathy with His Holiness in the

afflictions to which he was subjected consequent on the revolutionary occupation of his territories by the Italian troops. The meeting was attended by the Bishops of Hobart, Maitland, and Armidale. The Bishop of the Diocese presided. The Cathedral was crowded in every part, and nothing could surpass the admirable order and the enthusiasm that marked the proceedings. An eloquent address expressive of the devoted sentiments of the assembled Bishops, clergy, and people was forwarded to his Holiness.

It was remarked by one well acquainted with the circumstances of Australia that Dr. Quinn "had a masterly grasp of all the great questions of the age." Seeing clearly that on the proper education of the young depended not only the welfare of the Church but that of society, it was no marvel that he devoted his intellect and his energies to the establishment of a sound system of Catholic education in the colony. He was deservedly reckoned among the foremost "champions of religious education in Australia;" and it is no secret that it was in a great measure owing to the firm and uncompromising attitude assumed by him from the time he set himself to the task of dealing with the education question that the historical manifesto, which declared for Catholic schools without State aid, was issued by the Archbishop and the Bishops of the colony.

The long and successful career of the Bishop in Bathurst was twice interrupted by visits to the centre of Catholicity. His first voyage homeward was in 1874.

The address presented to him by the laity of the Diocese on this occasion, accompanied by a munificent gift of several hundred pounds, is a proof of their affection for their pastor and of their confidence in his administration. They say:—

"Eight years have now well nigh elapsed since the good ship "Empress" bore you to us from the Holy See to be the first link in the chain of Apostolicity binding Bathurst to Rome, the grand old See of Christendom, for all future time.

On that occasion we went forth in thousands to welcome you, and after thanking God for having brought you safe from the perils of the deep we presented you with addresses suitable to the great event.

We were selfish enough to anticipate, as the future results of your Episcopal administration, our own moral, material, and social elevation, and this from your well known eminent antecedents as a missionary among the dusky millions of Hindostan, or as the president of one of the most successful academic institutions in Ireland. Have our anticipations of that day been realised in this? He who looks abroad in any portion of this vast extended Diocese can readily give the answer.

When your Lordship took the helm in hand what was the spiritual state of progress outside the city of Bathurst? From the Great Dividing Range to the Lachlan and Darling, and thence to Queensland, there were but four priests, four Catholic schools, and about as many churches. The spiritual transformation which supervened in the meantime is wonderful. We have at least eighteen priests in the harvest field, and several communities of nuns established in flourishing convents that cost immense sums of money. We have churches and schools so multiplied that they are found like beneficent provisions of Providence on the subsiding tide of every new wave of population that is yearly increasing on the rich agricultural lands of our far interior. We have our city beautified and enriched by a convent not surpassed by any in Australia for utility and ornamentation of structure, an orphanage where the fatherless have found parents without a shilling of cost to either us or the State, and a noble college now filled with youths whose religious culture and completeness of mental secular education, under a staff

of approved and efficient instructors, will at no distant day be instrumental in making the Catholic influence felt as a power in the State in framing its future legislation. The thousands upon thousands of miles travelled by your Lordship in the accomplishment of these wonderful works, the many nights of careful thought and the many days of wakeful energy in the compassing and perfecting these spiritual achievements, in conjunction with a faithful zealous staff of missionary clergy, are matters beyond our power of computation, suffice it to know that the noble works are there. Let it be for others to test their imaginations as to how they were accomplished. Your Lordship is now about to go to the centre of Catholicity and thence to Ireland on Episcopal duty; to visit the Holy Father and to procure additional missionary help for localities in the Diocese still languishing and calling out for missionary help. We cannot permit this to happen without expressing the deepest sentiments of our love and obligation—without invoking the blessing of God upon your travels—nor shall we cease during your absence to keep your memory fresh amongst us, and to pray for your speedy return.

We have ventured to present this address and accompanying cheque as we know the sincere and solemn expression of our gratitude will not be disagreeable, and we are convinced that your private emoluments scarcely meet the multitudinous nature of your private and public disbursements in the causes of charity, religion, and education. We offer, through you, our confidence and dutiful sympathy to our common Father, Pope Pius IX., in his afflictions, and will ever pray that his troubles may in the mysterious ways of Providence be soon ended."

During this visit to Europe the Bishop travelled through most parts of his native land to procure an increase of priests and nuns for his Diocese, also of ecclesiastical students for his college, in all which efforts he was wonderfully successful. Nearly thirty young persons came out then as postulants for the Convent of Mercy and the Sisters of St. Joseph. His Lordship was enthusiastically received by his devoted people on his return, bringing with him Benedictions from the Holy Father, who was much consoled by the Bishop's report of the state of religion in Bathurst, whose Catholic inhabitants are proverbial for piety and generosity. Notwithstanding the many calls on them for subscriptions towards religious and charitable institutions, etc., though not so rich as in other parts of the colony, they were always found willing to respond to every appeal.

The Sydney Express, in its issue of 28th February, 1880, thus commemorates the happy results of the labours of His Lordship at this period. "It is now over fourteen years since he commenced those herculean labours which have advanced the Church to such a wonderful extent throughout his vast Diocese—a Diocese extending from the Blue Mountains to the Western boundary of the colony, and from the borders of Queensland to the frontiers of Victoria and South Australia. In season, and indeed often out of season, in flood and in drought, he was found traversing over that immense area founding missions, forming congregations, erecting churches, convents, orphanages, and schools. When he took charge of Bathurst the Diocese scarcely contained half-a-dozen Catholic schools and not one religious institution of any kind. At this moment there is not anywhere a people better served with all the appliances of religion than those of Bathurst. In the city itself there is a noble college, an ecclesiastical seminary, a magnificent convent, spacious parochial schools,

and everything that could strike the mind of a stranger as splendid in connection with the Catholic Church, if we make the solitary exception of the episcopal residence which, in our opinion, is no better than it might be. It has always, however, been the aim of Apostolic Bishops to think much of religion and little of self. Better still than this, priests, schools, and convents are scattered thickly over the whole face of the Diocese, from the Fish River to Wentworth, and from Forbes to Fort Bourke."

In the beginning of May, 1880, the Bishop dedicated to Divine worship the very beautiful Church of St. Joseph, at Forbes. Situated on an elevated site to the north and overlooking the town, its outlines and perfection of detail made it quite an ornament amid the picturesque surroundings of that rising township. Excellent schools had also been erected there, and His Lordship at the close of the proceedings congratulated both pastor and people on the great work they had achieved. Looking back on the fourteen years which he had spent as Bishop amongst them he rejoiced to see that so much had been done in building up the bulwarks of religion throughout the Diocese. They had now forty schools, only eleven of which received State aid, the rest being built and maintained by the Catholic families at their own expense. He was confident that before fourteen years more their schools would be so multiplied that every Catholic child would find a place in a Catholic school.

The Bishop's second visit to Rome was in 1883, when signs of a break-up in his constitution had become but too apparent from the effects of rheumatic fever.

In February, 1883, on the eve of his departure, he was again presented with an address by his devoted people expressive of their affection, their loyal attachment to him and their gratitude in particular for all that he had done to preserve to them the blessings of religious education. In his reply the Bishop said that "when he came to the colony seventeen years ago, the education storm had already set in. He entered into the strife heart and soul and gave to it all his energies. It should be borne in mind, however, that the Catholics engaged in this struggle simply and solely to get justice for themselves and not to overcome their opponents. Though defeated in their immediate efforts, they had achieved at least one victory—they were liberated from the restrictions with which they were hitherto trammelled whilst in receipt of Government aid." He added that the Catholic schools had more pupils now than when they were under Government control. As an instance of the generosity of his faithful people, he said that "he had scarcely been a year in Bathurst when he announced his intention of erecting a convent for the Sisters of Mercy. At the laying of the foundation-stone a meeting was held, convened by advertisement, and the sum of £4,000 was in a short time contributed towards completing and furnishing the religious edifice.

During this visit to the home countries His Lordship found that the strength and ind-fatigableness, which had carried him triumphantly through every difficulty, were failing him; but he hoped by rest from labour, change of climate, to gather new strength and fresh energy. Yet even in his travels to Ireland and elsewhere for the benefit of his health he never lost sight of any chance of acquiring information useful to his Diocese. Of his several audiences with the Holy Father and other pleasant incidents, it is unnecessary to say much here in more than a passing way. His Holiness received him each time with marked kindness and evinced deep interest in the Bishop's report of the state of religion in his far-off See and of all that had been done to promote religion and Catholic education. In Genoa he got an attack like that of which he died, which excited serious alarm in the mind of his nephew, Father Joseph Horan, who accompanied him. He tells that his uncle, when not yet quite recovered, made, with much difficulty, a toilsome journey up a neighbouring steep hill to visit a monastery where a saintly confessor, whom he knew, resided, in order to prepare still better for his last hour. While in the south of Ireland His Lordship visited his old friend, Most Rev. Dr. Croke, at Thurles. On the Feast of Corpus Christi he there witnessed a solemn procession of the Blessed Sacrament, and said, in addressing the congregation in its grand Cathedral, that he would tell his own people in Bathurst he had never seen, except in Rome, anything so imposing or so magnificent as that procession in its grandeur and in its beautiful order and numbers. While in Ireland during this visit he procured for his Diocese the Brothers of St. Patrick and also about twenty postulants for the convent in Bathurst and for the Sisters of St. Joseph.

On His Lordship's return in November, 1884, his reception and welcome formed a splendid demonstration of Catholic unity of feeling and was of a character such as rarely falls to the lot of the most illustrious princes of the Church. That demonstration, with its royal procession of a mile's length, in which about five thousand persons joined, was in itself a sufficient reward here below for years of toil and service; and, after witnessing such a manifestation of a people's gratitude and veneration, the Bishop might have contentedly sung his "*Nunc Dimittis*." The address of the clergy, which was read by the Venerable Archdeacon D'Arcy, and the Bishop's beautiful reply, deserve to be recorded.

"MAY IT PLEASE YOUR LORDSHIP,—

On this, the day of your return from Europe, we, your devoted priests, with gladsome hearts, come to greet your Lordship, and, in the expressive dialect of our native land, to bid you "Cead mille failthe" to your faithful people again.

When your Lordship was leaving us, we regretted your departure, for we felt that your absence would deprive us of your paternal care and wise counsel. But the knowledge of your visit to the Father of Christendom and to the dear Isle of the Western Wave would bring many blessings to your Lordship, to us, and to the Catholic people of this Diocese, made gladness with our regret unite.

The delicate state of your Lordship's health, when leaving, naturally led us to believe that, during your visit in Europe, you could not be so active in advancing the interests of your Diocese, as in better health you certainly would be; but your Lordship has proved that, when God's work is to be done, you will not let health be an obstacle.

That you wearied not in the great struggle for Catholic education and the firm establishment of the Church of God in the colony is a fact fully testified to by the many churches, convents and schools, which, during your Lordship's rule, have sprung up and are now flourishing on almost every hill and plain of this large Diocese.

By your late visit to Europe your Lordship has given another proof of your undying zeal for the glory of God and the salvation of His people in this southern land. You have provided many priests for this mission, procured the good Brothers of St. Patrick, to whose self-sacrifice and worth, in the education of youth, many, even heathen lands, bear testimony; and you have sent to our convents a large number of young ladies, who, like angels of charity and mercy, are prepared to devote their lives to the care of the sick and the poor and to the instruction of the young and the old.

This is, indeed, a great work done for your own Diocese; but we have reason to know that, while away, your Lordship was interested, not only merely for the Diocese of Bathurst, but for the well-being of the Church beneath the Southern Cross.

While your Lordship was still in Europe an eminent scholar and great Bishop was chosen from the Isle of the saints and sages—from the home of our forefathers—to be the chief ruler of the Church in this Austral land, and by his virtues and learning to adorn the Archiepiscopal throne of the "Queen City of the South." This appointment has given great joy and is sure to bring inestimable blessings to the Church in these colonies.

With special congratulations do we, therefore, on this occasion greet your Lordship on the success which has crowned your many labours to give strength to the Church in fair Australia.

And now that your Lordship has, thank heaven, been brought safe to us again, we ask you to accept these expressions of our feelings as those of devoted hearts and, at the same time, to receive the accompanying little token of our gratitude for the good work, which, under the Providence of God, you have done in this portion of our Divine Master's vineyard."

His Lordship, in reply, said:—"As the hour is late and very many of this vast assembly must have come from a great distance, I will be very brief in my remarks on your splendid demonstration of welcome to me. You will, I know, excuse me if I refrain from replying in any formal manner to each of your addresses and confine myself to a general expression of my gratitude for your whole demonstration. From experience of the past I was well aware of the kind reception that awaited me at the hands of the clergy and people of the Diocese of Bathurst. As every hot day in summer appears the hottest of the season, so every successive expression of your welcome and affection towards me seems the heartiest and warmest of all. I suppose it is, therefore, only in appearance that the reception you have just given me out-does in splendour the many others that have gone before it. On this occasion, however, circumstances have combined to manifest your earnestness in this matter, and the depths of your feelings towards the rulers of the Church in a manner more significant than ever before. Now is a time of great temporal depression; let us hope that it may contribute to the spiritual benefit of us all; yet here you are in your multitudes

rejoicing, and here are your gifts of money, as if it were a time of the greatest prosperity. Your sentiments were, indeed, ever the same, but on this occasion the very seasons have lent you their aid to express the sentiments more powerfully than they were ever before expressed. Reverend brothers and dear children, I am deeply grateful for this most touching proof of your affection and generosity. I am not so unjust and vain as to regard your rich gifts and magnificent demonstration as intended merely for myself. The one I look upon as given in trust for the works of religion carried on among us, the others as a manifestation of your Catholic spirit and affection for the person of Christ's Vicar, whose representative I am in this Diocese. You speak with praise of the little I have been able to effect during my absence for the benefit of religion here among ourselves and express your joy that I return in good health to continue my labours. My health, thank God, is considerably improved, owing, I believe, to the prayers of you all, but especially to the innocent prayers of the children, hourly offered up while assembled in our schools under the good religious teachers throughout the whole Diocese. Thus, even in the restoration of my health, under God, you place me under obligation to you. Had, indeed, the little good I have been able to effect for the Diocese during my absence been in keeping with my desires it would be the great things into which your kindness has exaggerated it; for I speak only the plain truth when I say that, with the example of the zeal of my clergy and religious, and working in the interests of the people with whom Almighty God has blessed me, I could not but regard myself with shame if I did not exert myself to the utmost. Very reverend and ever dear children, in each of your addresses you mention Ireland, and I know you are anxious to hear a little concerning her from one who has just left her, who has travelled through her for the purpose, among other things, of learning all about her, and who ought to understand her pretty well. Never since Ireland lost her Parliament were her prospects as bright as at present. There has been an energy of late infused into her people, which is a guarantee of her Parliamentary independence and material prosperity at no distant date. Never before was even holy Ireland less stained with serious crime than at present. It is the rule rather than the exception that the Judges of Assize get no criminal cases whatever to hear or none of serious importance. Never before did the Irish people give more practical proofs of their deep religious sentiments; nor did they frequent the Sacraments and attend the public service of religion in greater number or with more fervour. At no time in her history was the glorious bond of union between priest and people drawn more tightly in Ireland than at the present moment. You, very reverend and reverend brethren, make me participate in a glory to which I have no right. You say, or seem to say,

that it is owing to some special exertions of mine that, to use your own words "the eminent scholar and great Bishop" was appointed, who now occupies the See of Sydney. I was in Rome when that See was vacant, and, as in duty bound, I gave the Holy Father and the proper officials in Rome all the information I could concerning the circumstances of the Australian Church and the character of the appointment it would, in my judgment, be best to make. Beyond this, and endorsing the excellent recommendations of the other Bishops of the Province of Sydney, I did nothing whatever in the matter. As the Holy Father has frequently and openly stated, it is owing altogether to his own personal action that the Archiepiscopal chair of Sydney is graced by its present illustrious occupant. The Holy Father is deeply attached to the Irish people on account of their fidelity, and on learning that the vast majority of Catholics of the Diocese and Province of Sydney and of all Australia are Irish, as a tribute to that fidelity he himself selected and sent Dr. Moran, as one of Ireland's typical sons, to occupy the most venerable of the Australian Sees. In the Holy Father the Irish people have a friend, whom they have good reason to bless and pray for. As to ourselves in particular, the Holy Father was most pleased with the account I had given of my Diocese. He warmly expressed his admiration of the struggle you are carrying on, both priests and people, in the interests of education, and of your zeal in the exercise of religion. He told me to tell you he heartily sympathized with you and that he felt grateful for your filial and faithful remembrance of him in your own difficulties; and he sent you, through me, his most heartfelt Apostolic benediction, which I as heartily bestow upon you."

On resuming his duties in Bathurst it was impossible not to see that the Bishop was no longer what he had been. He grew visibly feeble, yet his intellectual faculties were but slightly dimmed, and there was still much of the old fire and all the old devotion. Death stole upon him more swiftly and gently than perhaps he himself or his friends had anticipated, though he seemed to have a presentiment of its approach; but death did not rob him of the sweet consolation of having his faithful priests around him in his final days to receive his last words and his last benediction.

Every inch a Bishop, and in thought, word, and deed a noble-minded and large-hearted Prelate, such was the Bishop of Bathurst. He was no ordinary man, but one of unquestionable power and commanding ability; and even were he not a Bishop he would still have been a noble character—noble for his intellectual attainment, noble for his blameless and honourable life, and noble in that most perfect nobility of spirit which always puts self and the things regarding self the last and lowest of all. He was a man of gentle affections and strong moral qualities,

possessing all the genial characters of the human heart, and his life was radiant with Christian virtue. A sound, well-built scholar he was unquestionably, and with his powerful understanding and a natural profoundness of thought and reason he combined a singular friendliness of manner and goodness of nature that made his company most agreeable. The higher graces of elegant scholarship were within his reach, but he sacrificed them in the intensity of his desire to employ all his mental powers entirely for practical purposes of religion. For nearly twenty years he proved himself a true Bishop, standing in equal relation to high and low—to educated and uneducated—alike, kindly and considerate to the guilty and innocent, and the poor and the unfortunate were ever welcome to share his bounty and his compassion. There was in him occasionally something of the sternness belonging to the old school of churchmen, but any sternness of manner, when the interests of religion were at stake, was combined with a singular personal humility and a perfect honesty that disarmed hostility. Although, intellectually, an example to the priesthood he was as simple as a child in the fervour of his faith and in his favourite devotional exercises, and the beauty of his private life ranked him high in the order of unaffected saintliness. He seemed to have no cares for personal enjoyment, and the least sign of the spiritual or material progress of the Church afforded him a gratification more intense than the most exquisite of ordinary human pleasures. His piety was without alloy, and the purity of his character with the deep religious fervour of his nature won him, even from strangers, a regard that rose to veneration. He disregarded the luxuries of life, and his surroundings were such as might edify the most exemplary son of St. Francis. The power of endurance, the familiarity with every species of fatigue, and the contempt of obstacles and difficulties which had formed the characteristics of his life on the scorching plains of India, were displayed in all their fulness during the eventful years of his laborious Diocesan work in Australia, and the Bishop was never known to shrink from the humblest or most trying forms of duty. He literally toiled with his own hands, and often walked miles in the performance of some self-imposed task. Truly, indeed, he appeared to live but for God, keeping on the straight path of duty to the end without even once faltering or looking aside. Even when years came upon him and brought with them the infirmities of age he still preserved the freshness of his spirit, and never relaxed in the slightest degree from the earnestness and rigour of his work; still he prayed, laboured, fasted, preached, counselled, and taught till the Angel of Death came and touched him, and summoned him to the throne of the Most High. To old and young, rich and poor, he was, like the Apostles, "All to all," and while to those who knew him he ever showed a paternal kindness he was the most loving of fathers to the poor, and most merciful to those on whom the world turned its back. God granted him the grace of a holy and a happy death, and he died the death of a grand old

Bishop, having built up for himself during the long years of his saintly and laborious life an imperishable memorial in the reverence and love with which his name is remembered in the Diocese of Bathurst.

From the period of his return to the Diocese from Europe the Bishop continued to say Mass each day before 7 o'clock at the Blessed Virgin's altar, though his steps were feeble and his movement slow. His visits to the convent were frequent, especially during Christmas time, and he always seemed in good spirits. Once he spoke of soon visiting the Holy Land, which was afterwards understood to mean our heavenly country. The retreat of the clergy commenced on the 12th of January, 1885, at St. Charles' College. His Lordship was present at the opening devotions, and entered with great heart into the exercises, taking a place with humility among the priests, and would yield to none of them in the observance of the rules of the retreat. He gave himself up entirely to meditation and prayer, edifying them all by the saintliness which lent a truly noble dignity to the aged Prelate. The retreat was to close on Friday morning, the 16th, but, instead of waiting as usual till then, he assembled his clergy around him on Thursday afternoon, and addressed them in his kind, fatherly way. There was something in his manner that inspired a deep veneration, and the words he spoke with a peculiar calmness and gentleness moved the hearts of all. The Bishop wished to consult those who had laboured so faithfully with him on matters of special interest relating to the advancement of religion, and they were to offer their suggestions. The topics touched on were the College and Seminary, the Congregation of the Sisters of Mercy, the Sisters of St. Joseph, the Brothers of St. Patrick, and the circulation of the local Catholic newspaper, the *Record*, recommending all these works which he had established to their constant solicitude. He feelingly remarked that he was old and feeble, and, according to the natural course of life, his end was near. Sitting amidst his priests, like a venerable father amongst his children, he told them he would need all their assistance for the remainder of his days. They had been devoted, obedient, and self-sacrificing, loyal and true for many years, and now, more than ever, he would have to look to them for that sympathy, that encouragement, and that co-operation without which he could have little hope of being able to carry on the works of religion and education, which, with the blessing of Providence, had been successively established. In grateful language the Bishop gave expression to his feelings of thankfulness, and made special and earnest allusion to St. Stanislaus' College and St. Charles' Ecclesiastical Seminary, saying that he was sure his personal gratification at seeing both these institutions occupying their present position was shared by all the clergy of the Diocese. When the various matters considered were amicably settled, the Bishop seemed inclined to linger yet a little with his clergy. The

Rosary was devoutly said, and, when His Lordship retired to his apartment, it was remarked that he bore the appearance of one who in mind and heart had found the peace and tranquility of true happiness. It was his practice to continue praying till after nearly all the priests had retired to rest, and yet, at the morning devotions, he was the first in the College Chapel. This night the Bishop entered his apartment at a quarter past 7, and apparently in better spirits than usual. Shortly afterwards he was attacked by something in the nature of an apoplectic fit, and his faint call for assistance attracted the notice of one of the priests who was on the corridor. He, with the Rev. Dr. Byrne, the present Bishop, and his Lordship's nephew, entered the room, and found him scarcely able to support himself. Medical aid was at once procured. The Bishop never rallied, but lingered on till the next morning, when he died in the arms of the three faithful priests who had watched with him all night, after being fortified with the rites of Holy Church, and surrounded by all his other priests who had been in retreat, like soldiers around some brave leader who had fought valiantly and died nobly. Scarcely had his spirit taken its flight to the great throne of God when Masses were commenced. The Rosary was recited, and in the other offices nothing could be more beautiful or affecting than the intense reverence of the clergy, which showed a tender, filial love, which betokened the depth of their grief for their well-beloved Father. The deceased Bishop's remains were brought that night to the Cathedral, where he was interred next day, the 18th, with all the usual episcopal honours. A marble slab covers his grave; his memory is enshrined in the hearts of his people. His works live after him.

The Bishop of Maitland hastened to pay the last tribute of respect to the departed Prelate, and recited the last prayers, and gave the final blessing; and, as the venerable Prelate stood in the midst of that solemn scene, while all that was earthly of his beloved relative was laid in its resting place, his mind must have gone back to the memorable day in November, 1865, when, with all the pomp and splendour of ceremonial, they were consecrated at the same altar in Dublin. There was a special fitness in his having to perform the last offices at the grave of him with whom he had come to Australia, and for whom he had a brotherly affection. The deceased illustrious Prelate had laid down his mitre and crozier with pure hands and with a pure heart. His priests and his people had the consolation of knowing that, in laying them down, he took up the palm and crown of victory.

At the unanimous request of the Bishops of the Province, the Rev. Joseph Patrick Byrne, D.D., was appointed to succeed the deceased Prelate, and was consecrated in the Cathedral at Bathurst on the 9th of August, 1885. The Right Rev. Dr. Murray, Bishop of Maitland, was the consecrating Prelate, assisted by their

Lordships the Bishops of Goulburn and Armidale. Dr. Byrne is a native of Dublin. He pursued his earlier studies at St. Lawrence O'Toole's Seminary, in Harcourt-street, Dublin, and having completed his ecclesiastical course in France, accompanied his former President of Australia in 1866. Except for a short interval during which he proceeded to Maitland to aid its worthy Bishop in the missions of that Diocese, he had constantly devoted himself as an untiring missionary to the work of the sacred ministry in Bathurst. For several years he held the responsible post of President of St. Stanislaus College and discharged the arduous duties of Vice-General and Administrator of the Diocese during the Bishop's absence. He has strenuously and successfully carried on the great work of education and religion begun by his predecessor, and like him, has been a model to his energy in his unwearied and self-sacrificing toil. With His Lordships approval, a vast extent of territory was in 1887 detached from the Diocese of Bathurst to form part of the newly erected Diocese of Wilcannia, whilst some districts belonging to the See of Maitland were added to Bathurst.

IV.—The Diocese of Armidale.

In the month of November, 1865, Armidale was proclaimed a municipality. Situated as it is on an elevated plateau, more than 3000 feet above sea level, in an undulating district, abounding in streams and remarkable for its picturesque scenery, Armidale is considered one of the healthiest localities of the colony. The Rev. Timothy McCarthy was one of the first priests appointed to the charge of this extensive district.

Born at Ballinahargy, near the city of Cork in 1829, he pursued his higher studies in Carlow College, where he was ordained priest in 1852. In October of that year he sailed for Australia in company with Very Rev. Dr. Gregory, Vice-General, and Rev. Dean Grant, of Bathurst. The sea voyage was tedious and they only reached Port Jackson on the 2nd of March, 1853. After a short time in Sydney Father McCarthy was appointed to missionary duty on the New England Plains. When Armidale for his head-quarters, his missionary district embraced all the territory as far as the Queensland borders and extended to the Pacific Ocean. His periodical excursions lasted for three months. From the Tweed to the Richmond, thence to the Clarence and on to Walcha, then across the Liverpool Plains to the Gwydir and back by way of Glen Innes and Tentertield to Armidale such was the route which he traversed in the discharge of his ordinary missionary duties. He was generally supplied with horses from

station to station, the Protestant squatters treating him with uniform kindness. In 1863 he was transferred to the Carcoar district, which was then in a ferment from the violence and lawlessness of the bushrangers. He rendered great service alike to the State and to those unhappy outlaws, many of whom he succeeded in withdrawing from their life of sin and crime. Under Archbishop Vaughan he was for some years Administrator of the Cathedral of St. Mary's till failing health obliged him to seek temporary repose. He died in Ireland in his native district of Cork on the 25th of August in 1879.

When the Sacred Congregation at the request of the Australian Bishops decided on the erection of new Dioceses in the Ecclesiastical Province of Sydney, Armidale was one of the first religious centres marked out for an Episcopal See. There was considerable delay, however, in the appointment of a Bishop and it was not till the 30th of November, 1869, that the Rev. Timothy O'Mahony was consecrated in the Cathedral of Cork as first Bishop of Armidale. This distinguished Prelate was a native of the County of Cork in Ireland and pursued his higher studies of philosophy and theology in the Irish College at Rome. Being promoted to the priesthood in 1850 he entered on the missionary duties in his native Diocese, and among other charges entrusted to him it was stated, on the occasion of his consecration, that for twenty years he had been the Director of the Society for the Propagation of the Faith in the City of Cork. By the poor he was particularly beloved. He was distinguished by a great kindness of manner and a readiness to serve others no matter at what cost to himself. He devoted himself to the education of the young with great zeal, and the night-schools, which he established in the South Parish for working boys, are remembered still with affectionate gratitude by many who witnessed his unselfish and untiring labours. He was consecrated by the Bishop of Cork, the Right Rev. Dr. Delaney, the Assistant-Prelates being the Right Rev. Dr. Walshe, Bishop of Kildare and Leighlin, and the Right Rev. Dr. Meurin, Vicar-Apostolic of Bombay. Two days after his consecration Dr. O'Mahony set out for Rome, where it was his privilege to assist at the great Vatican Council, remaining there till the close of its sessions in July, 1870.

The Very Rev. Dean Lynch was, at the time of Dr. O'Mahony's appointment, in charge of the district of Armidale, and at the Bishop's request continued till his arrival to act as Administrator of the Diocese. On the 25th of March, 1871, the new Bishop was installed in the temporary Cathedral by the Most Rev. Dr. Polding, Archbishop of Sydney, being the tenth Suffragan Bishop whom it was His Grace's privilege to instal. The Archbishop's sermon on the occasion was most affecting and he shed tears whilst bidding farewell to this beloved and chosen portion of his flock.

The Diocese of Armidale when Dr. O'Mahony entered on his mission was about 700 miles in length by 400 in breadth. There was as yet no railway through it, and even ordinary roads were few. There were only two stone chapels, two others of brick, and four or five small wooden chapels or oratories. There were 10,000 Catholics and three priests attached to the Diocese. In the whole Diocese there was only one presbytery built of brick. In the city of Armidale itself there was merely a wooden chapel, 25 feet by 18; no Bishop's house, no school, no presbytery.

His first care was to erect a decent Cathedral, of brick and stone, 102 feet by 32, the foundations of which had been laid in accordance with his instructions by the Administrator on the 8th of December, 1870, and which, under the invocation of our Lady and St. Joseph, was dedicated by Archbishop Polding on the 2nd of February, 1872, in the presence of the Bishop of the Diocese and of the Bishop of Bathurst. Writing to France in the month of July in that year, Dr. O'Mahony stated that he was then erecting a residence for himself and his clergy, and that he proposed to set to work at once to build a school at a cost of £500. He added that in the whole Diocese there were only two Catholic schools receiving Government aid.

The Episcopate of Dr. O'Mahony was embittered by grave accusations which were so persistently repeated and so plausibly urged in the public press and in private circulars that the Holy See felt constrained to take cognisance of the matter and summoned him to Rome. When he learned during his stay in Rome that one of the clergy in whom he had placed unbounded confidence, and to whom he had entrusted the whole care of defending him from those false accusations, was himself the secret promoter of the attacks against him he resigned the See in the hands of Cardinal Franchi, Prefect of Propaganda, in 1878, and was soon afterwards appointed Auxiliary Bishop of His Grace Most Rev. Dr. Lynch, Archbishop of Toronto, in Canada. As we write these pages his death is announced in the public press, at his residence in Toronto, at the age of sixty-six years. The unhappy priest, his accuser, enjoyed for some time the favour of Archbishop Vaughan, but he at length laid aside the mask of hypocrisy, turned to secular pursuits, and died most miserably.

Dr. O'Mahony had for his successor, in the See of Armidale, the Right Rev. Elzear Torreggiani, who was consecrated in the beautiful Church of the Capuchins, at Peckham, near London, on the 25th of March, 1879, by the Right Rev. Dr. Danell, Bishop of Southwark, assisted by the Right Rev. Dr. Headley, O.S.B., Bishop of Newport, and Right Rev. Dr. Weathers, Auxiliary Bishop of Westminster.

Dr. Torreggiani was born at Porto of Recanati, not far from the Santa Casa of Loreto, in Italy, on the 28th of May, 1830. In his 17th year he entered the religious order of Capuchins, at Camerino, in Umbria, on the Feast of St. Elzear

whose name he subsequently took in religion. When promoted to the priesthood, in 1853, he proceeded to England where he was distinguished by his untiring labour and zeal at the various Capuchin missions at Peckham, Pantasaph, and Pontypool, of the last named of which he was the founder and rector when he received the Brief of his appointment to Armidale. In the missions of Wales the labours of the Capuchin Fathers were particularly fruitful of spiritual blessings, very many of the Welsh Wesleyans never having seen a priest till the Capuchins came amongst them. The few Irish families who formed the whole Catholic congregation in those districts, and hitherto had been almost wholly neglected, showed special affection for the Capuchin Fathers, and their affection was most warmly reciprocated by Father Torreggiani. The Wesleyans could not conceal their surprise at the religious habit of the Capuchins. The Bishop of Armidale has often good humouredly narrated the conversation which he overheard of a group of those Protestant neighbours whom he passed on foot on his way to his beautiful little church at Pantasaph. One asked the other, "Is it a man or a woman?" The answer came, "It is a woman; you see the clothes it has." Another replied, "No, it is a man; don't you see the beard." A third, however, rebuked them both, "You are both mistaken; it is neither a man nor a woman. I know it well; it is a friar."

Accompanied by six Capuchins, Dr. Torreggiani sailed from Brindisi on the 29th of September, 1879, for Alexandria. Thence they proceeded overland to Suez, where they embarked on the "Hindostan" steamer for Point de Galle, and there they took passage on the "Assam" steamer for Melbourne. This change of steamers was most fortunate, for the "Hindostan," whilst continuing its voyage, soon after quitting Point de Galle fell in with a terrific storm and became a complete wreck.

On his arrival in Sydney the Bishop of Armidale was the guest of Archbishop Vaughan, whom he accompanied to several meetings. Right Rev. Dr. Murray, Bishop of Maitland, came to Sydney to greet him, and proceeded with him to Armidale, where an enthusiastic reception awaited him, the Protestants uniting with the Catholics to express their joy at his coming amongst them.

At the close of the year 1880, Dr. Torreggiani, in a report on the condition of the Diocese, which he forwarded to the Society of the Propagation of the Faith, stated that the population was about 50,000, of whom 10,000 were Catholic, and for ministering to these he had 17 priests. On his arrival he found only two districts provided with Catholic schools. He began his episcopal visitation on the 2nd of February, 1880, and spent almost the whole year travelling from place to place administering the Sacraments wherever any Catholic families were to be found, often sleeping in the forests on the bare ground, and exposed to great danger from the snakes

which abounded in those parts and from the wild animals. During the visitation he established school-chapels in a dozen districts, and six small schools in some lesser villages.

The Plenary Synod of Australasia, held in 1885, recommended the division of the Diocese of Armidale and the erection of a See at Grafton. The Sacred Congregation approved of this arrangement, and the first Bishop of Grafton was consecrated in the month of August, 1887. A few weeks before that date Dr. Torreggiani forwarded to the Superior of the Capuchins, at Peckham, a detailed account of the various works which had been carried out throughout the Diocese. The interesting narrative was inserted at the time in the public press, and we are happy to transfer it to these pages:—

"My Diocese (he writes) contains 46,000 square miles, nearly as much as the whole of England. When I came out first it took me three years to visit the whole of it, travelling partly in steamers on the coasts of the Pacific Ocean and through several rivers of my Diocese; partly in Royal Mail coaches over roads made on the first days of creation, partly in buggies on four wheels with a plank on the top for a seat, and partly riding. Necessity has no law. I was obliged to do it in order to see all my poor people, scattered about here and there like sheep without a shepherd. By hard work and patient perseverance I have got up the following buildings, viz.:—

1. ARMIDALE.—Bishop's house, with twenty rooms, to receive the clergy when we meet in synod or conference. A large convent for the Ursuline Nuns, with schools, and six acres of land adjoining for recreation grounds. Cathedral beautifully repaired and furnished.

2. GLEN INNES.—Church enlarged; convent and schools built; presbytery repaired, enlarged, and furnished; besides the fencing of two acres of land. The Sisters of St. Joseph are there now teaching the schools, and Father Cherubini is their worthy parish priest. Brother Lawrence is with him, and is a good assistant.

3. INVERELL.—New presbytery, convent, and schools built; church enlarged and nicely furnished. The Sisters of St. Joseph teach the schools, and Father Mitchell (formerly Provincial of the Capuchins in Ireland) is their parish priest.

4. EMMAVILLE.—Convent and presbytery built; church enlarged and repaired; schools in course of erection will soon be finished. Sisters of Mercy from Ireland teach the school, and Father Guerrini, an Italian priest, is their pastor.

5. TENTERFIELD.—Convent and schools built; church and presbytery repaired and furnished. The Sisters of St. Joseph teach the schools, and Father Corcoran, an Irish priest, is the pastor.

6. BUNDARRA.—Presbytery bought, and church repaired. At Tingha a little church is built; also at Stanifer. The priest at Bundarra attends these places in turn.

7. BINGERA.—A presbytery built and church repaired and furnished. Also churches built at Manilla, Barraba, Wialda, and Moree. These places are attended in turn by the Bingera priest, who has a district of 200 miles long by 50 wide.

8. NARRABRI.—Presbytery, church, convent, and schools built. Sisters of St. Joseph attend the schools.

9. URALLA.—Presbytery, church, convent, and school built. Sisters of Mercy teach the schools. New churches are built at Ben Lomond, Bendemeer, and Walcha, attended on Sundays from Armidale.

10. GRAFTON.—Convent and schools built. Sisters of Mercy from Bermondsey introduced. The schools are most flourishing, and the Sisters have wrought a decided reformation in the place. The church has been enlarged and a presbytery built. Churches are also built at Brushgrove, Smith's Flat, Lawrence, and South Grafton, attended on Sundays by the North Grafton priests.

11. **ROCKY MOUTH.**—Church enlarged, presbytery repaired and nicely furnished.

12. **PALMER'S ISLAND.**—New church and presbytery built. Churches are also built at Chatsworth Island and Iluka, attended in turn from Palmer's Island.

13. **LISMORE.**—Church, presbytery, convent, and schools built. The Presentation Nuns from Ireland are now teaching the schools. New churches also built at Coraki, Swan Bay, Wardell, Ballina, and Murwillumbah, attended in turn by the Lismore priests.

14. **CASINO.**—Presbytery built, a convent and school in course of erection, and a church repaired and furnished.

15. **WEST KEMPSEY.**—A new church and presbytery, a convent and school built. Sisters of St. Joseph introduced. Another church is also built at Rowden Islands, attended once a month from Kempsey.

16. **SMITHTOWN.**—A beautiful church just finished, a presbytery in course of erection, convent and school will follow.

17. **BOAT HARBOUR.**—Presbytery built, church repaired and furnished. Churches are also built at Ralleigh, Bowna, and Nambucca, served from Boat Harbour in turn once a month.

You will see from the above statements that my task since I left Peckham has been a hard one. When I arrived here I was almost penniless; but Providence helped me on, as the work was not for me but for Him who had sent me. Now the Diocese will be divided into two. The coast district along the Pacific Ocean, from Port Macquarie to Point Danger, will form one Diocese, called the Diocese of Grafton, where the new Bishop will reside. The table-lands will belong to Armidale, with an additional portion from the Maitland Diocese. Thus there will be two Dioceses instead of one, and there will be plenty of work for both of us. The Right Rev. Dr. Doyle, a priest of my Diocese, is to be consecrated Bishop of Grafton.

I shall be glad to have *The Month* and as many little tracts and books as you can send me for distribution among my temperance people. The Catholic Truth Society's books are just the thing for our people here. Send as many as you can. Floods have done great damage. Singularly enough, the water entered every house in the city of Grafton, except the convent! The Lord be praised!"

V.—The Diocese of Wilcannia.

THE Bishops of Australasia, assembled in Synod in 1885, petitioned the Holy See for the erection of the Diocese of Wilcannia, comprising all the immense inland territory of New South Wales hitherto forming part of the Dioceses of Goulburn and Bathurst, extending from the Murray River near Tocumwall to the Murrumbidgee near Darlington and to the Lachlan twenty miles from Euabalong and thence northwards to the Queensland border. The petition was granted and by Briefs of the 10th and 13th of May, 1887, the new See was created and the Right Rev. John Dunne was appointed its first Bishop. Dr. Dunne was born in the parish of Portarlington in 1846 and pursued his higher studies in the college of his native Diocese, Carlow, for the Diocese of Sydney. Being promoted to the priesthood, he was, at the request of his relative, Very Rev. Dr. Dunne, Vicar-General of Goulburn, permitted by Archbishop Polding to devote himself to the service of the mission in that Diocese, where for 16 years he laboured with zeal

and devotedness. Burrowa was for a time the theatre of his missionary toil. He erected there the grand blue stone cruciform church, which is a great ornament to that beautiful township, whilst in the country districts he built two other stone churches at Morengo and Howell's Creek, and what was a no less arduous task he paid off a heavy debt with which the granite church at Murrumburrah was burdened. He also rendered important services to the Diocese as President of the Diocesan College, watching over that institution in its early years, till he had the consolation of seeing it take its place among the principal educational establishments of Australia. He subsequently had charge of the Albury district, where the convent and grand Catholic hall and the Newtown orphanage are enduring monuments of his energy and zeal. His consecration took place in the Cathedral at Goulburn on the 14th of August, 1887, the Cardinal Archbishop of Sydney being the consecrating Prelate, assisted by the Bishops of Goulburn and Maitland. The Bishop of Bathurst was also present, and there was a large concourse of priests and people, many both of the clergy and of the laity of the Diocese coming from a long distance to show their respect and veneration for one who had laboured with such devotedness and such success amongst them. The terrible strike at Broken Hill, which lasted the greater part of the year 1892, fell like a blight upon this young Diocese. Nevertheless, religion has made great progress. Parochial districts have been organized, churches and schools erected, and convents established. There are at present 98 devoted nuns teaching in the schools, which are attended by more than 2,200 children; and there are 16 priests, who co-operate with the zealous Bishop in the work of the ministry.

VI.—The Diocese of Grafton.

By Brief of the 10th of May, 1887, the See of Grafton was erected, embracing all the coast district of the Diocese of Armidale, and extending from the Queensland border to Port Macquarie, and from the sea-board to the mountain range. Armidale at the same time received as compensation the conterminous territory of the Diocese of Maitland, including the important town and district of Tamworth. By another Brief of the 13th of May, 1887, the Rev. Jeremiah Joseph Doyle was appointed first Bishop of the new Diocese. His consecration took place in St. Mary's Cathedral, at Sydney, on the 28th of the following August, the Cardinal Archbishop of Sydney being the consecrating Prelate, assisted by the Bishops of Maitland and Goulburn.

Dr. Doyle, the youngest of the Bishops of the Australian Church, was born in the County of Cork, in Ireland, in the year 1852. He pursued his ecclesiastical studies in the college of Mount Mellerey and subsequently at All Hallows, where he was promoted to the priesthood in 1878. The vessel in which he sailed from London for Sydney was shipwrecked off the coast of Spain. All his luggage was lost, but he was hospitably entertained by some Spanish families till he was enabled to return to London to set out anew on his journey to the Antipodes. On his arrival in Australia he was appointed by Most Rev. Dr. Vaughan, Archbishop of Sydney, then Administrator of the Diocese of Armidale, to the charge of the Casino district, which embraced all the territory from the Richmond River to the Tweed. He subsequently had charge of the parochial district of Lismore and, on being consecrated Bishop, he chose Lismore for his episcopal residence. This beautiful township, situated on the north arm of the Richmond River, has given proof of such vitality and has grown with such rapid growth, that it bids fair to become at no distant day the capital of all the northern territory of the colony. In 1878 it had no more than three Catholic families. Now its Catholic population is more numerous than that in any other parochial district of the newly-erected Diocese, whilst in devoted generosity and the spirit of religion it is second to none in Australia. When His Lordship the Bishop was about to proceed to Rome on his first visit *ad limina Apostolorum* these good Catholics presented him with a special address, and, in addition to other particular gifts, handed him a sum of £600 to aid him in providing for the religious wants of the Diocese.

Another even more remarkable proof of their love of religion and their generosity was given by them since His Lordship's return from his prolonged visit to the home countries. The first Sunday of October, 1892, was fixed for the solemn ceremony of laying the foundation stone of the Cathedral at Lismore, to be dedicated to God under the invocation of St. Carthage. The Cardinal Archbishop of Sydney, the Archbishop of Melbourne, and the Bishop of the Diocese were assembled in the old church, assisting at Pontifical High Mass, at which His Lordship the Bishop of Sale was celebrant. The appointed ceremony was to take place immediately after the High Mass, but such were the torrents of rain that no one of the congregation could quit the church, and the blessing of the foundations of the new Cathedral had to be deferred till the following Tuesday. The ardour of the people, however, was nowise damped by the tropical downpour of the rain. At the end of the High Mass the sermon was preached by the Cardinal Archbishop, and the subscriptions were handed in amounting to considerably over £3600. On the following Tuesday, 4th of October, the sun shone out in all its splendour, and, at the appointed time, the procession

of the children with their banners wended its way around the site of the future Cathedral, followed by the clergy and Prelates, and faithful people, all presenting a joyous scene worthy of the festive occasion. The foundation stone was duly blessed by the Cardinal-Archbishop. The Bishop of the Diocese then briefly addressed the assembled congregation, and a further sum of about £450 was handed in. Truly marvellous was the earnestness thus shown by the faithful people of Lismore in entering on the erection of St. Carthage's Cathedral, which, when completed, will for ages to come be a worthy monument of their uncompromising attachment to the faith, their fervent piety, and their unbounded generosity towards every cause of religion.





CHAPTER XI

MISSION TO THE QUEENSLAND ABORIGINALS.

ARCHBISHOP POLDING, on his return from Europe in 1843, was accompanied by four Fathers of the Passionist Order, who proposed to devote their lives to the conversion of the Australian blacks. The Superior of this heroic missionary band was Father Raymond Vaccari, a man held in high esteem by his religious brethren for his piety and zeal. On the occasion of Dr. Polding's first visit to Rome in 1841, Father Raymond had volunteered his services for that arduous mission, but the Superior-General of the Order refused his sanction. When, after the interval of a few months, the Archbishop returned to the Eternal City, the necessary permission was obtained by Father Raymond, and thus he and his three companions were enabled to accompany the Archbishop on his second journey to Australia. Soon after their arrival in Sydney a spiritual retreat for the clergy was conducted by Father Raymond. He was obliged to preach on this occasion in the Latin tongue, as he was but imperfectly acquainted with the English language.

At the Archbishop's petition, Governor Gipps granted to those good Passionist Fathers for two years the use of the beautiful island of Stradbroke, and also the adjacent islands studded over Moreton Bay, and gave them moreover some buildings belonging to the Government for their residence, and recognised them as missionaries to the blacks. Stradbroke Island is 70 miles long, with an average width of 5 or 6 miles. Some patches of the land are fertile enough—a considerable portion is suitable for pasture of cattle or horses, but the vastly greatest portion is mountainous,

rocky, and sterile. Another island called Moreton Island, separated from Stradbroke by a small channel, is 60 miles long, and in width and general character closely resembles it.

These two long islands shelter Moreton Bay from the South Pacific Ocean, and, between them and the main continent, ten to twenty miles distant, one hundred smaller islands of great beauty and fertility adorn the Bay. The missionaries found the blacks in great numbers, both on the large islands and on the smaller ones. They had their rude canoes, and managed them dexterously in passing from island to island, and from the islands to the mainland. Their number reached many hundreds, probably some thousands, and the Fathers are said to have baptized about two hundred infants in two years.

The blacks were intelligent in their own employment of hunting and fishing, and were found gifted with singular powers of vision far beyond the Europeans. Their physical agility and swiftness of foot were also something remarkable. They never showed any ferocity towards the Fathers, but accepted their teaching with much gentleness. The boys learnt to serve Mass, and nearly the whole tribe consented in the course of two years to wear the clothing provided for them by the Fathers—at least, at such times as strangers were present.

Bales of clothing were collected for them in Sydney by the Archbishop, and, together with the necessary supplies of food, were sent to the Fathers for distribution among the natives.

From their residence the missionaries had easy access to the mainland by the boats, either across the Bay to Cleveland, ten miles, or up the River Brisbane to the village of Brisbane, thirty miles, and so they came in contact with some other tribes of blacks in addition to the Moreton Bay tribe.

A venerable missionary still living, who more than fifty years ago entered on the field of spiritual toil in Australia, has given the following sketch of the manner of life of the native tribes spread along the coast line in olden times: "The tribes living near the sea coast and the banks of the large rivers catch abundance of fish for their food, and are very expert in the water. The tribes on the open plains hunt the various species of marsupials, from the kangaroo, 100lb in weight, down to the kangaroo-rat, no larger than a rabbit. They hunt the emu and the bustard, two indigenous birds weighing 30lbs to 60lbs each. They find honey in the trunks of trees, the work of a native bee no larger than a house fly. In the thickly wooded tracts they find various wild fruits, of which they have an endless supply, and they dig up yams and other wild roots for their food. Altogether, their country supplied them with food, and they seemed very happy.

"The women helped in the fishing, as did also the children. They also dug up the yams. As for the gunyahs or huts, they were chiefly made by the women.



LATE VERY REV. DEAN WALSH,

WALSH

VERY REV. M. J. TRACEY, V.G.

TRACEY

VERY REV. P. V. DWYER,

PRESIDENT SACRED HEART COLLEGE, WEST MAITLAND.

VERY REV. FATHER VINCENT GROGAN, C.P.,

GROGAN

VERY REV. E. VAUGHAN, C.S.S.R.,

VAUGHAN

NEW SOUTH WALES.

The men provided three branches of trees six or seven feet long, and forked at the top. They were generally as thick as a man's wrist. The women fixed them together by uniting the three at the top, and separating them at the foot, and then standing them as a tripod. Smaller leafy branches were now procured and fixed slightly to the tripod frame, and that was the house of the family. Thirty or forty such houses were usual in a camp. A large log of wood was lighted up for the fire in the centre of the camp, and smaller logs burnt near each gunyah in winter. In winter also they made their gunyahs with more care. These camps served generally no more than a week. Another camp was then made several miles away, and the old camp was burnt to ashes.'

On the 18th of May, 1843, the Archbishop accompanied by one of the missionaries, Father Snell, set out from Sydney in the coasting steamer "Sovereign" for Moreton Bay, and towards the end of the month he was followed by Rev. Father Gregory, O.S.B., and the three remaining Passionist Fathers. Dr. Polding on this occasion visited several of the native tribes and applied himself to learn their language. On the 11th of June, 1843, he addressed a letter to Cardinal Acton in Rome, dated from "The Moorangeri tribe, 600 miles to the north of Sydney." Stradbroke Island, or, as it was then more generally known, Dunwich Island, was the place selected for making a beginning of the mission. The few hundred natives who lived there were particularly peaceable and docile, and there were no longer any Europeans stationed among them.

Dr. Polding, however, did not confine his attention to the aboriginals. He wished to make a beginning also of a mission to the European settlers on the mainland. He admired "the orderly appearance of the township" of Brisbane, then springing into life. The Protestants and Catholics alike welcomed him with characteristic liberality, and when he celebrated Mass there on the 5th of May, 1843, they presented to him a sum of £60, as the beginning of a fund for the erection of church in Brisbane.

Some interesting extracts from a letter of the Archbishop, addressed from Brisbane to Very Rev. Dr. Murphy, Vicar-General, were read at a meeting of St. Patrick's Society in Sydney on Sunday the 2nd of July, 1843. "I passed upwards of a week at Dunwich (he writes) and made considerable progress in the forming of a vocabulary. I saw something of the manners of the natives and turn of mind. I had a school of the children, who seem to be quite as apt as other children, but more giddy. I entertain great hope that good may be done. After trying very hard to find out if they had a word corresponding with the word *soul*, and having made them, in some manner, understand that one Supreme Being made all things, and enquired what became of them after death, one of the most intelligent amongst them said with great apparent

sincerity, 'We know nothing of these things, but by and by, when you learn our language, you will teach us, and we will believe you,' and they all joined in this. The German mission I have visited. It has done little good and it is not likely to do more. The children are taught in English; and it was lamentably ludicrous to see so much good pains, as Mr. Smith evinced, to make these little creatures answer precisely as parrots might. The blacks have taken a prejudice against them. They call their house a house of hunger, because they get nothing. Dunwich is in a state of great ruin. It is large, containing much capability if we had money. There is a detached building which the blacks call their own; in this they sleep: this I intend for their school and dwelling, when they choose. Then there are four rooms consecutive, in another building, enclosed and adjoining a large store, 56 feet by 30 feet; this I propose to be their church. I have made a regulation that there is to be no food without work. All have professed their readiness to labour provided that the corn and the produce be for themselves. They complain bitterly that the Germans invited them to work and then kept the crops for their own families. They have fish in abundance; they use in catching them nets of their own manufacture, and well made they are. They also make bags of rushes, which evince great neatness and taste. Though they know nothing of religion, yet, having faith that the cross will do no harm, I have taught them to make it on themselves; and, going through the bush towards their camp on the day before my departure, I found that they had cut out the form of it on the bark of a tree. I cannot find on the island a piece of ground eligible for a garden; but in front of the house, about two miles off, there is an island very fit for the purpose and abounding in water. This latter element is abundant and excellent in Dunwich. We arrived on the Feast of the Blessed Virgin, *Auxilium Christianorum*, 24th May. The first Mass celebrated was on the Feast of the Ascension, the gospel of which is so appropriate."

Before the end of July the Archbishop was once more in Sydney, and at the first meeting of the St. Patrick's Society after his return he gave some further details regarding the mission to the blacks which he had inaugurated. "Through the kindness of His Excellency the Governor," he said, "a place had been assigned to the missionaries where they could come in contact with different tribes and be enabled to learn their language, customs, and manners. From what he had observed of the native character he entertained an opinion that a great deal of good might be accomplished. What had been said regarding the absence of intellectual faculties, the want of natural sensibility, and other social qualifications he could say, from his own experience, was incorrect. He considered that they possessed a very considerable degree of natural intellect, and no people could possess finer feelings of sensibility.

They certainly ranked low in a social point of view, and he must acknowledge, with respect to religion, that they did not appear to entertain an idea of any kind of worship. He had been informed that they practised a secret kind of worship in a sort of freemasonry way. The only religious custom, if it may be so called, that they practised was a sort of sacrifice offered to the ocean or to some of its briny inhabitants. Soon after a little girl is born, a string is fastened round her little finger above the second joint. This is kept on until, by the stoppage of the circulation, the part dies and drops off. It is then thrown into the sea as a propitiation to some fish, most probably the dolphin or porpoise, as the latter they imagine to be their great friend because it drives the fish to the shore. The natives have some idea of a future state. The comet which they all had lately observed was seen by the natives. Some of the white men told them that it was a great fire which Queen Victoria had lit up in the heavens, but this they gave no credit to. The tribes near Brisbane town have a custom, when any person dies, of carrying the body to the grave where they deposit with the body the firestick and spear of the deceased; they then, having buried him carefully, remove every mark or footstep lest any person should press upon them and disturb them. They watch night after night at the grave until they behold a star shoot; upon this sign they conclude that the chief immediately gets up from his grave and departs with his firestick. A chief had died a short time before the appearance of the comet, and they concluded that it was an indication of their chief's resurrection, but they were puzzled when it appeared so many nights in succession and could not account for the phenomenon. At Stradbroke they were very much attached to their children; it was with a considerable degree of reluctance that they permitted their children to accompany him on his return to Sydney. One of the little boys was an orphan; he had no difficulty in persuading him to accompany him; another was the son of a chief; he had also brought a young girl whose mother made it a particular request that he would not permit her daughter to go into the bush but take her under his immediate care. The little girl cried most bitterly on leaving her home, but afterwards became quite happy and contented. She was a very kind, affectionate, and interesting child. He had placed her under the Sisters of Charity. When he parted with her at Parramatta for the first time she manifested the greatest grief. The second time, upon his departure, she had followed him and could not be discovered anywhere; she was at length heard crying and found sitting upon the gatepost weeping most bitterly. She was, however, so amused with the idea of those who went to seek her, not having discovered her for so long a time, that she burst into a hearty fit of laughter and merriment. The natives possess a considerable taste for music. The last time he went to Parramatta, and he went there once a week, a little native girl sang most delightfully and with much feeling, 'Jesus, the only thought of Thee.' By means of music he thought that much good might be effected."

The Passionist Fathers laboured with great devotedness among the poor natives whom they hoped one day to be able to instruct. They erected a small wooden chapel which, with the aid of the natives, they beautifully ornamented with shells. It remained standing for several years after the departure of the good missionaries.

A few letters have been preserved written during the progress of this native mission. They are particularly interesting as being almost the only authentic records to illustrate the condition of the Queensland tribes at this period.

F. Raymond Vaccari, on the 19th of December, 1843, addressed to the Archbishop of Sydney the following account of the native mission, which we give translated from the original Latin:—

“I will now lay before you the spiritual condition of those entrusted to our care. For myself I am quite free from anxiety and full of hope for the conversion of these my aboriginals. My exemplary companions attend faithfully to everything appertaining to their own sanctification and bear joyfully the privations that occur and avail of every opportunity to learn the language of the natives. The aboriginals already can understand us when we speak to them on the ordinary matters of every-day life. It will take a long time, however, and constant application before we will be able to learn the language well; for the natives are by nature inconstant and prone to laziness, and they frequently leave us and wander from tribe to tribe for several days and even for a month. Indeed, it is at present two months since we have had an opportunity of talking with them, for they set off with their wives and children for other islands, and, I may say with truth, that in the seven months we have been here the natives have not been with us for more than two months and a half. On one occasion, when they were not going to a great distance, I ventured to accompany them, but I saw that they were not pleased. At the same time they hold us in veneration and they show us great affection, this being quite the reverse of their treatment of other Europeans, for, these, they say, do not act kindly towards them, but betray them and deceive them, so that they have lost all confidence in them. During the whole time that we are here they have not shown by a single word or act that they dislike us, but on the contrary give us tokens of their delight when we tell them that we will remain always with them, and the same friendly spirit is shown by the natives of Amity and Moreton, who altogether number 106. I am confident that all these will be Christians, but not till after three or four years, unless they receive very special grace and mercy from God, because it is not only difficult to remove the prejudices rooted in their minds, but, as far as I can understand, they look for practical and material arguments, which alone can convince them. Hence it is that our work will need a long time with a great deal of patience and, above all, constant prayer for their conversion. These poor aboriginals have naturally strong passions and depraved inclinations, which require time and patience and prayer to overcome them. Among these evil dispositions of the natives I may mention an extreme sloth and laziness in everything, a habit of fickleness and double-dealing, an uncontrollable vindictiveness, so much so that they will stop at nothing in the pursuit of revenge; they are deceitful and cunning and prone to lying; they are insatiable in extreme gluttony and if possible will sleep both by day and by night. I say this only of the three tribes we are acquainted with; but as to the natives of the other islands, our blacks declare that they are real scoundrels, whom you must be on your guard against, and if those natives come into the neighbourhood our blacks at once arm themselves and make display of the weapons which we have brought also. I have thus laid the true state of things before you, and it only remains for me to ask your frequent prayers that these poor aboriginals may be brought to the knowledge of the truth.”

Father Pesciaroli, another of the Passionist missionaries, on the 29th of January, 1844, from his island home at Stradbroke, then better known as

Dunwich Island, forwarded to the Cardinal Bishop of Viterbo, a patron of his in former days, the following interesting account of the missionaries and of the untutored blacks entrusted to their care:—

“Dunwich Island,
January 29th, 1844.

MY LOED CARDINAL,—

A poor missionary as I am, guided by Providence to a far distant shore, and transported from the bosom of smiling nature to the midst of gloomy forests, without any other society than savage blacks, it is a sweet consolation for me to lay before your Eminence a rapid sketch of my new situation. I dare hope that your Eminence will graciously vouchsafe to accept this testimony of my humble devotedness.

The station which has been assigned to us by His Lordship Dr. Polding, for the evangelization of the savages, is the island of Dunwich, situated about the 27th degree of south latitude and the 161st of east longitude, at a distance of about six hundred miles to the north from Sydney, and forty-five miles before arriving at the little village of Brisbane town. This island is about forty-five miles long, but not near so broad. It does not contain more than 150 inhabitants.

Here we are, four Passionist missionaries, established at the end of the Bay, in a house of ruins which served formerly as a prison for English convicts. Not far from our residence a band of savages often stops, composed of about forty persons. The most numerous tribes do not reckon beyond sixty natives. Although each of them has a specified limit, which is considered the hereditary and exclusive property of the tribe, they nevertheless do not occupy any fixed position. Transferring from one place to another their wandering existence, they never encamp more than eight or ten days in the same valley, like, I may say, those roving flocks that hunger drives towards new pastures, and who abandon without regret the prairie after having exhausted it.

Our savages, for want of permanent habitations, construct for themselves miserable huts with the bark of trees, the frail shelter of one day, which the next will see abandoned or reduced to ashes.

Familiarised for a long time back with the Europeans, the natives, who are neighbours of ours, are more social; they willingly have intercourse with us, and seem to listen to us with docility; nevertheless, we are warned not to trust too much to these appearances, for they are of a treacherous nature even to those who do them good.

They have a less disagreeable countenance and colour less black than the negroes of Africa; but, in respect of ornaments, they do not make a better choice. They think they embellish themselves by daubing their face with charcoal, over which they spread, by way of paint, a layer of red earth or some other strongly coloured matter. With a tall stature and robust constitution, they are cowardly to excess; gluttony and somnolency divide their life, and still happy for them would it be if revenge had not more attraction for them than sleep.

It is rare, indeed, that the members of the same tribe are divided amongst themselves by intestine quarrels; but war often takes place between tribe and tribe, and the arms which the combatants make use of are the club, the buckler, and the lance.

Here, as in your elegant societies, vanity has also its martyrdom. It is an axiom amongst our savages that the pretensions to beauty are the reward of pain. Thus, there is not a man who, to give himself an additional grace, would not tear his arms, his chest, and legs with shells in order to obtain at each incision a hideous excrescence of flesh which he displays with disgusting ostentation.

As to the women it is less the taste for dress than the idea of a religious sacrifice that leads them to mutilate themselves. When they are still very young the end of the little finger of the left hand is tied up with the threads of a spider's web, the circulation being thus stopped. At the end of some days the first phalanx is torn off and dedicated to the serpent boa, to the fishes, or to the kangaroos.

No doubt our savages hope to obtain by this offering a successful hunting and an abundant fishing, for they have almost no other means to live. It is true that they also gather a species of root of which the taste differs but little from that of the potato; they also eat, as occasion requires, a reptile somewhat resembling the lizard, but much larger. They sometimes catch the flying fox, which one might take for a large bat; but next to the kangaroo, which is found in great abundance in the neighbouring islands, their principal food is fish. Being assembled on the coast to the number of six or eight, and armed each with a net made of the root of a tree, reduced and twisted into very fine thread, they advance in a semi-circle into the water murmuring in a low voice certain words, and when they have surrounded their prey they pull it gently towards the shore. Then they all together utter loud cries to stun it, as it were, and, take it with facility. So soon as caught the fish is thrown quivering upon the lighted coals and devoured before being roasted.

As for fire they have it always at their command; the custom, I should say almost the devotion, of the people being to walk with a burning brand in the hand. If the brand be accidentally extinguished they instantly hasten to light another which they do in the following manner:—They take a very porous stick in which they make a notch; in this incision they place the point of another stick drier than the first, which they turn round rapidly with their hands like a spindle until, heated by the rubbing, it smokes and then blazes.

This sort of worship of the savages for fire is often revived at their funerals. With the warrior newly laid in the grave they never fail to place on one side of him one of his defensive arms, and on the other a burning brand. Do they think that this inseparable companion of his migrations during his life is still necessary to his limbs frozen in death? I should be rather inclined to believe that this practice is for them a symbol of immortality; for as the flame by disengaging itself from the bodies it consumes flies towards the skies, so are they persuaded in quitting this world they are raised into the superior regions, where the privations of earth are forgotten in the joys of an eternal feast.

You see, then, our poor islanders are still very far from the holy ideas of faith. The means of inculcating them on them would be to preach easily in their native tongue; but unhappily we do not as yet speak it with facility: it is embarrassing for a European, particularly, because it has that poverty, that laconism, and all that absence of connection, which generally throws so much difficulty into the idiom of the primitive nations and of the savage tribes."

A month later the Superior of the mission, Father Raymond, sent to the Sacred Congregation of Propaganda a formal account of their missionary enterprise. It is dated from Dunwich, the 19th of February, 1844. "After landing, in Sydney," he states, "they had lived for three months in the Archbishop's house till, on the 30th of May, at 5 p.m., they embarked on board a steamer for Moreton Bay, about 600 miles from Sydney. They landed at Dunwich Island, where some years before there had been a convict depot, and where there were at present about 100 savages. The only edifice was a large, rough building, roofless, tottering to ruin. The missionaries had laboured hard to make it habitable, but the heavy constant ruin had destroyed their work. About every three weeks a steamer from Sydney called at the island and delivered some sacks of flour and other provisions forwarded by the Archbishop. There was a great scarcity of money in the colony on account of the failure of two banks in the preceding year. Everything that had to be got by purchase was very dear. A bad pair of shoes that lasted only a month cost sixteen shillings; a pound of snuff, fourteen shillings. They drank

nothing but water. However, a small bottle of wine for the altar cost six shillings; and so of the rest. The savages offered no insult to the Fathers, but, on the contrary, gave proof of great docility and affection. On account of their manner of life, and also on account of their language, which, being all nasal and guttural, was most difficult, there was no prospect of their immediate conversion. They would readily allow their children to be taken by the missionaries to be educated and cared for, but in this there was one insurmountable difficulty, the missionaries had no means to provide food or clothing for the children."

The same Superior of the mission, writing to the Archbishop of Sydney at Easter, 1844, rejoiced to inform him that the exertions of the missionaries were being gradually attended with success, and that the affection of the blacks towards them was increasing every day. The missionaries were confident that, with a knowledge of the language, they would be able to bring them all to the worship of God. The natives admit the existence of a Supreme Being. "They had not yet spoken to Him, for He had not spoken to them; but they expect to see and speak to Him after death." The blacks had consented to give their children to the missionaries for instruction in a school, which they were about to open; and the young men had agreed to cultivate the ground on the consideration of receiving the produce as a remuneration for their labour. The missionaries calculated also on being able to get the blacks to live in huts together, so as to form themselves into a little community, and, should they succeed in doing so, they were confident that all would soon embrace the Christian faith.

The Archbishop, writing to Rome from Sydney, on the 10th of April, 1845, gives some further interesting particulars relating to the Stradbroke Island mission. "About six weeks after my return to New Holland," he says, "I set out on a journey of 600 miles towards the north, to the town of Brisbane, situated at Moreton Bay. At a short distance to the west of the town a native settlement had been undertaken by the German Lutherans, and had completely failed, all the ministers connected with it being farmers. I did not deem it prudent to begin our mission on the same site. At the same time it was necessary that our missionaries should be near the town for protection till such time as they would be known to the natives and have acquired a sufficient knowledge of the language of the people. After some search and inquiries I found a place at the entrance of the Bay, which appeared to be well suited for our purpose. It is a large island, at one time occupied by the Government, distant about seven or eight miles from the Pilot Station, where six or eight white men generally reside. In this island there may be 150 or 200 blacks. Here the missionaries would be secure from danger; they could learn the language and make all preparations for the vast mission before them. I obtained from the Government the use of the

buildings erected there for two years, dating from May, 1843. I myself remained for a time there, together with Father Snell, instructing the children and endeavouring to put the place in some order. The other three missionaries then joined us, accompanied by Father Gregory. Every three weeks the missionaries get supplies of provisions by a small steamer from Sydney, and, to meet any urgent case, I bought a boat for them so that they could proceed to Brisbane to supply all their wants. I have been so anxious to provide for them that in these two years I have spent £500 for them. This for us is a considerable amount. The Christian Brothers receive only £40, and the Benedictine Brothers cost still less. I know, however, that the missionaries may have some additional expenses that would not be incurred in the community life, and, to add to their difficulties, some time ago they lost their boat. Those excellent missionaries are full of zeal, and are models of virtue and of the religious life. They appear, however, to be but little prepared for the difficulties which beset a mission in a new colony, where temporal matters require to be closely attended to, and where economy is most necessary. When I undertook to provide for their wants, I had no intention whatever to provide for all the wants of the native children. Such a system has always proved most disastrous; if once you begin to pursue that course, the natives imagine that it should always continue. The savage is controlled by his animal instincts, and has not sense to understand the change of circumstances, and hence the indiscriminate giving of food, etc., has been a prolific source of murders and other crimes. Some most generous benefactors amongst us have fallen victims to the momentary passions of those savages upon whom they had bestowed gifts. The natives do not understand, or at least they pretend not to understand, the difference between 'I cannot assist you' or 'I will not assist you.' Hence it is that, after consultation with Monsignor Pompallier, Bishop of New Zealand, who has much more knowledge of the natives than I, it was laid down that no gifts would be bestowed except as recompense for work or employment of some sort. Moreover, indiscriminate giving would involve the missionaries in an expense which we had no resources to meet. To make a beginning and then to desist would have made things worse. Even with the strictest economy I had to incur a debt of £500. What would it have been were I to be responsible for feeding and clothing an indefinite number of children? For it must be borne in mind that what is given to one must be bestowed on all, as otherwise jealousies and many evils are sure to ensue. I had written thus far when I received a letter from Rome from Monsignor Brady to the effect that the Superior of the Passionists had some notion of removing those missionaries to the western coasts of Australia. I am convinced that such a course would be imprudent, for the language is entirely different, and all their labours for the past two years

would be thrown away. A bad effect would be produced on the minds of both the natives and Europeans. The former would lose all confidence in the missionaries, persuaded that others would forsake them in like manner. The Europeans would be only too glad to lay hold of it as a proof that it was useless to attempt to civilize the blacks, and that they should be hunted down like wild beasts. I do not say this is the manner of thinking of all, but it is certainly of a great many."

The last letter of Father Raymond that I have been able to discover bears the date of the 19th of November, 1845. He refers to the dearth of means that beset their path at every step. The Archbishop allowed them £200 a year, as much as his resources would allow, but they would require far more means to enable them to work out their mission successfully. He passes a high eulogium on the disinterestedness of Dr. Polding: "I have never seen anywhere, I will not say an Archbishop, but not even a Bishop, leading so poor a life as is lead by Archbishop Polding in Sydney." The missionaries were still engaged in preparation for their future work, he adds: they had baptized some natives who were in danger of death: they were assiduously learning the language, but found it as yet quite impossible to venture to preach in it.

The end of this mission is easily told. The want of provisions and other supplies for the natives was sorely felt by the zealous missionaries. They claimed, moreover, an independent jurisdiction, which was not in accordance with the Archbishop's views. The Governor refused to grant them as a permanent reserve the island which they had hitherto occupied. At the same time a survey was ordered of those islands and the adjacent coast. The natives were thus brought into contact with many vicious Europeans with the usual disastrous results. The Archbishop was now away in Europe, and during his absence the missionaries, feeling the want of his fatherly care, gave up all hope of succeeding in their mission to those blacks. They set sail in a small open boat and after incredible dangers and difficulties made their way to Sydney. After some time one of the number, Father Pesciaroli, returned to Italy and for many years lived, as a devoted religious, in the monastery of the Passionists in Rome. Two others, Father Snell and Father Lencioni, laboured for several years in the Diocese of Adelaide.

Father Maurice Lencioni was an Italian and is described as a fine burly man, with a voice like an organ and a heart as gentle as that of a child and the piety of a saint. He would not preach nor hear confessions for a considerable time after proceeding to Adelaide, being diffident as to his knowledge of the English language; but in the choir and at all ecclesiastical entertainments he was a tower of strength. He was always desirous of returning to his religious monastery in Rome and was constantly endeavouring to put together sufficient money to defray the expenses of his homeward journey. This, however, was no

easy task, for he was so charitable that whenever he had a small sum collected he was sure to give it away to the first destitute person that solicited his aid. At length after seventeen years long waiting and hard struggling Father Maurice had saved enough to take him to Italy, and he made all the immediate preparations for his departure from the colony. The clergy of Adelaide presented him with a chalice, and the people with a most affectionate address. Four days, however, before his intended departure he took suddenly ill and went to his heavenly home. The little sum which he had put together he left to be divided between the orphans and the schools. He was universally regretted. In 1851, when all the men rushed off from South Australia to the gold diggings in Victoria, and when the churches of Adelaide were deserted except by the devout sex, Father Maurice was for a time the only priest that remained in the city with the zealous Bishop, Right Rev. Dr. Murphy. In those days an old pensioner used to ring the bell, the Bishop offered the Holy Sacrifice and preached, and Father Maurice was the choir.

Father Snell was a Swiss and a convert, the son of a rich banker in Switzerland, and a man of varied accomplishments. He spoke fluently the German, French, Italian, English and Turkish languages. The Turkish he had acquired in Bulgaria, where he was for some years stationed as a missionary before he came to Australia. He took charge of the Morphett Vale district and remained there for many years. It was a mystery to many how he subsisted there, for there were not then more than 150 Catholics in the district. He loved poverty, however, and lived in the sacristy attached to the little church, and, as best he could, balanced his small receipts between the claims of food and clothing. He, moreover, built a school beside the church and himself taught the few children whom he could gather there. He was a slight, spare man and of most amiable countenance. In 1861, his health gave way and he went to Melbourne for change of air, but died there quite unexpectedly in a short time.

As regards Father Raymond he took his passage in an English vessel bound for Valparaiso, but was shipwrecked and barely escaped with his life, he and the captain being the only persons saved. After many adventures and misfortunes he at last reached Lima, in Peru, friendless and penniless. In this extremity he concealed his priestly character and obtained a situation as gardener in a Franciscan convent. Here he gave edification by his piety and assiduity until after some years it was discovered that he was a priest. Then the community he had been serving was anxious he should remain with them and, as he himself was not unwilling and the Archbishop of Lima desired him to stay, the General of his Order allowed him to pass over to the Franciscans, among whom he made his profession and lived piously the remainder of his days.

Archbishop Polding brought a fifth Passionist to Sydney in 1847. This was Father Peter Magagnotto, who, however, did not remain long in Australia. Finding that his confreres, whom he expected to meet in Sydney, had already left the Diocese, he soon followed their example and went to San Francisco, California, where he laboured successfully for many years.

A few further details are supplied by the Venerable Monsignor Archdeacon Rigney, who is still living and who entered on the spiritual charge of the Brisbane district as far back as the year 1858. "The missionaries left the station at Stradbroke Island, in 1846, and twelve years afterwards the writer of these lines visited the place in company with an old servant of the Fathers—Peter Hartley. The buildings were in ruins, the island was deserted, and only one black was met with in the bay. He was a young man of twenty-four or twenty-five years. He had learnt to serve Mass when a boy, but all traces of his religious education had completely vanished from his mind. He could not make the sign of the cross nor understand what was done when others made it, and not one word of the Lord's Prayer could he say, although Peter Hartley—who knew him well and saw him often serving Mass—tried to bring back former lessons to his mind."

Two other smaller contingents of missionaries to the aborigines from religious bodies set out from Europe at a later period, but as the missionaries in these cases never reached the black tribes, but were all employed by the Bishops on the ordinary mission amongst the white men, their history offers but small information in the matter of which we treat.

The first small contingent came from the Cistercian Order in England. It consisted of Father Odillo Woolfrey, Father Norbert Woolfrey, and a postulant. They landed in Tasmania in 1846, and after a little intercourse with the remnant of the blacks of that island (only sixteen survived out of the race, which was a totally distinct race from the blacks of the continent of Australia and once numbered tens of thousands: all sixteen are long since dead and the race extinct), the missionaries came to the Archbishop, in Sydney, who located them at Brisbane Water, but the Superior, Father Odillo Woolfrey, soon after died. Father Norbert Woolfrey joined the clergy engaged in the mission among the white population. The postulant, afterwards Father Johnson, was ordained as a priest of the Archdiocese. Both these missionaries served the Archdiocese long and well. Both died in the year 1872.

The second small contingent came out from an Augustinian community in Nismes, in France, to Queensland in 1860. There were two Fathers and a lay brother. They seem to have given up the idea of the mission to the blacks very soon after their arrival at Brisbane, as in a few months from their landing Father Tissot, the Superior, took charge of the church and mission for the European population at Maryborough,

and Father Cusse was engaged as professor in the Bishop's Seminary at Brisbane, and thus the Fathers were separated by 200 miles of territory. Father Tissot was 60 years old when he came to Australia, and could not speak English sufficient to be understood, even when he sat at table and required the bread. He left Australia and returned to his Order when he was 75. Father Cusse served on the mission in the Diocese of Sydney a short time, and died at Newcastle in 1866.

The secular clergy stationed on the Queensland missions did not fail to attend also, as far as came within their reach, to the spiritual wants of the native tribes. Father Luckie was one of those who, perhaps, in this respect was most successful. He was stationed at Brisbane, and was most beloved by the neighbouring tribes, who carried their affection so far as to choose him for their king.

The Rev. Duncan McNab's labours amongst them also merit particular mention. He had studied in Rome, and on learning the spiritual destitution of the Australian aborigines resolved to devote his life to their service. He commenced his mission in Queensland, with the approval of His Lordship Right Rev. Dr. O'Quinn, in the year 1875.

A few details extracted from his diary will best make known the measure of his success. At Christmas, 1875, he was at Mackay, where he found Father Bucas, a Breton priest who had laboured among the Maories in New Zealand for three years, and had come to Queensland to devote himself to the blacks. Ill health had, however, prevented him from carrying out his design, and he was now in charge of the district of Mackay attending to the spiritual wants of a considerable white population. Father McNab describes him as a very good priest, "being candid, upright, extremely charitable, affable, hospitable, a practical worker, a musician, and universally liked." Father McNab remained at the reserve station for the blacks at the Scrubby Creek, not far from Mackay, for three months. "The blacks there were perfectly naked, and knew very little English. The manager, Mr. Bridgman, would not allow me or any other missionary to give them religious instruction. I told them I was there to learn their language, and would afterwards teach them what they should do to get to heaven." Struck down with fever, he returned to Brisbane in April, 1876. In a lengthy correspondence with the Queensland Government, he endeavoured to secure fixed habitations and allotments of land or at least homestead leases for the various native tribes; for a time there was a gleam of hope that he would be successful, but eventually all his prospects failed. He thus speaks in general of the treatment and the dispositions of the Queensland blacks:—"According to the statement of the public press, the aborigines have been too frequently and still are occasionally subjected to an indiscriminate slaughter, the guilty and the innocent alike. The Government maintains a standing army of native police for the protection of the colonists by

the destruction of the aboriginals. Their misery is greatly increased, and I may say completed, by their physical and moral corruption and degradation derived from their intercourse with Europeans. With reference to their dispositions, I must say that they are quick of apprehension, and susceptible of instruction and training, and many tribes have expressed to me their desire of being civilized, and their inclination to give a fair hearing to the exposition of Christian doctrine. Their nomad habits, savage usages, their superstitions, and imperfect knowledge of our language, and the want of abstract terms in their own language, are great impediments to their improvement."

In 1877 he set out on a tour of instruction among the tribes. At Mooroochie, about seventy miles from Brisbane, they listened to him patiently for a time, but, when he spoke to them of the mysteries of religion, they said they could not understand what he preached, and left him. At Durundar, where there was a reserve of 2400 acres, he met with more success: "In the midst of the forest they came every morning to morning prayer, and, before a great fire, attended catechetical instructions at night. By day I divided them into hunting, fishing, and working parties, and inspected and directed the operations of the workmen engaged in collecting materials, or in the construction of their houses. Hitherto, they had no houses, but were sheltered at night only by boughs of trees or a few sheets of bark rudely put together. I availed myself of the services of the young, who understood English best, to instruct the old, what I had learned of the native tongue at Port Mackay being of no use to me here; for to them it was quite unintelligible. They listened to me for six whole weeks before they expressed any opinion on what I taught them. They then said they wished to go to heaven and not down to hell. They received the religion as good and true, and they promised to remain on the reserve, and to make it their home. At the end of two months I baptized twenty-seven of them and married nine couples. An emissary had been sent by King Tidy, of Sampson Vale, to disperse them, but, having listened to the Christian doctrine and closely observed all that was done, he became a convert, and was the first baptized and named 'Paul Wambabu.'" A few months later Father McNab passed to Briбие Island: "There being some children there of age for school, I taught them by day their letters. For the rest, I followed the same course of instruction as at Durundar. I baptized only four, however, and married one couple, and left six catechumens, with a promise that I would see them, recommending them in the meantime to learn as much as they could from the manager's wife, who was a Roman Catholic. The blacks do not like long instructions; they want the bare idea to be given them quickly, and they pay more attention and learn better at intervals than continually." From Briбие Island he returned to Durundar, and remained there for two months completing

their instructions and administering the Sacraments. "During my absence, ne remarks, "they have behaved on the whole very well, worked diligently, and kept remarkably sober; even although a publican had brought drink to the reserve, there was no sign of any disposition to apostatize. They were proud of wearing the little crosses I had given them, and one who had lost his was much distressed, and made me promise to send him another from Brisbane." From Durundar he proceeded to Kilcoy "to teach the blacks there the truths of Christianity at their own request, and remained with them some time." He did not, however, receive any of them into the Church, partly because the king was a bigamist, and partly because there were some whites among them who were a disgrace to the Christian name. He gives the instance of one of the blacks who "walked eighteen miles to learn from me how he could get land, then went off to get work by which he could earn enough to secure it, and subsequently came to me at a distance of seventy miles from where we first met, in order to get his instructions in the Christian doctrine completed and himself baptized." From Kilcoy he passed on to Collington, where he found only a few blacks, the others being away in the mountains collecting the bunya, then in season. Those few he instructed, but could not admit into the Church on account of their marriage difficulties. He again set out from Brisbane early in the year 1878 to proceed to Broad Sound to perfect himself there in the dialect which he had begun to learn at Mackay, which would be most useful throughout the whole of the northern Vicariate. At Bellai Creek he gave instructions for a time. "As elsewhere, some of the blacks would not listen to me, and others listening would not believe. Eight believed and were baptized, and two were married." At Kenilworth there were but few blacks, yet he received one family of five members into the Church. On his way to Imbil he revisited Bellai Creek, where he found that an impostor had been deluding them during his absence and pretending to be a Catholic priest. He met there a mob of about a hundred coast blacks mustering for a fight against the inland Burnet blacks. "Bent upon such a purpose, they would not then listen to religious instruction." At Imbil he found but three blacks, one of whom he baptized, the other two being already baptized. "The rest had gone to the muster for the fight, as all from Gympie to Coboolture had been summoned to attend. They had regular couriers on foot to give accurate information of the gradual approach of their foes." He stopped for some time at Maryborough. "Between Maryborough, Frazer Island, and the surrounding country the blacks number about 1000. They are very much corrupted by their intercourse with the whites, and begging and jobbing and drinking in the town; and, in consequence of the former residence of a Protestant missionary among them, they expected to be supplied with food for listening to instruction." A native from Bribie Island,

who had there known Father McNab, introduced him to these blacks, and sixteen were after a time prepared for baptism. On the eve of the day appointed for receiving them into the Church, a Protestant brought spirits to the camp and remained drinking with them all night. Nine of the catechumens resisted the temptation to drink and were baptized. Two of the others subsequently repented of their drunkenness, and were baptized and married in the Catholic Church of Maryborough. "Here all the blacks told me that they and all to the northward had believed in the existence of God before any whites came among them. They call him *Biral*, that is, the High One. They could not say the Most High, for there are no degrees of comparison in their language. At Kilcoy and Mount Brisbane some called Him *Munbal*, that is, Thunder." In the month of June, 1878, Father McNab returned to Brisbane, worn out with constant journeying, and being in his 59th year; and there ends the diary from which the above extracts have been taken. Regarding the language of the Queensland blacks, he observes: "Although the dialects are numerous and different, they are intelligible over a great extent of country, and the languages are comparatively few. Every little tribe between Brisbane and Rockhampton has what they call a language of their own, but which is only a dialect and intelligible to all, at any rate, as far as Bundaberg, if not to Rockhampton and all over the Burnet district. The language is different at Port Mackay, but there it extends from Broad Sound to Townsville, and probably from Rockhampton to Cardwell. The language of the Barcoo is also different. The blacks have been thought stupid by those who did not know them, or who judged them when addressed in a language almost unknown to them, and in which they could express their sentiments only by halves. They are not only fit to receive Christian instruction, but they have also a clear perception and a strong sense of moral obligation when once it is proposed to them and their conscience is aroused. They have no prejudices against the truth. Their superstitions are easily removed and replaced by Catholic belief. They are generally disposed to listen to instructions when once they are convinced that their instructor is in earnest for their temporal and eternal welfare. But they like to get it in a few words, and not to be kept long at a time. I have written of the semi-civilized blacks only in the occupied districts of the colony, because my experience is with them. I am told that the others, totally removed from the intercourse with Europeans, are far more tractable and docile, because more simple and less vicious where they are not hostile. In the northern Vicariate they are mostly hostile, and at present inaccessible or unapproachable except towards Cardwell." So far Father McNab's narrative.

The Vicariate of North Queensland was erected with a special view for the conversion of the aborigines. The territory which it comprised had as yet only

a very small white population all included in three settlements, at Cardwell on the coast, at George Town on the Etheridge, and at Normanton on the banks of the Norman River at the Gulf of Carpentaria; and all three settlements were near the southern boundary of the Vicariate. The remaining territory towards the north was supposed to be beyond the influence of the white population, and thus to afford a special field of labouring for the blacks.

The discovery, however, of gold and silver mines, of an extensive stream-tin country, of rich alluvial plains suited for the sugar cane and for agriculture, with an abundance of good water in the interior, and a healthy climate soon attracted the white explorers thither, and settlements, temporary or permanent, were gradually dotted over the whole of the extensive territory. This occupation by the white population led to constant conflicts with the blacks, and to terrible deeds of cruelty by some unscrupulous representatives of European civilization. Even along the coast of the Gulf of Carpentaria the natives became demoralized, and were made more treacherous and cruel by the visits of the *bêche de mer* and pearl shell boats from the various stations.

In 1876, the Vicariate of North Queensland was entrusted to the priests of the College of SS. Peter and Paul in Rome. They remained 18 months, but being quite unable to penetrate among the blacks, and their mission not being acceptable to the white settlers, they were compelled to retire. Subsequently, other attempts were made, but with still less success, until at length the mission was taken in hand by the Irish Augustinian Fathers who, however, soon found themselves wholly engaged in attending to the spiritual wants of the white population. The whites themselves regard as hopeless all attempts to civilize or convert the aboriginals. It has become a proverb among them, that you might as well set to work to whitewash the gum trees in the bush as to try to christianize the blacks. At the petition of the Plenary Council of Australasia held in 1885, the zealous Superior of the mission, Father Hutchinson, was consecrated Vicar-Apostolic for the district, Cooktown being chosen as the episcopal residence; and already it has become a flourishing Diocese with 20 priests and schools, and a convent of nuns. At the same Council, it was resolved to select a special band of zealous missionaries to labour for the conversion of the aboriginals.

As we have seen in the preceding pages Dr. Polding, writing from Brisbane in 1843, referred to the failure of the German mission to the aboriginals. This was a mission undertaken by the Hrnuthutters or Moravian Brethren aided by the Government. Nothing was left undone to ensure their success. Rich reserves of land were assigned them, and large sums were collected in the home countries and in the colonies to aid them. Sterility and failure, however, appear to have



1. VERY REV. DEAN SHERIDAN, D.D. 2. LATE VERY REV. DEAN MCCARTHY, BURWOOD. 3. VERY REV. P. J. O'CONNOR, V.G., ARMIDALE.
 4. VERY REV. JOHN O'DONOVAN, V.F., MUDGE. 5. LATE REV. J. E. TENNISON WOODS. 6. LATE REV. DEAN MCCARTHY (FATHER TIM).
 7. LATE RIGHT REV. MONSIGNOR LYNCH.

NEW SOUTH WALES.

everywhere attended their efforts. Not many months ago, a gentleman visited their reserve in the neighbourhood of Cooktown. Everything wore the aspect of comfort and prosperity. There were four men in charge, who with their wives and families were comfortably housed and abundantly provided for. There was amply sufficient accommodation prepared for native settlers, with splendid schools and their fittings quite complete. No native children were, however, to be seen. The visitor was told that it was long ago found to be useless to endeavour to do any good with the adult blacks; the children for a time had appeared to be more docile, but eventually they too had taken to the woods, and had returned to their wild state, so that not one of them now remained. There was only one grown black on the reserve. The visitor found him most intelligent and well instructed. He did not, however, belong to any of the Queensland tribes. He had come from Western Australia, and had been trained and civilized at the Benedictine establishment of New Norcia.





CHAPTER XII.

THE MOST REV. DR. POLDNIG, ARCHBISHOP.



N the 2nd of November, 1842, the Archbishop of Sydney set sail from Liverpool in the "Templar," a sailing vessel of 565 tons, and, having touched at the Cape of Good Hope in the middle of January, arrived in Sydney on the evening of the 9th of March, 1843. He was accompanied by a large ecclesiastical party, the largest that had as yet landed on the Australian shores. There was the Rev. Dr. Gregory, who returned to the colony renewed in health, and with him four Passionist Fathers from Rome, Fathers Vaccari, Snell, Pesciaroli, and Lencioni; four other ecclesiastics, Rev. MM. Garoni, Young, M'Carthy, and Hallinan; besides six students—MM. Hanly, Dunne, M'Lennan, Smyth, Roach and Murray, and three Christian Brothers, BB. Carrol, Larkins and Scannell; in all, a religious party of nineteen.

Great was the rejoicing with which the Archbishop and his companions were welcomed by the citizens of Sydney, Catholics and Protestants alike; but more particularly his own dear flock intoned with joy the anthem, "This is the day which the Lord hath made, let us exult and rejoice in it." On the morning of the 10th March, the steamer "Emu" conveyed the Vicar-General and clergy, eighteen in number, together with several visitors, to greet the Archbishop when entering Port Jackson Heads; the firing of guns from the "Templar" and the cheering on board the various vessels as well as on shore gave expression to the general joy. His Grace landed at the Government jetty, amid the deafening and continued huzzas of the assembled crowds. A procession was then formed, which proceeded from the landing place to St. Mary's Cathedral in the following order: The girls of the Catholic schools, two and two, preceded by a banner; the boys of the Catholic schools in like order, preceded by a banner; the band of St. Patrick's Total Abstinence Society; the members of the Societies with

their banners and other insignia; the clergy walking in processional order; the Archbishop and party accompanied by the Attorney-General, and by the Vicar-General and other senior priests; the Catholic laity of the city walking in processional order two and two. On arriving at the Cathedral which was filled to overflowing, the Archbishop and clergy prostrated themselves in prayer at the steps of the sanctuary, whilst the choir in most joyous strains chanted the "Gloria in excelsis." The canticle *Benedicite* was then intoned by the Vicar-General, and taken up by the clergy; the other prescribed prayers of thanksgiving were recited, and the *Te Deum* was sung. The Attorney-General then advancing to the rails of the sanctuary, read on the part of the Catholic citizens an eloquent address in which, after expressing the joy of the whole community at seeing His Grace once more amongst them, he said:—"Ardent and general as is our joy, it is only secondary and yields to that gratitude which we feel and owe to the great Dispenser of all human blessings, who has vouchsafed to you, and to those reverend associates who with you have devoted their pious labours to the mission of Australia, a safe and prosperous voyage to New South Wales." He added:—"During your sojourn to Europe, it was to us a source of peculiar pride and gratification to learn that the Sovereign Pontiff received you with a favour and distinction suitable to your deserts: and in the augmented dignity which His Holiness has added to your station, we feel that a distinguished honour has been conferred upon the Roman Catholic people of New South Wales, who recognise in your Grace their spiritual head and pastor. We feel assured that on revisiting this land, early chosen by yourself and marked out for your apostolic labours, you will be greatly pleased at seeing before you a pious and laborious clergy, enjoying the confidence and affection of their respective flocks; at beholding your people as contented and happy, as to-day they are joyful; and at finding that both your clergy and people are not only thus united amongst themselves, but that they live in bonds of peace and amity with their dissenting brethren, a principal and a duty which you have often inculcated and which your presence and authority will greatly contribute to promote and preserve."

His Grace, whose words were marked by the deepest emotion began his reply with the following prayer: "Almighty and ever gracious Lord, to Thee my first gratitude is due, and to Thee must my first thanks be offered. In Thy infinite mercy Thou hast been pleased to watch over and protect me Thy unworthy servant, and to preserve and cherish the beloved people Thou hast committed to my charge, and to Thee the most earnest and grateful thanks are due. Thou hast united the pastor to his people never more to separate, so long as the will of Thy Divine Providence permits their union; so long as I Thy humble servant

am permitted to remain on earth and watch with deep anxiety the charge Thou hast been pleased to confer upon me. Blessed, for ever blessed, be Thy holy name, for the mercies Thou hast displayed to us, and Thy unceasing guardianship of our spiritual welfare."

He then continued:—"Having thus discharged my first and more important duty, let me now turn to my beloved congregation, that we may mutually congratulate each other upon the happy occasion of our meeting once more under the roof of this sacred edifice, dedicated to the glorious and ever-beloved Mother of our Blessed Redeemer, and to return thanks to the Author of all good, who has vouchsafed to spare us for this most happy meeting. I am unable to express fully the exceeding gratitude and heartfelt joy by which I am animated on being once more placed among you, with so many gratifying evidences of your prosperity around me and I trust that your spiritual and temporal welfare will ever continue uninjured. You cannot but feel as deeply as I do the high honour which has been conferred upon this community by the sacred Head of the Church, as well by the favourable reception with which I was honoured, as by the additional dignity which His Holiness has been pleased to bestow upon this infant branch of the Apostolic Church over which he presides. When I knelt at the feet of the Holy Father, I felt that you were all, in a manner, concentrated in my own person, and that the blessing which I then received applied equally to every member of my beloved congregation. It is not merely by kindness to myself, however, that His Holiness has demonstrated his anxiety for your spiritual welfare, for he has conferred upon us a degree of dignity that will raise our position to a degree of eminence equally to the advantage of you all; and as the first Gregory won for himself by similar conduct the gratitude of the whole British people, so his eminent and exalted successor, Gregory XVI., has become entitled to your most sincere gratitude, and to the gratitude of those future generations by whom you will be succeeded. When I was far away from these shores, I ever entertained a strong feeling of devotion to your welfare; you were always present before my mind; and at times, some fears on your behalf would, perchance, steal over me, which would instantly pass away at the recollection of those devoted and pious pastors who had given up the luxuries and enjoyments of the busy world to dedicate themselves to the severe duties of this laborious mission. It is with the truest thankfulness that I learn you have been attentive to the advice and admonition of these your pastors, and see that in a period of less than three years so much improvement has taken place, an improvement indeed that could scarcely have been believed, were it not evident that the Almighty has been pleased to pour out His redeeming grace upon you through the medium of your pastors. Once more, my beloved people, I must express my trust that we

shall never again part, but that I shall live amongst you to observe with gratitude your still further progress in spiritual prosperity, to see you living together as members of one great family, free from all those disagreements and heartburnings which are of so lamentable a nature. I trust that you will never make religious differences the grounds of quarrels with your fellow-men, but in all such cases that you will rather pray to the Almighty God to enlighten their hearts; for the exercise of charity is one of the first principles of our holy religion, and by exercising this high and important duty you will be setting an example of the truth of your faith, which will be of more avail in promoting the desired end than any course of an opposite nature. I hope, therefore, that you will continue to live up to the precepts which are inculcated by your religion, and will labour strenuously and willingly in conjunction with your fellow inhabitants of this, your adopted country of Australia, to promote its welfare to the utmost limits of your powers." He said in conclusion:—"My utmost earnest thanks are due to the Vicar-General and clergy for the exertions which they have made for your welfare during my absence, exertions which are sufficiently marked by the success with which they have been attended. I entreat you to go on, as you have begun, with a strict regard to temperance, abstinence, and frequent reception of the Holy Sacraments, so that by your conduct you may become a model worthy of imitation by the different Churches of Christendom, and so that, through the blessings of God, a lustre may be shed over the religion you profess."

The enthusiasm evinced by all parties on the occasion of Dr. Polding's return, invested with the new honours of Archbishop, gave occasion to one of the most singular documents that appeared in those early colonial days. This was the official protest published by Dr. William Grant Broughton, who a few years before through the influence of the Duke of Wellington had been appointed Protestant Archdeacon of Sydney and subsequently had been promoted to the dignity of first Protestant Bishop of Australia.

Dr. Broughton had hitherto left nothing undone to fan the flame of discord, and to destroy if possible the first germs of religious equality which despite every opposition were soon to produce the happiest fruits throughout Australia. Forgetful of his Protestant tenets, he now dated his protest on "the Festival of the Annunciation of the Blessed Virgin Mary" (25th March), 1843, and he delivered it standing at the altar in St. James's Church in the presence of several of the clergy who had been specially invited to attend:—"We, William Grant," he said, "by Divine permission, Bishop and ordinary Pastor of Australia, do protest publicly and explicitly, on behalf of ourselves and our successors, Bishops of Australia, and on behalf of the clergy and all the faithful of the same Church and Diocese, and also on behalf of William, by Divine Providence Lord Archbishop of Canterbury,

Primate of all England and Metropolitan, and his successors, that the Bishop of Rome has not any right or authority, according to the laws of God and the canonical order of the Church, to institute any Episcopal or Archiepiscopal See or Sees within the limits of the Diocese of Australia and Province of Canterbury aforesaid. And we do hereby publicly, and explicitly, and deliberately protest against, dissent from, and contradict any and every act of Episcopal or Metropolitan authority done or to be done, at any time or by any person whatever, by virtue of any right or title derived from any assumed jurisdiction, power, superiority, pre-eminence, or authority of the said Bishop of Rome, enabling him to institute any Episcopal See or Sees within the Diocese and Province hereinbefore named."

At a later period the same Protestant dignitary wrote a formal complaint to the Home Government, protesting against the Catholic Archbishop being received at the official levée at Government House, and solemnly averring that the illustrious Governor, Sir Richard Bourke, had, by according him such a reception, been guilty of violating his oath of office. These vile attempts of Protestant bigotry to exclude the Catholic body from the advantages of religious equality only served to throw ridicule upon the empty pretensions of the Anglican Church. Nevertheless, the same pretensions were advanced by Dr. Barker, the next Protestant Bishop of Sydney, who never lost an opportunity of saying everything most vile of the Catholic Church. The crowning effort of his bigotry was an address to the Protestant citizens of Sydney on the destruction of St. Mary's Cathedral by fire, warning them against extending to the Catholic body any aid or co-operation under this most trying calamity. We will see that the Governor and the other Protestant citizens treated this address with well merited contempt.

The ceremonies of Holy Week, in 1843, were carried out with singular pomp and solemnity at St. Mary's. The Archbishop presided at the various functions, and around him were twenty-four priests or ecclesiastics, a proof of the marvellous development of religion during the first years of Dr. Polding's episcopate. A contemporary record tells us that the Cathedral was every day crowded, yet that the most perfect order prevailed, and that the silence and attention and recollection could not have been surpassed in any church of the old world. The statement made by the *Chronicle* deserves to be recorded :—" We have witnessed the celebration of the Holy Week in several Cathedrals of the old world, and we do not hesitate to assert that the Divine service was as well and as impressively conducted in St. Mary's as in many of the first churches of Europe. The attendants at the altar were typical of the Catholicity of the Church. England, Ireland, Scotland, France, Belgium, Switzerland, and Italy supplied their respective quota of clerical assistants around the sanctuary. The weather was most propitious; the attendance, reverence, and piety of the people were most edifying."

On Sunday, the 23rd of April, 1843, the following circular of the Archbishop, addressed to the clergy and faithful of the city of Sydney, was read from the altar in St. Mary's:—

"JOHN BEDE, by the Grace of God and of the Holy Apostolic See, Archbishop of Sydney and Vicar-Apostolic of New Holland.

Placed in the Church of God to watch over the spiritual welfare of her children, and having to render an account of their souls, we are impelled by a strict sense of duty to sanction and to strengthen, as far as in us lies, the expressed judgment of the civil power on a subject of the greatest importance in a moral point of view. You are aware, dearly beloved, that the legal authorities have entitled themselves to our gratitude by the decided opposition they have made to the inundation of immoral publications with which the colony was threatened. They have denounced, after due examination, certain publications as destructive to good order, as tending directly to the corruption of the mind and heart; in a word, as utterly unfit for perusal. The purpose of the persons who edit these publications is to obtain money by means necessarily destructive of the morals of the community. Our object in now addressing you is to invite you to abstain from the purchase of them. We exhort you thus to set a good example to the colony at large, an example which, if universally followed, will prevent effectually the continuance or repetition of this most dreadful evil; for, so long as there are readers to purchase, there will be found wretches to publish, whatever may be the risk. Parents, guardians, masters, and heads of families are particularly admonished. Let them remember their responsibility to God. Let them avoid co-operation with these assassins in the spiritual murder of those under their charge; for of this heinous crime they will be held guilty, if they permit such publications to be circulated within their homes and amongst their dependants. And, whilst we decline the exercise in full of that authority to rule in the Church of God, with which we are invested, and use the language of entreaty rather than of power as regards the purchasing of these publications, either under the same or different titles, we prohibit most strictly, and in virtue of the obedience due to us, any one of our flock from aiding in the dissemination of these publications, by selling, lending, or in any other way. The peace of God be with you all. Amen."

During his sojourn in Rome, the Archbishop obtained a rescript from the Holy See, to the effect that St. Mary's would be recognised as a Monastic Cathedral with its Benedictine Monastery attached, and the regular choral recitation of the Divine office at the canonical hours. On his arrival in Sydney the Archbishop had this rescript publicly read; an exhortation to the faithful to avail of all the advantages that would thus be afforded them by the constant and uniform devotions at St. Mary's followed; the *Te Deum* was sung; some postulants received the Benedictine habit; the various appointments for choir and monastery were made; the Archbishop himself intoned the *Matins*, and then a beginning of regular life was made. For a few years everything succeeded admirably. About the year 1850 the Archbishop could write that, in matter of discipline and the fervour of the young clergy, St. Mary's was everything that he could have hoped for, and that it was probably the only Cathedral Church in the British dominions in which the Divine office was daily recited according to the canonical forms. As the number of the faithful increased, and the Diocesan wants were multiplied, it was found difficult to combine the choral observance and the missionary duties. The

Benedictine College at Lyndhurst was established in 1852, and the Benedictine community from St. Mary's was definitely translated thither in 1857. It continued to flourish there for some years, but, soon after Dr. Polding's death, the college was eventually closed by Archbishop Vaughan, and various missions were assigned to the few members of the community who still remained there. St. Mary's, till destroyed by fire in 1865, was regarded as a Monastic Cathedral, but, by that terrible catastrophe, the official connection of the Benedictine community with the Cathedral was brought to a close.

The Christian Brothers, who had accompanied the Archbishop to Sydney, entered on their work of the education of youth with the greatest ardour. Before the close of 1843 they had three largely attended schools in Macquarie-street, Kent-street north, and Abercrombie Place. At the examinations held in the month of November, the Bishop elect of Adelaide and the other clergy present expressed themselves as highly gratified at the progress of the scholars. Means, however, were not forthcoming for the support of the Brothers and the efficient carrying on of the schools, and the colony was for a time destined to be deprived of the services of these devoted teachers. Some years later they would again return to Australia, and at the present day a considerable number of those excellent Brothers, true to their name, are to be found in Melbourne, Adelaide, Queensland, and Sydney, diffusing among the Catholic youth the priceless blessings of Christian education. The Archbishop was indefatigable in discharging the manifold duties that now devolved upon him. Scarcely a day passed but we find him presiding at some ecclesiastical ceremonies, holding visitations, instructing the faithful, or marking out the sites for new schools or churches throughout the various districts of the colony. A few instances will suffice in proof of the untiring activity which he thus displayed.

On Sunday, the 13th August, 1843, Confirmation was administered in the Cathedral to 300 children and adults. Among the youthful candidates on this occasion was William Bede Dalley, who was destined in after years to hold a foremost place among the most brilliant orators and gifted statesmen of Australia. In the same month the retreat of the clergy for ten days was held in the Archbishop's house, the sermons being preached by the Archbishop.

On Sunday, September the 17th, 1843, the Archbishop, preaching in the Cathedral, traced the distress and calamities in which the colony was then involved "to the insatiable avarice that previously prevailed," and he announced that "prayer and repentance were the only remedies to stem the miseries with which the people were threatened."

On September 24th, 1843, he addressed a meeting held at the Cathedral after vespers, on the expediency of erecting a temporary tower for the peal of

bells which had just arrived. The cost would be between £200 and £300, and he suggested that 300 collecting cards would be distributed each of £1, and that, as a reward, "any young lady or gentleman who would present three cards filled up to the treasurers should be entitled to a peal of bells on the day of his or her marriage." In a few weeks the whole sum was duly collected. On this occasion His Grace announced that the great bell was the munificent donation of Mr. Maurice Reynolds, whilst the two next in size were presented by the Archbishop himself, as a token of his gratitude and acknowledgment to those who so generously subscribed to defray his expenses on his departure for England. He devoted to the purchase of these two bells what remained of their kind offering after meeting the necessary expenses of the voyage. The other bells were gifts of other friends.

In an angry debate in the Legislative Council in September, 1843, on the salaries paid to the various officials, Mr. Windeyer remarked that, "if he were required to put his hand upon the person who possessed the greatest share of dignity, and commanded the greatest respect and influence in the colony, it would be the person who was at the head of the Catholic Church, to which the Attorney-General himself belonged, and whose salary was only £500 a year." The Attorney-General remarked that the Most Rev. Dr. Polding was a Benedictine, and, as such, had made a vow of poverty. Mr. Windeyer admitted that such was the fact, but contended that "that fact only afforded a stronger support to his line of argument by showing that poverty and dignity might with consistency be combined in the one person."

On the 8th of October, 1843, we meet with the Archbishop at Appin, where he administered Confirmation to 60 candidates. The congregation numbered about 300, and the Archbishop expressed himself as particularly pleased with their pious devotions. He congratulated them in particular on their new church, being solidly built and furnished with belfry and a large bell, and he added that, in point of neatness in its interior decoration, it was not surpassed by any other church in the colony. On the following Sunday he gave Confirmation at Stone Quarry. Next day he proceeded to Burrogorang, where, on the morning of the 17th, he celebrated Mass in the neat newly erected chapel. The descent from the mountains into this beautiful secluded valley is not without its risks even at the present day. Fifty years ago the road, if such it could be called, was far more difficult. For about 500 yards there was a narrow path, at times not more than a few feet wide, with a precipice several hundred feet in depth immediately below.

Duncan's *Weekly Register* for December 2nd, 1843, states that, on Saturday night, November 25th, the residence of Archbishop Polding was entered by robbers, and a considerable amount of property carried away: amongst the rest a gilt crucifix, a clock and watches, a musical box and several other articles.

During the Advent season, on every Wednesday and Friday evening, vespers were sung at the Cathedral, and a lecture either read or delivered together with night prayers. On the Christmas morning, 1843, there were upwards of 600 communicants in St. Mary's, and at High Mass about 3000 persons were present. The Archbishop pontificated, and preached after the Gospel from his throne placed upon the predella of the altar, with the Vicar-General and other clergy seated around him in lines radiating from the Episcopal Cathedra.

The fasting observance in those days was conformed to the rules laid down in England. In 1844 the Lenten Regulations were somewhat relaxed, but even in their modified form were far more strict than they are at the present day. A small collation was allowed in the morning and evening. A tablespoonful of milk might be used at this collation in tea or coffee. A small quantity of butter might also be used with the bread either at the morning or evening collation, "provided no other article of luxury be used." It is added, moreover, "we praise the conduct of those who deny themselves this dispensation." Eggs were allowed on all days except Ash Wednesday and Good Friday; but, "when a sufficiency of one kind may be had, we exhort the faithful not to use fish and eggs at the same meal." On the four first days of Lent, and during the whole of Holy Week, abstinence from meat was enjoined "after the manner of our forefathers."

The Lenten devotions, as carried out in St. Mary's Cathedral in 1844, were set down as follows:—"At 7 p.m. every evening are read the Psalter of Jesus and the seven penitential Psalms, with the night prayers as given in the Garden of the Soul; the choir and organ sing and play hymns at intervals. After the night prayers, a discourse is given by the Archbishop, the Vicar-General, or the Rev. Mr. McEncroe; and on Wednesdays, Fridays and Saturdays there is Benediction of the Most Holy Sacrament after the discourse." In the following month of May, there was Mass on Sundays at 7, 8, 9, and 11 o'clock a.m. with sermon at last Mass; Vespers and lecture at 4 p.m., and a controversial instruction by the Archbishop at 7 p.m.

In 1843, Dr. Lang endeavoured to have adopted in the Legislative Council a resolution to the effect that the business of the House each day should commence with Protestant prayer. The speakers in the debate, however, generally re-echoed the sentiments of the Catholic body. They admitted the necessity and importance of prayer, but declared at the same time that they did not consider the Council Chamber to be the fittest place for the fulfilment of the duty of prayer. They dwelt also on the importance of upholding peace and goodwill among the citizens of every denomination, a duty against which was directly aimed the resolution proposed by Dr. Lang.

It may here be mentioned that when self-government was accorded to the colony, a seat in the Upper House or Legislative Council was offered to Dr. Polding, but he wisely declined the proffered privilege. Such a position, he feared, would prove an embarrassment at times in the free and untrammelled exercise of his ecclesiastical ministry, whilst, constituted as the Legislative Council was, his solitary vote could avail but little for any good.

On December 31st, 1843, an important meeting of the Catholics of Sydney was held in St. Mary's Cathedral to petition Government for a fair distribution of the funds for public worship as set forth in the estimates for the year 1844. According to the census of 1841, the number of Catholics in the colony was 35,690; the Church of England reckoned 73,727; and the Presbyterians and Wesleyans were in all 16,439, that is considerably less than half the Catholic body. Nevertheless, in the estimates as proposed for the coming year, only £5000 was assigned to the Catholics, whilst the Church of England received £14,000, and to the Presbyterians and Wesleyans was allotted £4750. The Archbishop opened the proceedings with an interesting discourse. He had called them together, he said, "That with one voice, the pastor and the people, the clergy and the laity, might approach the Government and claim with firmness and respect that which they were justly entitled to receive." He added that it was only by the preservation of the strict religious equality, which it was the main principle of the Church Act to inculcate, that perfect freedom and prosperity could be preserved. The Catholic body had made great efforts in view of the provision of the Church Act for Government aid, and they had at present in bank, for the erection of a church in Abercrombie-street, £300; for the erection of a church at Goulburn, £700; for similar erections at Maitland, £600; at Queanbeyan, £300; and at Geelong, £300. All these works would be speedily commenced if the provision of the Church Act was acted upon, but should necessarily remain in abeyance if the promised aid were to be withdrawn. A committee waited on the Governor to convey the sentiments of the Catholic citizens, and received a favourable reply. He considered their claim to an equitable distribution of funds most just, and any withdrawal of aid that might be contemplated could not refer to ecclesiastical buildings commenced or approved.

The blessing of St. Mary's chime of bells by the Archbishop took place on the 28th December, 1843; in his address on this occasion, the first of the sort witnessed in Australia, the Archbishop told the assembled faithful that those bells would be as the voice of God summoning them to his service. "They will in joyful notes proclaim our festivities, sacred or profane; they will call upon us to rejoice, but to rejoice in the Lord, so that our modesty shall be known to all; and even as the sound pervades the realms of space unseen, so to remember,

though we see Him not, that the Lord is nigh. These bells will one day, perhaps, boom over our lifeless remains; they will certainly warn us of those who are called before us. May we thus be instructed to prepare; and when the sound reaches ourselves, let us deem it a supplicating cry from one who may require mercy, and let us pray that the departed may obtain eternal rest. Oh! how beautiful is the holy true religion. Do we rejoice; she smiles and sanctifies our rejoicing. Do we mourn; she mourns too and consoles us. At the birth of the faithful, she lifts up her voice in gladness and praise. As her children depart, her sigh proclaims her grief, and her tears are the last to fall upon the spot which is endeared to her by their remains."

In the month of March, 1844, the Archbishop published to his flock the Jubilee which was granted throughout the world to implore God's mercy for the suffering Church in Spain. In his pastoral letter, he thus refers to the dangers that threatened the faithful in that once flourishing Church. "This Church, through so many ages the nursery of illustrious saints, Spain whose Sovereign merited to be distinguished by the title of Catholic by excellence, has at length been overwhelmed by the deluge of impiety, which some years since spread over France. Infidelity, under the specious name of liberality, has attempted to establish a schism in that Church, in order to bring about more readily its destruction by separating it from the centre of unity, that, being deprived of connection with the stem, the branch might wither and perish." He then refers to the anxiety of the Holy Father for this afflicted Church. "We ourselves," he adds, "were present when the Venerable Pontiff, prostrate before the altar of St. Peter, surrounded by Cardinals, by Archbishops and Bishops, and by tens of thousands of the faithful, with tears streaming down his aged cheeks, implored the succour of heaven against the machinations of infidelity and of schism."

Missions in connection with this Jubilee were held in the several districts, and in many of them the Archbishop himself took part. Ten clergymen were engaged in the confessionals at St. Mary's. During the fortnight preceding Palm Sunday upwards of 1700 approached the Holy Sacrament of the altar; and on Easter Sunday morning 900 communicants were reckoned.

The Jubilee was preached at Windsor by the Archbishop in April and at the close of the exercises more than 200 communicants knelt at the altar, some of them, though advanced in years, receiving the Bread of Life for the first time. The Archbishop next proceeded to Wollongong to continue the same great work of religion. I will allow the *Chronicle* to describe his reception by the faithful people of Illawarra. "Although it was understood that His Grace would not open the Jubilee before Wednesday, the 1st of May, so ardent was the zeal of the parishioners that as early as Tuesday morning they assembled in large bodies at

Wollongong, whence they proceeded by the Appin road to the foot of the mountain there to await the arrival of His Grace, and to escort him thence into town, with every testimony of dutiful respect and filial veneration for their chief pastor and Archbishop. With three cheers of welcome was His Grace received, in the beautiful and romantic avenues of the mountain pass, by a party of horsemen to the number of one hundred, bearing in their hands branches of luxuriant evergreens in which this mountain is so well known to abound. At the joyous meeting of the Archbishop and his people of the Illawarra district, many were the salutations and the recognitions and congratulations interchanged; after which, the whole party moved in order to the village of Wollongong, where assembled beneath the roof of the temporary chapel, and in sight of the rising walls of the new church of St. Francis Xavier, His Grace addressed a short but very apposite discourse to his faithful and dutiful people, and imparting to them his blessing from the altar dismissed them for the day." It was a consoling result of this Jubilee mission that almost without exception all the faithful approached the Sacraments and thirty-two little children made their Communion for the first time.

Similar results followed in the other districts, the seeds of virtue and the germs of devotion planted by the apostolate of Dr. Polding and his brother priests being watered with the vivifying dews of God's grace. In 1844, St. Patrick's beautiful church in Sydney was dedicated, and all those festive demonstrations of religious joy and national enthusiasm were repeated which had marked the blessing of the foundation-stone of the sacred edifice, four years before. All the Catholic school-children, as well as the members of St. Patrick's Total Abstinence Society and other sodalities, assembled in front of St. Mary's and with their banners and band accompanied His Grace in processional order to the church; the Archbishop celebrated Pontifical High Mass, and the Very Rev. Vicar-General preached. Though the church was thus dedicated, the interior was as yet far from being completed. For a long time, even after the opening festival, the windows had no glass, and, if the expression may be permitted, the only glazing was calico. There was a special reason, however, why the dedication should not be deferred. It was generally known that the Vicar-General, the beloved pastor of the district, Rev. Francis Murphy, had been appointed, by the Holy See, Bishop of the newly-erected Diocese of Adelaide, and all were desirous that he who had laboured so strenuously in carrying on the work towards completion should have the consolation of witnessing its solemn dedication to Divine worship. The Vicar-General, in his sermon, expatiated on the merit of those who were privileged by God to erect a house in His honour, and he then sketched the life of Ireland's Apostle by whom the whole of the Irish people were led to the worship of the

living God, "so as to become a model to surrounding nations and a lamp of science to all Europe." At the evening devotions the Archbishop preached, commending the fervour of piety which was inspired by the Catholic ritual and deploring the blindness of so many false Apostles who "having forsaken the faith, the prayers, the discipline, and the ceremonies of the true Church, endeavour to feed their dupes with a cold philosophic morality which touches not the heart nor the affections."

On the following 8th of September, which happened to fall on Sunday, the Vicar-General, Dr. Murphy, was consecrated first Bishop of Adelaide, by the Archbishop in the newly-dedicated Church of St. Patrick. It was the first time that a Bishop had received Episcopal consecration in Australia, and those who assisted at the ceremony whose thoughts went back to the early days of the colony could not but repeat that wondrous was the change, the desert waste had been clothed with beauty as a garden of fragrant flowers; it was, indeed, the work of The Most High. Two days later, a Provincial Synod was opened at St. Mary's, the first Synod celebrated under the Southern Cross. The *Morning Chronicle*, a Sydney newspaper, towards the close of the month reviewing the remarkable events which had given joy to the Catholic community during the preceding weeks, thus wrote:—

"The Catholic community of these colonies are much accustomed to consider themselves in the light of an infant Church—to look upon this branch of the Catholic tree as a delicate scion of tender years—and to speak of the Catholic worship amongst us as something progressing indeed towards maturity, but still requiring the aid of years to ripen it into perfection.

They remember the days when the worship of the Catholic religion was a thing unknown to these regions. They can tell the time when these shores first beheld the sacred mysteries of the faith performed by the ministry of a Catholic priest. They have seen the early exile of one priest, the protracted persecutions, the bitter trials, and the gigantic single-handed labours of another. It seems to them but as yesterday, and the day before, when they hailed the announcement of a Catholic clergyman's arrival as a message of happiness; too rich and extraordinary to be hoped for more than once in six or seven years. Many who were eye-witnesses to these things are still living in the midst of us, not bowed down with the burden of old age, not yet crowned with the grace of snowy locks, but hale, vigorous, and youthful; every mental faculty improved, every personal power unimpaired. What they beheld with their eyes their lips have faithfully recorded to their children, and the young and the old alike are conversant with the history of the Catholic religion in Australasia; indeed, if the Australasian Church be measured by the rule of its years it is an infant Church; if, moreover, we compare its present aspect with the features of the Churches founded by the Apostles and their successors in the infancy of Christianity we cannot fail to discover a marked resemblance. A handful of priests charged with the conversion, instruction, and sanctification of thousands and tens of thousands of human beings scattered over immense tracts of country where mutual intercourse is always difficult, often dangerous, and sometimes absolutely impossible.

A host of prejudices, passions, and interests starting up every moment to obstruct the missionary in his laborious path; a want of means to decorate the temples, the altars, and the rites of religion, and to invest them with that decent external which in older Churches so materially serves to challenge the respect of strangers, at the same time that it elevates the piety and inflames the devotion of those who belong to the household of the faith. In these and some other particulars, it is true, the Church in the

Australasian colonies at the present day bears a close resemblance to the infant Churches of the Apostles' times; but is it not equally true, I would beg to ask the Australasian Catholic, that this our Church, enjoys at the present moment the fulness of perfect organization in all the completeness of the oldest and most venerable Churches that have ever shed a lustre on the page of ecclesiastical history? The venerated Prelates, who govern the several Dioceses in this Church, form a well-defined hierarchy not less eminent for literary attainments than graced with the most unequivocal sanctity—not less earnest in the promotion of Catholic discipline than zealous for the purity of Catholic faith. The Metropolitan Church of Sydney is raised to the dignity of an Archiepiscopal See, embracing six deaneries in its jurisdiction; served by the labours of a well-ordered parochial clergy, aided by the mission of a community of Passionists, and by a flourishing community of Benedictine Monks, blessed with the pious exertions of two houses of Sisters of Charity, and deriving important assistance from a college of Christian Brothers. In the Sydney Cathedral of St. Mary's, priests and deacons have been ordained, nuns have been received, monks professed, and lately a prince of the sanctuary was consecrated, and finally, that nothing should be wanting to complete the picture of a perfect Church fashioned after the Apostolic model, a Council and a Synod of the Australasian clergy has just been holden in the Metropolitan See of Sydney."

The Provincial Synod held its sessions on the 10th, 11th and 12th of October; the Archbishop presided; Dr. Willson, Bishop of Hobart, and Dr. Murphy the newly-consecrated Bishop of Adelaide, were present. It is interesting to recall the names of the clergy who took part in the proceedings. The Benedictine Prior, Rev. Henry Gregory Gregory, Archdeacon McEneroe, and Rev. Vincent Bourgeois were the Archbishop's theologians. Rev. Nicholas Coffey, O.S.F., and Rev. Ambrose Cotham were the theologians of the Bishop of Hobart. Rev. Charles Lovat and Rev. Peter Young discharged the same duty for the Bishop of Adelaide. Twenty-seven other priests were present, and several of their names are illustrious in the annals of the Australian Church. Patrick Bonaventure Geoghegan, O.S.F.; Vicar Forane, of the district of Port Phillip; James Gould, O.S.A., Dean of Campbelltown; Michael Reilly, Dean of Bathurst; Michael Mahony, Dean of Maitland; Bede Summer, O.S.B.; John Rigney; Charles Vincent Dowling, O.S.D.; Michael Brennan from Yass; John Fitzpatrick, John Lynch from Maitland; Thomas Slattery from Windsor; William Benson, missionary in Sydney; Richard Walsh from Norfolk Island; Michael Magrath from Carcoar; Michael Ryan from Penrith; John Cavanagh from Maitland; Michael Stevens from Geelong; Michael Hastings from McDonald River; James McEvoy, O.S.F., from Melbourne; Michael Coghlan, O.S.D., from Brisbane Water; John Kenny from Maneroo, John Grant from Appin, John Dunphy from Hartley; Patrick Maginnis from Newcastle; Patrick Hallinan, missionary in Sydney; James Dunn from Windsor; James Hanly from Moreton Bay. It will serve to remind us of how young in years is the Australian Church, that three of those who took part in the first Synod are still venerable priests in the Diocese of Sydney.

On each of the three days during which the Synod lasted, High Mass was celebrated, and all the prescribed ceremonies in connection with Councils were

carefully observed. The various decrees and ordinances were for the most part extracts from the Synodical Acts of St. Charles Borromeo, having for their object to keep the lamp of piety ever brightly burning in the ranks of the priesthood. Those wise decrees have been repeated in the subsequent Synods, and may be said to form at the present day the rule of daily life for the guidance of the clergy of the Australian Church.

It was not without difficulty, however, that the acts and decrees of the first Provincial Synod of Australia escaped the fate of being consigned to untimely oblivion. The Right Rev. Dr. Pompallier, Bishop of New Zealand, arrived in Sydney a few days after the close of the Synod, and expressed a wish to read its decrees which might serve for his future guidance. The manuscript and the documents connected with the Synod were consigned to him, and were, by mistake, all packed up in his luggage when he was setting sail sometime afterwards for the Islands of the Pacific. It was only in 1846 that they were brought back to Sydney. In 1847 the Archbishop presented them to the Sacred Congregation of Propaganda during his personal visit to Rome, but the disturbances in the Eternal City and the revolutionary proceedings throughout Italy at that eventful period made all further action in regard to them impossible, and it was only when peace was restored in Rome, and the congregations had resumed their routine of work, that in 1852 the decrees of the first Australian Synod with a few alterations received the approval of the Holy See.

At the close of the Synod, the Archbishop accompanied the Bishop of Hobart to his See to aid him in restoring peace and harmony in his disturbed church. All his efforts, however, were of no avail. It was partly the misunderstandings that then arose, and partly the difficulties that beset his own Benedictine congregation, that obliged the Archbishop to make the voyage a second time to Europe, in 1846. It was during this visit to Rome that he secured the appointment of a Coadjutor in the person of the Right Rev. Dr. Davis, O.S.B. We must, however, resume the narrative of events.

At the close of the Provincial Council, the clergy from the several deaneries of the Archdiocese assembled at St. Mary's Presbytery, on the 13th September, 1844, when the Secretary to the Archbishop laid before them the following letter addressed to the Colonial Secretary in reference to a sermon preached on the 4th of the preceding month of June at the female factory, Parramatta, by the Right Rev. Dr. Broughton, Protestant Bishop of Australia:—

“Sydney, June 17th, 1844.

SIR,—I am directed by the Most Rev. Dr. Polding to transmit the enclosed sermon by the Bishop of Australia that it may be brought officially under the notice of His Excellency the Governor. From the title page it appears to have been preached at the female factory at Parramatta on 4th June inst. It has been since published and advertised. It contains much offensive misrepresentation of the doctrine and

distortion of the tenets of the Roman Catholic Church. If this circumstance were the only thing to be complained of, the present production of His Lordship would be permitted to pass in our wonted silence. Taking into consideration the occasion, the avowed object for which this sermon was preached and its general purport, it is impossible to suppose that any other individuals than the most Rev. Dr. Polding, who was actually engaged in his sacred duties in the factory at the time a part of the sermon was preached, the Catholic clergy and the Sisters of Charity are aimed at and included in the heavy personal charges urged by the Right Rev. Dr. Broughton. The inference left on the mind of the reader by a perusal of the preface is that the spiritual exercises recently conducted in the female factory were for the purpose of proselytism. This inference ripens into a direct charge in page 6. His Lordship informs his auditors and readers that he is there, i.e., in the factory on the 4th of June, 'because he has heard that some there are who would lead them into error and delusion in religion.' And again 'that there are those who would covertly lead them captive, taking advantage of their restraint and seclusion from all proper means of information to spread amongst them persuasions foreign to God's Word.'

In page 7 we are described as agents of the Church of Rome, tampering with their belief, i.e., the belief of the Protestant women in the factory and secretly endeavouring to draw them from it.

In page 9 the prisoners are informed by the Bishop of Australia what is our real belief and our first principle of religion, not the acknowledging Jesus Christ with sincere faith as the Son of the Living God, but the acknowledging with unquestioning submission the Pope or Bishop of Rome as the supreme governor of the Church upon earth. And, as if this were not strong enough, His Lordship goes on to say 'that if they, i.e., the prisoners, had our books, or we could be induced to declare our real sentiments without reserve, they would find our principles just as he has stated.'

With grief and shame the Most Rev. Dr. Polding observes that the principle thus emphatically laid down to be the first principle of our religion contains doctrine which shocks our ears, which we reject as blasphemous, which from our hearts we detest.

It is not surprising that the more refined language of His Lordship conveyed ideas to his audience which, in the language of the factory, were expressed by stating that the Bishop of Australia, in his sermon, had declared that the Archbishop and his priests were liars and hypocrites, and whoever listened to them would go to hell with them.

As before observed, the general misrepresentation and distortion of our tenets are not complained of. It is for His Excellency to decide whether such misrepresentations and discussions tend to edify and promote the blessing of Christian charity. Justice, however, to the Archbishop's character, and to that of the persons implicated, requires that the charges above noticed, which may be deemed personal, should be brought under examination.

The Rev. Mr. Coffey and the Sisters of Charity deny that they have laid themselves open to these cruel and insulting charges. The Most Rev. Dr. Polding solemnly assures His Excellency that, during nearly nine years, that is, since he came to the colony, he has not on any occasion addressed the prisoners of the Crown on subjects of controversy. Hundreds of times has he addressed them in the church or in the places of their confinement, and not once has he deemed it necessary or proper to touch upon such subjects. The same may be asserted, he believes, of every Catholic clergyman in the colony. The Right Rev. Dr. Broughton intimates that the Government has several times interfered to prevent proselytism. Twice the Most Rev. Dr. Polding has been compelled to invoke the interference of Government on this subject, and he is not aware that the conduct of himself or his clergy has ever been the subject of animadversion in this matter before the present occasion.

In reference to the recently conducted spiritual exercises in the factory, I am directed by the Most Rev. Dr. Polding to observe:—1. That all his instructions were given in the room devoted to the Divine worship of the Catholic Church, except when he visited individuals in the hospital and cells. 2. That he did not speak, to his knowledge, to any one Protestant woman a word on the subject of religion.

3. In all his instructions and exhortations in the factory, not one word was uttered of a controversial nature; and he respectfully requests His Excellency to call upon those who have asserted the contrary to make good their assertions.

Convinced of the truth which was some years since declared in the presence of His Excellency in the Legislative Council, that passing impressions are not sufficient to reform the human heart when long steeped in vice, and, anxious to discharge the duty towards the unfortunate Catholic inmates of the factory, the Most Rev. Dr. Polding determined to devote a sufficient time to instruct them in the principles of their religion, and, under the influence of Divine grace, to persuade them, if possible, to live up to them.

Since the Bishop of Australia has thought fit to publish and advertise his sermon, and since the public at large are in possession of the insinuations and misstatements contained therein, the Most Rev. Dr. Polding earnestly requests His Excellency to cause an inquiry to be instituted respecting the recent proceedings in the factory: 1. Respecting the conversions stated by the Bishop of Australia to have taken place. 2. In reference to the general charge of proselytism, as stated by His Lordship in the above quotations, and urged against the Most Rev. Dr. Polding, the Rev. Mr. Coffey, and the Sisters of Charity.

Without presuming to dictate to His Excellency, I am directed respectfully to suggest that the inquiry be conducted by two clergymen, one appointed by the Right Rev. Dr. Broughton, the other by the Most Rev. Dr. Polding, and two magistrates, Catholic and Protestant, to be appointed by His Excellency. The Rev. Messrs. Coffey and Bobart, with Mr. Elliott, to be excepted.

I have the honour to be, &c.,

The Hon. the Colonial Secretary."

(Signed) H. G. GREGORY.

The following resolutions were then proposed and adopted by the clergy:—Proposed by Rev. M. Brennan, seconded by Rev. C. Lovat—"That having read a sermon preached at the female factory, Parramatta, by the Right Rev. the Bishop of Australia, and published by his authority, in which assertions, misstatements, and misrepresentations have been made, grievously aspersing the character of our venerable Archbishop, of our esteemed brother clergymen, and of the benevolent and retiring ladies, the Sisters of Charity, imputing moreover to us the inculcation of tenets which we ourselves did not believe to be true; although we are at all times willing to honour those to whom honour is due, to pay deference to those in high stations, and to respect those whom we may presume know how to respect themselves, still considering the accusations of the Right Rev. Dr. Broughton as untrue, calumnious, and unprovoked, we should be wanting to ourselves if we did not give expression to our unqualified, unanimous, and indignant reprobation of such accusations, especially as they emanated from the recognised head of a numerous and respectable body of Christians and fellow citizens, with whom we are in the daily interchange of the duties, civilities, and hospitalities of life."

Resolution the second, proposed by Rev. James Goold, seconded by Rev. J. T. Lynch—"That we feel much pleasure in being able to assert that while the history of the colony would supply many instances of patient and christian endurance on the part of the Catholic body, it would not afford even a solitary instance of their wantonly insulting Christians of any denomination by making their religious tenets the subject of invidious remark."

Resolution the third, proposed by Rev. J. Fitzpatrick, seconded by Rev. John Grant—"That the proceedings of this meeting be published in the *Sydney Morning Herald* and *Morning Chronicle*, and the English paper, the *British Queen*, and that copies of them be transmitted to the Archbishop of Canterbury and the Protestant Archbishop of Dublin, to Sir Robert Peel, and Lord Stanley."

Whilst new Bishops were being consecrated for the Australian Church there was bitter grief and mourning throughout the islands of the Pacific Ocean for the loss at sea of an illustrious missionary of the Piepus Congregation, the Right Rev. Stephen Rouhouze, Bishop of Nilopolis. He sailed for the islands of Eastern Oceania on the 15th of December, 1842, with fourteen priests and catechists and ten nuns. The vessel after sailing round Cape Horn was never more heard of, being crushed by icebergs or having foundered at sea. A no less distinguished Prelate was soon after chosen to fill the place of the deceased Bishop as Vicar-Apostolic of the Marquesas Islands, Monsignor Francis Baudichon. Soon after his appointment the natives, dissatisfied with the civil administration of affairs, revolted against their King, expelled him from the throne, and chose Monsignor Baudichon to be both King and Bishop in his stead. The Bishop accepted for a while the regal dignity. He chose the ablest and most prudent men to act as chiefs in the various tribes, and, when order was restored, resigned the kingship, and summoned the chiefs to select a civil ruler in his stead.

The year 1846 opened in Sydney with a series of religious feasts in St. Mary's Cathedral. On the 1st of January, High Mass was sung by the Right Rev. Dr. Pompallier. On Sunday, the 4th of January, Dr. Viard was consecrated Coadjutor Bishop of that Prelate. On the Feast of the Epiphany, the newly consecrated Bishop celebrated Pontifical High Mass in the presence of Archbishop Polding and Bishop Pompallier. On the 12th, two Benedictine Fathers were admitted to solemn profession, the Archbishop being celebrant. On Sunday, the 18th, High Mass was sung by Rev. Mr. Geoghegan, who a few days before had arrived from Melbourne, and, on the 20th, the foundation stone of St. Mary's Benedictine Monastery was laid amid great rejoicing by the Archbishop, assisted by Rev. Dr. Gregory. The Archbishop sailed from Sydney for Europe on Monday, the 16th of February, 1846, in the "*Rateliffe*," accompanied by Rev. Mr. Harding. The Rev. Dr. Gregory acted as Vicar-General and Administrator of the Diocese during his absence.

On the occasion of this visit to England in 1846, Dr. Polding addressed a circular letter to the leading Catholic clergy and gentry, asking them for special aid in the great work of founding and perpetuating his Diocesan Seminary. This circular presents some interesting details regarding the colony at this period,

and otherwise deserves a place in these pages as showing better than any other record how fully the Bishop had set his heart upon the important work of training zealous Levites, natives of Australia, to carry on the work of the sacred ministry in the new Churches of the Southern Continent:—

“One of the causes which have impelled me to undertake the long voyage of sixteen thousand miles, with great grief to leave my flock, and at great inconvenience to visit Europe, is the absolute necessity I am under of obtaining means to erect a seminary for the Australian missions. The Holy Council of Trent enjoins, as a solemn obligation, the duty of providing a seminary in each Metropolitan See, and even directs church revenues to be used for such a purpose in preference to every other. In Australia our ecclesiastical establishments are in their infancy—church revenues, we have none—whilst the necessity of providing a seminary without delay presses upon us with greater force from the very circumstances in which we are placed.

We relied, perhaps with expectations too sanguine, on aid from the excellent Society for the Propagation of the Faith, to which we gratefully acknowledge our great obligations; but the establishments religion is making at the present time in islands and countries the most remote, which the foot of European had not previously touched, necessarily absorb sums of money, to which the piety and charity of the faithful are barely commensurate. The visitations of Providence also require extraordinary aid in reparation of calamitous effects. Again, the British dominions in Europe largely partake of the funds of the Society. Hence, desirous as the Society is to assist me, they cannot; and even the allocation of former years has been this year considerably diminished.

In Europe, if a Diocese be scantily provided with clergy, assistance may be obtained from other Bishops. It is not so in Australia, separated as we are from all Christian countries by many thousands of miles; and the expense of bringing our missionaries from Europe is very considerable. Moreover, from Europe we cannot obtain a supply equal to our exigencies. The demands of England are daily becoming more urgent; the conversions which have taken place intimate that even greater changes may be expected. Prudence, therefore, requires that we should endeavour to render our missions independent of extraneous aid. We have, in consequence, commenced the erection of our seminary. We have 45 scholars, who now attend the day school; 15 candidates for the sacred ministry, who reside with us, and 8 as lay brothers. We observe among our young Australians a strong desire to consecrate themselves to the holy duties of the cloister and sanctuary. But without a seminary, order and discipline cannot be observed; studies cannot be properly conducted; the candidates for the priesthood cannot be trained to the becoming discharge of the sublime functions of the sacred state to which they aspire. Our seminary is intended to supply missionaries to a country immense in extent, wherein are thousands of uninstructed natives in the lowest state of barbarism, thousands of Catholics without the sacramental means of salvation, numbers of well-intentioned individuals prepared to embrace the truth. In our Archdiocese we have only 25 priests in an extent of country 1500 miles in length and many hundreds in breadth, having throughout a scattered population. Double that number would not suffice.

You are invited to assist in giving permanent assistance to the Church of Australia. This can only be effected by the institution of a seminary. And it would appear to be in the sweet designs of Providence, that just at the time when the ruins—sad emblem!—of the first Monastery of SS. Peter and Paul of the Holy Order of St. Benedict, erected at Canterbury by the Blessed Augustine, and the monks who accompanied him to labour in the conversion of our Pagan ancestors, has been purchased for the purpose of erecting a college to supply the colonies with Anglican ministers, at an expense of £3000, and more than £40,000 have been subscribed and paid to build and endow it—it would appear, I say, that we should endeavour to transplant that same Holy Order, in which we have been nurtured, to the far distant climes of Australia. For, our seminary partakes of the monastic character. The Divine office is daily recited

at stated hours in the Metropolitan Church of Sydney by its members. They are brought up in simplicity and obedience, in habits of retiredness and of self-restraint, which we know from experience to be the best preparation for the future Apostolic missionary.

Oh! then, in gratitude for the gift of faith, bestowed upon our country through the Blessed Augustine and his companions, in compensation for the use to which the venerable ruins of Canterbury are to be perverted—as a means of drawing down from Heaven yet more abundant graces, which may bring our native land once more within the fold of Christ's Church—we earnestly entreat of your charity and faith that assistance which may enable us to accomplish the good work we have in hand. Even as of old, so now, will prayers be unceasingly offered by the community in Australia for their founders and benefactors. The sum we require is about £4000. Could we even obtain a portion of it as a loan, on moderate interest, the advantage to us would be very great. Unless we do succeed in obtaining the means we solicit, we greatly fear that the labours of eleven years will meet with a fatal check. The college to which we have alluded is to prepare Anglican ministers for Australia. Spread over the country in competent numbers, in the absence of the missionary, our children will be baptized by them—parents, careless at first, will be subverted—the natives will perish in their ignorance—ruin must ensue! Wherefore, as we have devoted our lives to the holy cause of religion in that far distant land, we humbly and earnestly solicit you to aid us in fulfilling the gracious designs of infinite mercy in its regard. Situated at the opposite side of the globe—the night of Europe is the day of Australia—will not you derive consolation, when you retire to repose, in the thought that you have materially contributed to the greater expansion of honour and adoration to our Divine Lord in the Sacrament of his love—that through your means, whilst his faithful adorers in Europe give to nature the rest she requires, the hymn of praise is not interrupted, it is taken up at the antipodes? Is it not gratifying to be assured, that you have been instrumental in the accomplishment of prophecy—from the rising to the setting of the sun, through you, the name of the Lord is made great—at the antipodes is offered the Holy Sacrifice, the Divine office chanted, the functions of the priesthood performed; in all which you have part—can any work tend more to the glory of God and the good of souls? We pray you, therefore, to assist us in erecting our seminary—we earnestly solicit you not to refuse us aid."

On the 5th of August, in 1846, we meet with the Archbishop in Liverpool, taking part in the dedication of St. Anne's Church, and preaching on the occasion. He took part also in the solemn obsequies performed in the Cathedral, Dublin, for the repose of the deceased Liberator, Daniel O'Connell. The Archbishop set out on his return on the 17th of October, 1847, accompanied by a community of Benedictine Nuns from Stanbrook and Princethorpe, and some missionaries and students. He received an enthusiastic reception on his arrival in Sydney, and his devoted people gave expression to their joy by presenting to him a rich service of plate with an address soon after his arrival on the 22nd of March, 1848.

The erection of the See of Melbourne in 1847, and the consecration of the Right Rev. Dr. Goold before the close of the following year as its first Bishop will be referred to in another chapter. Perth had already become an Episcopal See, and its truly Apostolical Prelate, Dr. Brady, had been consecrated in Rome. Serious dissensions, however, had about this time been sown in that Diocese, which soon threatened religion with ruin. Dr. Polding was commissioned by the Holy See to proceed thither, and to apply a remedy to the growing evil. Early in 1852 he travelled by sea to Adelaide and Albany, and thence continued his journey on

horseback to Freemantle. He incurred many risks and dangers on the journey by land and sea going and coming, and he regarded his escape on more than one occasion, particularly on his return from Freemantle by sea, as truly miraculous.

The details of this visit to Western Australia need not detain us here. In Sydney the Archbishop's attention was mainly devoted to the erection of Lyndhurst College, which for many years bore excellent fruit, whilst several months were spent in the Diocesan visitations. Whilst engaged in the visitations in those early days, there were but few churches in the country districts, and but little of the convenience and accommodation which may be found in the remotest hamlet at the present time. One instance will serve to illustrate this. In Braidwood, St. Bede's beautiful church, built of granite, was dedicated in February, 1866, though it may be said to have been only completed whilst these pages are being written, in the month of November, 1892. But, in those early days, Mass was said in a calico church, which was little better than a miner's tent, open in front. At a later period the Court House was for two years used for Mass whenever the priest could visit the district on Sunday. An allotment of land was at length secured and a wooden structure erected. This, being enlarged, served subsequently for many years as a school when the present solid and stately church was erected.

Dr. Polding used to take pleasure at times in recounting some of the incidents which occurred during those early visitations. On one occasion, whilst he administered Confirmation in a remote district, it happened that there was a rent over head in the calico roof, and the sun's rays were making themselves felt. A stalwart Irishman came forward towards the sanctuary, and held up his broad leafed hat, umbrella-like, to shelter the Archbishop.

On another occasion, Confirmation was being given in a somewhat rickety plank hut. There was a fissure in the wall, and a Protestant with his hat on came to peep at the ceremony. A good Irishman, who was piteously saying his prayers close by, laid down his book and blessed himself. He then stood up and hit the Protestant a blow, saying in a subdued tone, "How dare the fellow be looking in here." He then knelt down again, made the sign of the Cross, and continued his prayers as calmly as if nothing had occurred.

In 1853, the Archbishop and Dr. Gregory set out from Sydney in a buggy to visit the southern districts of the Diocese, and they travelled more than 1100 miles from district to district giving missions and administering the Sacraments. It was the Archbishop's custom to remain in each district some days, at times as long as 15 days, giving instruction, hearing confessions, and administering the other Sacraments to the faithful. On this series of visitations, the Archbishop brought no servant with him. Dr. Gregory volunteered to act as coachman, attendant, and chaplain. One day as they travelled over a steep incline, the

buggy upset, and both the occupants were thrown out with great risk of their lives. The Archbishop, however, escaped unhurt. Dr. Gregory received some serious hurts, and continued lame for a considerable time. This, however, did not interrupt the order of the visitations. When they returned to Sydney, the health of both was seriously impaired from the bad food, the damper and acid bread used in the bush, and the manifold privations which they had endured.

Burrowa was one of the places particularly mentioned by the Archbishop in his account of this missionary excursion. He found that it had an exceedingly bad name for the irreligious life of its people; in fact, only 28 individuals there had during many preceding years approached the Sacraments. The Archbishop and Vicar-General remained there for some weeks, and did not leave till the whole district was renewed in piety. More than 200 approached Holy Communion, many of whom were adults; some of them had never before approached the altar, and there were others who had been 20, 30, or even 40 years away from the Sacraments.

A third visit to Europe was paid by the Archbishop in 1854. He took part in the many festivals which marked that eventful year, the crowning glory of which was the solemn promulgation to the Catholic world of the great doctrine of the Immaculate Conception of the Blessed Virgin Mary. Nowhere was this solemn definition of the privilege of our Immaculate Lady received with greater enthusiasm and delight than in the Australian Church, which under the title of the Help of Christians honours her as Chief Patron. Triduums of thanksgiving were celebrated in the principal churches, and even the humblest Catholic homestead in the various colonies felt the thrill of the universal rejoicing.

During the Archbishop's stay in Rome, some resolutions taken by Propaganda appeared to him to be calculated to bring ruin on the whole fabric of the Church as built up by him on Benedictine lines for well nigh twenty years. He accordingly tendered his resignation of the See, and requested permission to spend the remainder of his days in the peace and repose of the cloister. The Sacred Congregation of Propaganda, whilst declining to accept the proffered resignation, conveyed to him its assurance of the fullest confidence in its Diocesan administration. A few days later he had an audience of the Holy Father, who with more than paternal affection comforted him in the sorrows that pressed upon him, and encouraged him to persevere in the great missionary work which he was so successfully carrying on. On the 8th of July, 1854, Dr. Polding wrote a most touching letter to the Pope, returning thanks for the most gracious audience with which he had been favoured. "It is quite beyond my power," he said, "to express how consoling to me, in my deep afflictions, were the words of paternal affection which your Holiness was pleased to address to me, when I had

the honour of prostrating myself to receive your Benediction. In that moment I received most ample compensation for all that I had suffered in my missionary labours, and in my long and perilous travels and journeys."

The following sketch of the Archbishop in 1859 appeared in a work called "Southern Lights and Shadows," and even now will not be without its interest:—"Let me sketch the Archbishop in a stained glass light. No Monk ever looked more like a Monk than he. There is scarcely a secular sign in his face. It is a benign, lovable countenance, shaded, but not sombred, with the dim religious life of the monastic atmosphere of other days. It is a face dating long before shilling pieces, and *Fid. Def.* Look at that long trailing grey hair tumbling down his neck, like the snow about the head of a Brother of St. Bernard. Look at the large, deep eyes, blue, yet burning as the 'twin orbs of Leda.' The mouth, too, is a study; power, and patience—an almost terrible rectitude, with an almost feminine sympathy—a mighty tenderness and a tender might—meet us at a glance in the fine Fra Angelico visage before us. The bearing of His Grace is particularly courtly. They say his learning is fine—the light of the scholarly lamp without its smoke. His preaching is of a high order. The merits and specialities of his style are described in a phrase when we call it elegantly fervid. . . . In light and shade it is like an old crucifix, where the figures of ivory are laid upon a back ground of ebony. His elaborations are particularly chaste. They are never heaped on, but grow out and form part of the subject itself, like the glowing arabesques in an old missal. The same lofty qualities meet us in his literary addresses. A splendid sobriety, and a sober splendour mingle and charm us. I first heard him at the Catholic Institute in Sydney. . . . I thought his address on that occasion the best thing I had heard for a long time. There was that precision of touch about it that never arises from mere scholarship, but only from the severest literary discipline. At the same time, the power of the scholar was apparent; it stole through the chinks and crannies of the discourse as the light streams into the great hall of the Vatican from its seven thousand surrounding chambers. With him a gracious and delicate hand plays almoner to a large and liberal heart. I heard the most lavish praises bestowed upon him, and never, during my residence in Sydney, a single disapproving word. In his own Church he is adored; in ours he is admired."

Here it may be not out of place to recall a striking feature in the Episcopate of Dr. Polding. Universally respected as he was by all sections of the community, and beloved by his own flock, it came to pass that though religion continued to flourish more and more every day, yet every auxiliary upon which he seemed to rely for success, and every pillar of support on which he rested, crumbled to dust. The Christian Brothers' schools, on which he mainly rested his

hopes for the education of youth, were closed in a few months. The Passionist Fathers, whom he conducted to Australia to evangelize the aborigines, felt compelled to enter on other fields of labour. His seminary failed, his college failed, his religious community failed, his Monastic Cathedral failed, his long cherished scheme of setting the seal of the Benedictine Order on the whole Australian Church melted away like an idle dream. Providence permitted all this to show in clearer evidence that the progress of religion was the work of heaven alone. Despite all these failures, the sacred tree of faith struck deeper and deeper its roots in a genial soil, and its blossoms of piety and fruits of blessing were multiplied throughout the length and breadth of the Australian colonies.

The erection of St. John's College within the University of Sydney engaged the attention of the Catholic body for a considerable time after the Archbishop's return from Europe. A beautiful plot of ground was set aside for the proposed college, within the University Domain, and a sum equal to the voluntary subscriptions, not to exceed, however, £20,000, was offered by the Government towards the erection of the necessary buildings. It was the first time that the Catholic body had been officially recognized as being on a footing of perfect equality with the various Protestant denominations, and the clergy and leading representatives among the Catholic laity entered warmly into the project. The Archbishop on the 21st of June, 1857, issued a pastoral on the proposed scheme, which is particularly valuable as embodying the hopes and the wishes of the Catholic community in regard to the proposed college.

"Circumstances," he writes, "have delayed to a period, much later than we could have wished, our address to the faithful of the Archdiocese on the subject of the Sydney University. It is a subject, however, so interesting in itself, and so fraught with peculiar advantages to the Catholic body of this land, that we have a good hope of finding that our unwilling delay has but rendered the importance of such an institution more definite and familiar to your minds, and so prepared you with a more enlightened and earnest zeal to carry out measures necessary for securing and realizing to their full extent those benefits, which this most wise measure of our Legislature bears within it. If we have not been the first in the field, let us, as befits our name, redeem the delay by an energy and devotion so much the more noble and sustained. The Government has made a magnificent provision, and has already accomplished a liberal share of the great work; as much as we could reasonably expect, and as much, perhaps, as we could desire that it should do single-handed.

"The rest is to be forwarded concurrently with those in whose behalf the University is founded. And so best. The different bodies will thus be enabled to manifest their appreciation of what has been done for them severally out of

the common purse; they will justify the assignment of several portions by their kindly rivalry, and they will secure to themselves the unrestricted exercise of those peculiar arrangements which they may feel themselves bound in conscience to maintain. So far a human policy can be hoped to solve the problem of securing a common tendency in various paths, the plan adopted appears practicable as it is most certainly liberal. It shall not fail, we venture to promise in your name, so far as a hearty co-operation from the Catholic community can aid in achieving success. You are aware of our share in the allotment. Eighteen acres of the land around the stately building now in progress will be made over to us; an allowance of £500 a year towards the appointments of our professors will be issued, and £10,000 for the erection of a college will be granted on the condition that we meet the grant with an equal sum. This, then, is our immediate task—to raise a sum of money, large perhaps in some aspects, but small in relation to our numbers, and small, we feel assured, in relation to the enlightened zeal with which the Australian Catholics will appreciate and pursue its object. Let us, then, at once promptly and vigorously set about completing a work of which the foundations and so much of the superstructure are offered ready to our hands. Our adopted country, in the true spirit of generous hope, makes a great gift for a great purpose; be it yours to give fruition to this hope; let men see that you have an intelligence to scan the greatness of the purpose, and a temper apt and a will determined to make a generous response to a noble challenge. For many unhappy years in the past—years of which we will soon, with God's blessing, neutralize the bitterness of remembrance—our intellectual culture was, from well known causes, difficult and precarious. But now we are invited to a free career in acknowledged equality. Since the eighth Henry's time Catholics in British dominions have been considered either as men to whom intellectual culture was unwelcome, or whose faith might be starved from the face of the earth by the deprivation of it. They little knew either the men or the faith, who thus deemed of them. However, in this new Australian world of ours, whence all avowed inequality and injustice have been banished, we have no reproaches to express nor bitterness to feel. But, then, we must now be up and be doing. It is possible that three hundred years of disqualification and hindrance have had their effect, whatever that may amount to, on the masses of our people: and we may start in consequence at some worldly disadvantage. We have this to make up. Neither are we in point of time first in the field. The members of the Church established by the State in England have, as you are aware, raised, or are in the way to raise, their ten thousand pounds, and have well nigh completed their college. We are, then, anticipated a little by the members of one community amongst us, but we are not, it is to be hoped, content to remain

behind; and a delay of a few months in the erection of buildings and the subscription of money is not a matter of much moment to men who are in earnest. For there is this one other considerable difference between our position here and that in which we stood in another hemisphere, and it is the difference between poverty and abundance. The great majority of our people have shared largely in the worldly prosperity of colonial life, and are comparatively affluent in pecuniary resources. There will, then, be no difficulty in this regard in making up a little lost ground, provided intelligence to appreciate the grandeur of the design be as keen, and the will to accomplish it as energetic, in them as in others. Catholics do not love literature and science less than others do, but we love and reverence revealed truth more. Revealed truth is to us a matter of certainty, that is of Divine faith, and, therefore, with us theology is the queen and mistress of all sciences. All are her handmaids; all minister to her. We know it *a priori*, because truth can never be at war with truth; and we know it empirically, because we have always found that, whenever a science may have seemed to some, at first, to utter a voice not in accord with theology, a little patience and a more mature growth of the science has developed the real harmony. And it is an obvious consequence of our recognition of this queendom of Divine science or theology that we do in truth value more highly even those human sciences: for, besides that appreciation of their natural beauty, which we have simply as men in common with others, we discern as Catholics a worth and dignity in them derived from their subordinate ministry to truths beyond their own order. And, if any be tempted to imagine that the relations of human science with theology are few and meagre, and the tribute they may bring a superfluous and vain homage, let him be sure that he has not well weighed either the nature of man or the scope of theology.

"It is true that theology is not, and cannot be, taught in the University, and even in our affiliated college it can at present keep pace only with ecclesiastical vocations. Still, I have been anxious to impress upon you the true position and relations of theology, in order that you may be prepared with an answer to superficial criticism, and that your own minds may look abroad over the domain of knowledge from the only point which can give to it safety, symmetry, and unity. We have briefly put before you the higher motives which should urge to immediate effort, viz., that the liberal proffer of our Legislature be met with prompt and liberal response; that we make up lost time and enter into generous emulation with the Anglican and all other bodies; the vindication of our name as Catholics from the vulgar slander that we fear or do not love the diffusion of knowledge; and the actual culture, which you may now begin with equal terms as others, of universal knowledge for the benefit of that which is the flower and fruit of all science.

"We pass on to what may be called the more selfish motives. They are still important and praiseworthy. We mean the social advancement of yourselves and children, and, again, the increase of your political influence. Few words are needed. We shall offer suggestions only. You know that institutions of this kind are especially the friends of those who are on the lower steps of the social scale. From the humblest parentage young men are raised, and, being made intellectually and morally equal to, are placed amongst the princes of the land. Elsewhere it has been objected to Universities that they do not benefit the poor, because of the great expenses they entail. It will not be so here; first, because the expenses will not be heavy, and next, because we have in this sense no poor here, the great body of our people having abundant resources compared with those expenses such as they will be. Never will there be any necessity here for that severe but generous self-denial, which we have so often seen exemplified in families in Ireland and England, in order that the poorest amongst us may give a promising son an education which, so far, will place him on a level with the wealthiest.

"Now, for the increase of political influence. We would not be misunderstood to mean political influence of Catholics as Catholics. We desire earnestly that all religious topics be banished from the arena of political strife. But we mean, that intellectual culture, such as this University will supply and encourage, can alone give that influence in the world, which your numbers and worldly wealth give you a right to exercise—we would rather say impose upon you the responsibility of exercising. It is far safer for us to think and speak of our conduct under the aspect of duties than of rights. Never again, except in times of anarchy, which may God avert, will political influence be gained and preserved by mere wealth, by mere numbers, by rude clamour, by unscrupulous partisanship, by appeals to violent and evil passions. Knowledge, reasonably accurate and profound, the calm strength of a well-trained and balanced judgment, the modest and patient consideration of the wants and feelings of others, the cultivated taste, which, if not itself good morality, is the appropriate garb of good morality—these, depend upon it, are the only instruments which in the long run give to any man, or body of men, lasting political influence. And these instruments are what intellectual culture will in the main put into your hands. You have seen from time to time how a good cause may be damaged by rude and unmeaning vociferation, by absurd blunders in the commonest elements of knowledge, by frantically unreasonable projects. We can estimate, from the damage and ridicule thus brought upon a good cause, the degree of force and dignity which might have been added. Do not let the world have any occasion to reproach us, as a body, on this score. Whilst we had not means of improvement it was right to do what was necessary

to be done in the best manner we could; now that we have the means, let us do what we do in the way it ought to be done. Whatever of political liberty there is in Christendom has been in the main the result of Catholic teaching, and the gift of Catholics, but most assuredly not of Catholics who were one jot behind hand in knowledge and intellectual force. Let us not then disgrace our ancestry; it is a long line and a bright one."

A few days later, an aggregate meeting of the Catholics of the Archdiocese was held in St. Mary's Cathedral, to take the necessary practical steps towards carrying into effect the popular wish in regard to St. John's College. The Archbishop presided. The Bishop of Adelaide was present. The speech of the day was made by Mr. Justice Therry, whose words were applauded by those present, and met with an enthusiastic response throughout the colony. He said: "The first resolution has been entrusted to me, and I propose in the first instance to read it to the meeting; it is as follows:—

'That in order to meet the munificent provisions made by the Government for the promotion of a high order of education in the colony, immediate steps be taken by the Catholics of the Archdiocese to raise the sum of £10,000 required by the Act of Council.'

This resolution will, I feel confident," he thus continued, "receive a ready response from the meeting which I now address, and which I congratulate at finding so numerous and influential. I have been for a long time unskilled in the art of advocacy, but never, I confess, if I possessed any portion of such art, did I feel more ambitious of exercising it successfully than on the present occasion. It is, in my mind, an occasion of the most momentous interest on which our community has been called upon to act, within the experience of the oldest man amongst us. It is the first occasion within the last three hundred years, on which we, as Catholics, have met in grateful recognition of the favour and service of a truly parental Government in conferring upon us an endowment of a college for the education of our youth, in affiliation with a University established on the just basis of civil and religious equality. Neither in the seat of Empire at home, nor in the wide range of the vast British dominions abroad, has an institution till now been established embracing all the subjects of the State in one grand measure of comprehensive benevolence. At home the Universities are in connection with the National Church, and strictly exclude from all participation in its high honours and rewards all those who dissent from it, for I will not recognise the miserable sum doled out to Ireland for the maintenance of Maynooth as an exception to this general rule. It is a sum not only disproportionate to the exigencies it is meant to supply, but exorbitantly out of proportion to the immense revenues enjoyed by the Church which does not claim the membership of more than one-sixth of the population,

and, moreover, the sum, small as it is, is made the subject of annual political contention, so that it is conferred without grace, and received without gratitude. Not such is the character of the endowment granted to us. It is conferred in the true spirit of equal and impartial law; it imposes no condition, but that of sincere and earnest co-operation on our part; it awakens no jealousy or suspicion, for it confers equal rights on all who by their dispositions and exertions show that they deserve to enjoy them. It is, moreover, free from that illegitimate ascendancy gained by enriching one portion of the community at the expense of the other. It recognises no ascendancy, in short, but that legitimate and just ascendancy which is won by those who deserve to be in the ascendant, by reason of their activity, zeal, and determination to surpass others in the great race in which we are all engaged to run. There is this great national advantage, too, to be derived from this impartial distribution of the aid of the State. It assuages those asperities and softens those animosities, which prevail in communities where all favour and affection are shown to one class of the community at the cost of all other classes, and thus promotes that union and harmony which happily prevail amongst all denominations here, and make us prone rather to consider the many points on which we agree rather than the few on which we differ, and in the consideration of those few to be governed by feelings of mutual indulgence and charitable forbearance. Truly! this is an occasion of great joy; and, I confess, that my joy is the greater by reason of the contrast, which the munificent endowment of our Government presents to the discouragement and advantages which I and some friends now near me witnessed, and from which we suffered, in our native land. There, I have seen some of the noblest talents wasted, and finest energies benumbed, because every object worthy of ambition was denied to all but the favoured class. The career of a struggling man in the University of Dublin was a truly painful one if he happened to be a Catholic. He was shut out from all substantial honours and rewards, which were exclusively reserved for the students of the Established Church. Unfortunately, it did sometimes happen that some—unduly greedy of mere emoluments—sacrificed their faith to gain them, and such men mostly distinguish themselves by a revilement of those whom they, in the pursuit of a selfish interest, deserted. A few of them who surpassed others in abusing their Catholic countrymen, whom it was their duty to love and cherish, might, in those days, hope for a Bishopric. Or, if in the race of competition, one excelled in dealing out impartial abuse to Catholics and Dissenters, an Archbishop's mitre might grace his brow, of which the late Archbishop Magee of Dublin furnishes a felicitous illustration, for, having first insulted the Catholics by telling them they had "a Church without a religion," he turned round to the dissenters, and, by way of sly and saucy

antithesis, told them they had "a religion without a Church." I might easily multiply instances in which this exclusiveness worked cruel injustice. It would be tedious to describe the system, and its effects. Instead of describing, I will follow the good example of the Father of Poetry, Homer, who prefers rather to exemplify than describe—to fix attention on some striking scene in a battle than give a vague, general description of the battle field. I will mention, then, only one instance of the struggles of genius in my native land, but, as that was the struggle of a man of master mind—of one who afterwards became distinguished pre-eminently as a scholar and a poet—it may perhaps suffice. He was, indeed, a man whose mental growth, whose gigantic genius, no law, however arbitrary or tyrannical, could keep down. I allude to the illustrious bard of Erin, Thomas Moore. His case was that of very many in my day, but with a man of so illustrious a name the evil was more marked and prominent than it was in the many instances of nameless strugglers who sank under the persecutions and impediments that met them in the way. Honours with emolument could only be obtained by them at the sacrifice of their faith—a heavy and bitter price to pay for the advancement they secured; whilst to resist the temptations held out to them required, indeed, an iron will and a strong faith. Moore was both an Irishman and a Catholic, and never denied his country or his faith. He gives the following account of the occasion on which he entered Trinity College. It is to be found in the first volume of Lord J. Russell's "Memoirs of Moore."

"Though by the Bill of 1793, Catholics were admitted to the University, they were still (and continue to be to this present day) excluded from scholarships, fellowships, and all honours connected with emolument; and, as with our humble and precarious means, such aids as these were naturally a most tempting consideration, it was for a short time deliberated in our family circle whether I ought not to be entered as a Protestant. But such an idea could hold but a brief place in honest minds, and its transit, even for a moment, through the thoughts of my worthy parents only shows how demoralising must be the tendency of laws which hold forth to their victim such temptations to duplicity. My mother was a sincere and warm Catholic. The less sanguine nature and quiet humour of my father led him to view such matters with rather less reverent eyes: and though my mother could seldom help laughing at his sly sallies against the priests, she made a point of always reproving him for them, saying, 'I declare to God, Jack Moore, you ought to be ashamed of yourself.' Well, Moore entered as a Catholic. He was not the victim of that duplicity he so indignantly condemned. He had arrived at the end of the fourth year when an emolumentary scholarship fell vacant. That

no doubt, was a strong temptation to a struggling man; but it caused him not to swerve from his faith. Moore gives the following account of the event:—

“Whether at the desire of my mother, or from my own wish to distinguish myself, probably from a mixture of both these motives, I went in, in this year, as a candidate for one of the vacant scholarships, though well knowing, of course, that my labour would be in vain, as, though I were to become furnished with all the learning of an Erasmus, I should still—being like Erasmus, a Catholic—have been shut out from all chance of the prize.

“On the list of those who were adjudged worthy of scholarships I obtained a pretty high place, but had only the barren honour of that place for my reward. How welcome and useful would have been the sixty or seventy pounds a year, which I believe the scholarship was worth, to the son of a poor struggling tradesman—struggling hard to educate his children—I need hardly point out; nor can anyone wonder that the recollection of such laws, and of their bigoted, though in some places conscientious, supporters, should live bitterly in the minds and hearts of all who have at any time been made their victims.’ I can speak feelingly on this point—to me and to others as well as Moore that sixty or seventy pounds a year ‘would have been at that period of our lives welcome and useful.’ It was a post that did not require the genius of Moore to achieve, but with moderate industry I myself, with many others, had then sufficient classical attainments to secure it. The mischievous result was that many were obliged to abandon the regular collegiate course of studies, and to seek occupation on the press and in other miscellaneous pursuits to provide a maintenance in prosecuting their studies, which these small emoluments would have secured them. Through these scenes and struggles the men of my early days passed and suffered. We ‘best can paint for them,’ for ‘we have felt them most.’ Well, then, may I congratulate this young and happy generation, in this land of freedom, on the contrast which their present position presents to our past condition. As Catholics we have indeed fallen upon prosperous times. The charter of our religious liberty was conferred upon us by that great and good man, Sir Richard Bourke, in the Church Act that he passed; and well do I remember, as if it were yesterday, the words he uttered on the day it passed: ‘I have done my duty in conferring upon Australia the charter of her liberties; let Australia now do her duty by preserving that charter inviolate.’ Next to Sir Richard Bourke followed a man of the highest order of intellect, a man whom it was impossible to force from the path of honour and rectitude, as it would be to drive the sun from its course. Such a man was Sir George Gipps. He was true to the trust that had been bequeathed to him. He strengthened our liberties in the retrospect



HON. THOS. M. SLATTERY, K.C.S.G.
DR. MORGAN O'CONNOR, K.S.S.

JOHN DONOVAN, Q.C., LL.D., K.C.S.G.
JOHN HUGHES, K.C.S.G. (DECEASED).

MEMBERS OF THE LAITY IN NEW SOUTH WALES
KNIGHTED BY THE SOVEREIGN PONTIFFS

of the past. Nothing has been a greater pride and consolation to me than that I am able to say I was honoured with the friendship of these two great and good men. And, though I did not stand quite in the same relation with the Governor who succeeded Sir George Gipps, it is but justice to Sir Charles Fitzroy to say that he possessed a large fund of sound common sense, coupled with the greatest liberality of disposition; and, furthermore, we must not forget that it was his hand that set the seal to the Act under which we now propose to establish this college, and that for that act alone his name deserves to be held in grateful remembrance amongst us. Our liberty is now secured to us, but, if ever the day arrive when bad men by bad and arbitrary laws shall seek to disturb the religious equality with which our land is now blessed, the best bulwark against such an encroachment will be the college that you have this night met to establish. Knowledge is power, and it is strength, and there is not in the history of the world an instance of an enlightened people being an enslaved people. The statesmen, who in the days of William and Anne and the early Georges ruled Ireland with a rod of iron, were consistent in what they did, adopting the fit means to gain the end at which they aimed. Their end was the slavery of the people, and the means they adopted to secure it was to keep the people in ignorance. They resolved that the people should be slaves, and in a due and suitable spirit of consistency they enacted a law that the people should not read. Schools were proscribed, and penalties imposed on teachers who attempted to give instruction to Catholic children. But when the hour of enlightenment arrived, freedom dawned—for when once the human mind ‘bursts those cerements’ in which bigotry and ignorance ‘have inurned it,’ it comes forth in all the independence, dignity, and strength of manhood. Therefore, in establishing this college to-night, it should be borne in mind that it both perpetuates our fame and preserves our freedom.

“Another important point remains, on which I must not altogether be silent. We must be up and doing. A great boon is presented to us, on one condition, that we should ‘act well our part.’ We must within three years contribute the sum of £10,000. A large portion of it must be contributed at once, and, therefore, it is that we must be active in the duty we are now called upon to perform. We cannot delegate this duty to others, it must be done now or never. We must now stand in the pass of Thermopylae and fight our way, because hereafter we will not have the ground to stand upon to fight. In considering this question, I am reminded of a lesson I learned in my youth, and which, no doubt, is familiar to most of you. I refer to the story of the Sybil, who went to Tarquinius Superbus and offered him nine books, and demanded three hundred pieces of gold for them. The king, seeing the largeness of the price, refused to purchase them.

The Sybil returned again, and offered him six books, demanding the same price. The king again refused. A third time she returned, and offered him three books, and still demanded the same price. The king, struck with the earnestness of her manner, and taking advice, purchased the three books, but the six were lost for ever. These three books were invaluable; they were preserved with jealous care, and ten men were appointed to watch them. They were consulted on every occasion of calamity. What a boon, therefore, to ancient Rome would it have been to have bought the nine books instead of the three! What was the fate of that king, let us take care is not our own. To-day we might have eighteen acres, but bye and bye we might be "pushed off our stools" by some denomination less numerous, but more energetic than ourselves, and might not even get six acres. Let us, therefore, avoid the example of the unwise king, and follow the wise and good one of our Protestant fellow-citizens, and of that noble band, the Wesleyans, who have been early in the field, secured the whole boon for themselves, and shown that though small in number, when fighting in a good cause, 'how brave in the battle they are.'

Exigui numero, sed virtus vivida bello.

For us, then, there is no excuse for inactivity or want of zeal. We are strong in numbers, in wealth, in industry, in enterprise, and in success, for we, with our fellow-colonists, have shared in the general prosperity of recent times. In the arts that polish life, and the accomplishments that adorn it, we may not, perhaps, be as advanced as some other sections of this vast community, but by means of this college we will, in all the refinements of social life, soon overtake those who may now be a short way before us. Aye! this college, I pronounce emphatically and confidently, at no distant date, will supply every deficiency in that respect, and speedily symmetrize every disproportion. We may not expect, it is true, that all the benefits of the institution, of which we this night lay the foundation, will be visible in our day. It is not until time shall have developed the manifold advantages to be reaped from it, in its growth and maturity, that the good deed we this day do shall be duly appreciated. Then shall the merit of our beneficence be estimated, when the lamp of knowledge shall be lighted up in our collegiate halls, and its radiance diffused through the various pursuits of life in which the future disciples of our college, having been there fitted for their functions, shall hereafter move. Then shall the mighty service we perform be recognised and rewarded by a grateful posterity, when our Senate shall shine forth with framers of wise and judicious laws, and with bold and incorruptible assertors of their country's freedom, the Church with learned and eloquent vindicators of our creed, and the various professions for which a high order of education is indispensable with men of competency and skill. Then shall the full measure of

our fame be filled up, when some future Australian Franklin shall arise, whose proud boast it was to snatch the lightning from the skies, and the sceptre from the hands of despotic power.

Eripuit fulmen cœlo, sceptrumque tyrannia.

Some future Australian Watt, the great benefactor of mankind, who shortened distances and accelerated communications amongst nations, the great advantages of which we enjoy, by the discovery and application of the mighty power of steam; yes! in the coming on of time, we shall yet reciprocate the benefits we have derived from the discoveries and improvements of the old world, by paying back and lending to the old the discoveries and improvements of the new. Yes! then shall young Australia be seen winging her eagle flight against the blaze of every science, with an eye that shall not wince and a wing that shall not tire, her brow bound with the ornament of every art and decked with the wreath of every muse. Yes—

Then minstrels we shall have of native fire,
And maids to sing the songs themselves inspire.
Our very speech, methinks, in after time,
Shall catch the Ionian blandness of our clime;
And whilst the light and luxury of our skies
Give brighter smiles to beauteous woman's eyes,
The arts, whose soul is love, shall all spontaneous rise."

When the movement was set on foot, it seemed no easy matter at first to realise that £10,000 could be collected in the short interval of a few months. The result surpassed all expectation. Within a few days, a sum of £14,000 was handed in or promised for carrying on the erection of the proposed college. Thus encouraged, the Building Committee did not hesitate to accept the elaborate plans drawn by the eminent architect, Mr. Wardell, and the noble building, as it now stands, was erected at a cost of £40,000.

In the first months of 1859, a public meeting was convened by some of the most prominent of the Catholic citizens to take into consideration the appointment which was made some time before of a distinguished Protestant surgeon, Dr. Bassett, to the position of member on the Catholic committee of management of the orphanage at Parramatta. Dr. Gregory, Vicar-General, took all the responsibility of the selection which had been made, but explained that the appointment was merely nominal, that Dr. Bassett had shown uniform kindness in his dealings with the orphanage, and that his appointment whilst intended as a compliment to him would enable him by his official position on the committee to use his influence more effectually in aid of the orphans. The meeting was a stormy one, and a great deal of bitter feeling in regard to the Diocesan administration was introduced into the discussion. The resolution which was

adopted, condemnatory of the appointment, was regarded as an act of defiance or of insult to the Diocesan administration, and strong measures were taken to force the recalcitrant members to withdraw from the false position into which they had been betrayed. Many of them did so, but for some months the matter continued to be discussed, and it was not without difficulty that peace and concord were eventually restored.

About this time sorrows began to be multiplied around the throne of the Successor of St. Peter. The revolutionary factions throughout Italy, aided and abetted by the intrigues of foreign statesmen, the sworn enemies of the Papal Sovereignty, were maturing their plans and drawing their lines closer and closer around the devoted City of the Seven Hills. Addresses from the Catholic world conveyed to the Great Pontiff, Pius the Ninth, the sympathy of loyal and faithful hearts, and that affectionate sympathy began to find once more expression in the voluntary offerings of St. Peter's Pence. The Catholics of Australia entered warmly into this truly religious movement. Several public meetings were held in the principal cities to express their union and affection and sympathy with His Holiness. The first offering of the Peter's Pence from Sydney was accompanied by the following address:—

"MOST HOLY FATHER,—

We, the Archbishop and clergy of the Archdiocese of Sydney, humbly desire to lay at your feet the amount of contributions offered by ourselves and the faithful committed to our charge, in testimony of our dutiful and cordial sympathy in those manifold afflictions which it has pleased Almighty God in these latter days to bring upon the throne of St. Peter for its greater benediction and confirmation. Sorrow and peril cannot reach the heart of our Father without also troubling the souls of all his loving children in the Church and faith of Christ. Suffer us, Holy Father, to grieve with you, as the august earthly representative of Him through whose chalice of suffering the world, which filled that bitter chalice, was redeemed. We have confident hope that these present trials are but the filling up of that which remains of the passion of Christ, and will work out a more abundant salvation. We see well that the heaviest of all these sore burthens, which are now laid upon our Holy Father, is the ingratitude and folly of his own rebellious children, who have fallen into the snare of the open enemies of our Lord and His Church. We know the everlasting answer to the demand, 'Why have the Gentiles raged?' The foes of order and of authority of every kind, the unbelieving, the proud, the covetous, the idolaters of self, must of necessity hate and plot against the throne which our Lord has established on earth, to rebuke and restrain their depravity. The spirit of the lawless one, because it is the very formality of the spirit of Antichrist, must, of course, whenever his chain may be loosened, attack the See of Peter. Alas! That he should deceive with his pestilential arts the very children of the 'household of faith.' For ourselves, Holy Father, we protest with all our souls against all these acts by which the possessions, the peace, and secure administration of the Apostolic See have been troubled. We have humbled ourselves before the altars of God, lest perhaps our own iniquities may have had some share in the afflictions which have beset our august head; we have offered our constant and fervent prayers that God would be pleased to avert these evils from His Church; and now we bring from the temporal resources, with which the providence of God has entrusted us, what we can to aid in overcoming the temporal difficulties of His Vicegerent.

May it please you, Holy Father, to pardon the lowliness of our offering, and to consider rather the love and fidelity in which we boast ourselves your most true children, and crave your Apostolic Benediction."

Dr. Gregory, who was Abbot of the Benedictine community in Australia, and for sixteen years had almost continuously discharged the arduous duties of Vicar-General, found it necessary to the great grief of the Archbishop to withdraw from the Australian mission and to return to England in 1861. He in after years lived as chaplain with the family of Colonel Cox at Broxwood, and devoted himself to the missionary duties in the neighbourhood. Through his piety and zeal, a flourishing Catholic congregation was gradually formed in that hitherto exclusively Protestant district. He was respected and beloved by all for his affability and laborious self-sacrifice, and his demise, on July 19th, 1877, was lamented alike by Protestants and Catholics. His remains repose in the pretty little cemetery at Broxwood. Two interesting facts are narrated relating to his early experiences in Australian life. He was stationed soon after his ordination in Norfolk Island. During his stay there, a mutiny took place among the military on account of some restrictions which were made regarding privileges which they had hitherto enjoyed. When they were on the point of firing on the officers, Dr. Gregory threw himself before them, and at the risk of his life besought them to return to their quarters. He afterwards accompanied them to Sydney, and at his prayer their lives were spared. He also, it was, who organized the friendly demonstration on the departure of Sir George Gipps. Many of the colonists were opposed to this Governor. Nevertheless, through Dr. Gregory's exertions, in a few weeks £1200 was collected and addresses prepared, and the enthusiasm and affection displayed on his departure were hitherto unsurpassed.

The Catholic Guild of St. Mary and St. Joseph was established in the month of June in 1862, and commenced with an enrolment of 18 members, which as years went on was reckoned by hundreds. On Sunday, 17th August, at the Archbishop's Mass, all the members and a vast number of the faithful approached the Holy Sacrament of the Altar. The Archbishop subsequently presided at the breakfast of the Guild in St. Mary's Hall. One special feature of the entertainment was the presence of Dr. F. McDonald and six Catholic Maori chieftains, who were on a visit to Sydney and were invited to be present. The Archbishop in his address said that the sight which he saw before him brought him back in thought to the days of the early Christians, and it would have comforted the Apostles themselves to have seen so many on that morning partaking of the Bread of Life. He gave some particulars of his late visitation tour. In all the districts in the interior of the country he found the faithful most desirous of approaching the Sacraments. He had travelled 1100 miles, and had administered Confirmation to more than 1100 persons. The number of those who approached the Holy Communion was over 2000. "In the interior

of the country, it was quite a common thing for people to travel 20 miles to church, and he had frequently seen young girls walk seven and eight miles to assist at Mass; facts, which he was afraid made some of them appear rather degenerate in Sydney." At the close of the very interesting proceedings, the Maori visitors sang a hymn in their native tongue in honour of the Archbishop.

In the month of August, 1862, by a vote of the Legislative Assembly, State aid was withdrawn in New South Wales from the churches of all the denominations. One of the most deceptive arguments made use of to carry this measure was the universal condemnation of the Protestant Established Church in Ireland. The case of the Protestant Church in Ireland, however, was a peculiar one. It was an alien Church forced upon a people who disowned its teaching, it was the fruitful source of bitterness and iniquity, of tears and blood, an abomination unsurpassed in its kind in the world, civilized or uncivilized. Sydney Smith had said of it, "There is no abuse like it in Europe, in Asia, in all the discovered parts of Africa, in all we have heard of Timbuctoo." It was a monument of triumphant impiety and sacrilege, perpetuating the embittered feeling and social strife which it originally generated. The civilized world might well condemn the injustice, the plunder, the gigantic fraud of such an establishment. But it was quite a different thing to pronounce against the just and equitable endowments granted by the State, in which no injustice or injury to the people's interests were involved. It was whilst this matter was under discussion that the Archbishop resolved to push on to completion the works which had long been contemplated at St. Mary's Cathedral. Men were deluding themselves with the fancied conceit, that by removing State aid they were cutting away the foundations on which the Catholic Church rested for its support. No more practical proof could be given of the fallacy of such imaginings, than the appeal made by Dr. Polding in his pastoral letter to the faithful of the Diocese, soliciting their voluntary contributions towards completing and ornamenting the sacred edifice which was justly styled the Mother Church of Australasia:—

"The building of a Cathedral Church (it is thus the pastoral runs) is one of those works of Christian faith that are attractive to men of faith, precisely in proportion to their faith, and which move their minds not so much to calculations of duty as to emotions of generosity and love. In this light it is, the light of faith, that I now present the completion of St. Mary's Cathedral to the faithful of Christ throughout this Diocese. The time has come for all to put their hands to a work in which all have an interest, towards which all have a manifest duty, in which is involved the Catholic honour of this community throughout the world. The recent consecration of St. Benedict's Church in Sydney led many to inquire concerning the delay of the consecration of St. Mary's, and, as you may have read, occasion was given to explain that the Church consecrates by her most solemn rites only that which is complete, perfect in its kind, that which is something like the ideal of an offering devoted to the peculiar and sole service of Almighty God. The grandeur, too, of the work we undertake in building a Cathedral was given as a natural and satisfactory reason why it was not to be expected that St. Mary's could be prepared

for consecration so early as a simple district church. Further, at a meeting of clergy and laity in this Cathedral itself, it was unanimously proclaimed that it was the duty and glory of all the faithful of the Diocese, and, in some regards, of the whole Australian province, to busy themselves in this perfection of this first Australian Cathedral.

To begin the discharge of this duty, or rather to enter upon the enjoyment of this privilege, it was determined that every year, on the fourth Sunday in Lent, in all our churches and chapels, a call should be made for offerings towards the completion of the Cathedral every year, until the golden cross on the spire should shine out its welcome to the yet distant travellers on the ocean, and a nobly spacious interior should be amply enriched with the adornments of Christian art and the symbols of Catholic faith. This is the work to which I invite you; this is the plan of which I have reserved the inauguration to myself, as I now make it by this letter, which I beg each one of you to receive as addressed to himself.

The time, the fourth Sunday in Lent, has been fixed upon, because it was of old the particular day on which the peculiar affectionate relation, which subsisted between the smaller churches and the principal or Cathedral Church of a Diocese, was proclaimed and transmitted from generation to generation. It was a day of kindly greeting and loving duty, rendered with full hands from many daughters to their mother in the faith. It was called Mothering Sunday, and, by its very name, heralded forth the sweetness and sanctity of the bond that united all the churches of a Diocese, not only as having one object, the worship of God, the housing of our dear Lord in the Blessed Sacrament, but as owning, nay boasting, one common origin in that Church of the Bishop, which to each soul in the Diocese was an embodiment, not only representative but practical, of the great centre of unity.

A great, an imperative duty it proclaimed indeed, yet not exactly in the light of a duty. What mother loves to claim, in the name of a right, the duty of her child? What child, that has a true childlike pulse in its heart, needs to have its acts of filial love called forth and measured by the cold conclusions of reason? I feel that I am right in making to my people an appeal in behalf of St. Mary's in this light. There is, I well know, that within their breasts which will thrill to the impulse of this light, and give back a familiar responsive glow. Yes, I might speak, as others have spoken, of claim, and duty, and right; but see, I refrain, and to you I say simply, Here is a mother who needs the love and aid of her children! Is it not enough? If there be anyone who does not hear my call in the spirit to which it is addressed, to such an one I am not now directing my invitation.

But, to those who do love their religion, and its offices, and its symbols, and its many repeated centres, whence, in subordination to the grand centre of centres, the waters of life gush forth for the salvation of the world, to such men and women I say, St. Mary's Cathedral is waiting for the testimony of your love and service! St. Mary's Cathedral, the first church of this once dreary land, first in time as well as in dignity: first as being that from which the dear, saving consolations of Catholic faith flowed in our early times into many of the weariest, saddest, most broken of hearts that ever throbbled in human breasts; the hearts, I mean, of many poor banished sons of Ireland, who, innocent of crime, and taught in this Cathedral to realize their glorious faith, have found the sentence of their exile become the happy means of securing their title for entrance into the everlasting kingdom; first, again, as being still, and ever to be, the centre of the circulation of the Catholic life-blood in this land.

Perhaps the delay that has taken place in the completion of our Cathedral is not much to be regretted. It has given time for the erection of so many fair district churches, and for the cultivation of that earnest, manly spirit of docile faith, on which we may depend for the erection of all future churches that may be needed. The several districts are tolerably supplied for a beginning. . . . Pressing local wants are in good measure met, and perhaps we may reckon some considerable part of what has been hitherto done at St. Mary's as the supply of a district want, a want belonging specially to St. Mary's Sydney congregation. This, too, is one of the reasons why I have not earlier in this matter called upon the dutiful affection of all in the Diocese, as I do now. But, indeed, the Sydney people have long ago fulfilled all that would have been necessary for a simple parochial

church. What remains is beyond all doubt Cathedral work simply, that is to say, a work belonging to the whole Diocese, as much as the Bishop belongs to the whole Diocese, as much as the faith itself belongs to the whole Diocese. The magnitude, the splendour, the grace, the honour, of a Cathedral Church, a Mother Church, are the inheritance, the tribute, of all her children throughout the length and breadth of this land. I am not afraid, as some are, lest, in presenting a new object for your generosity at this particular season of the year, I may dry up the channels in which at Easter time you have hitherto ministered so well to more familiar claims. I say that they who have such fears do not know the people of whom they speak. Who ever heard that the opening of a new affection dried up others, and more than all when that new affection was founded on Catholic faith, whence all that are lasting spring? Works of Christian faith follow each other as fire enkindles fire; the original flame is in nothing diminished, but rather increased by each one that proceeds from it.

And now, dearly beloved, if you ask me what it is in detail that I would have you do, I answer that I have no plan in detail to offer you. To all, I say in general, take your clergy for your guides in your several localities. They have begun nobly in this work to which they are by office and dignity first bound. I do not fear that they will flag in what they have illustrated by so good a beginning. It is for you all to emulate and to surpass them. Give me your hearts for the work, and the rest will surely follow.

A building is to be completed, which shall express to all beholders the store that the men of Australia set upon a due outward expression of their religion.

The works of God in the material world show forth something of His eternal majesty and wisdom; the works of human art and science, in their application to the building and ornamentation of principal churches, must be taken, are naturally taken, to express our ideas of the nobleness and dignity of the faith which is to lead men's souls back again to God. Naturally, also, we understand a Cathedral Church to be the crown of all men's efforts, to comprehend all their notions of what is grand and befitting such an object. It is the humble offering of their best and most beautiful; the type of the spiritual glories, with which they believe that God's grace invests the souls of His saints. It is a stately protest against the practice of the world in dedicating everything that is costly and spacious, and exquisite, to the service of Mammon, or to the gratification of luxury. It is the exultation of the spiritual eye, in opposition to the lust of the worldly eye. It is the redemption of the good things of this world for the service of its Saviour. It is the palace of the poor, and a pledge to them of the splendours of their eternal home in some of the many mansions of their Father. Lastly, it is the soul-stirring protest of the Catholic faith, the Catholic heart, against the narrow, merchandising selfishness, that thinks only of local need, of local convenience, of local gratification in all that is done. When men, in after times, shall ask who built this Cathedral dedicated to God in honour of His Blessed Mother, Help of Christians, shall the answer be, the Catholics of this or that place. No surely, but this, 'The men, the Catholics of the whole Diocese, not only they who live within hearing of its daily Angelus, and the solemn sacring bell, when the dread miracle of the Mass is consummated, but every man, woman and child who professed the Catholic faith, even if they lived in the lonely regions of the colony, and might seldom or never have been in bodily presence within the structure.' All that was wanted was opportunity and a Catholic heart. I bring now this opportunity to you, dear beloved; use it as you love Him, for whose honour it is intended—and may He, God the Father, the Son, and the Holy Ghost, bless you, and dwell in your hearts for ever."

The work of St. Mary's was being steadily and successfully carried on, and the sacred edifice, in its interior decorations no less than in its outward features, bid fair to be the noblest religious structure in Australia when a disastrous fire reduced all to ruin and ashes. Nothing could exceed the sorrow that was manifested by the great body of the citizens of Sydney and of the colonists in general. The destruction of St. Mary's was regarded as little less than

a national calamity. By the Catholics of the Diocese, St. Mary's was venerated as their Cathedral. To those of the other colonies it was most dear as the Mother Church of Australia. As a public building, stately in its architecture, enriched and adorned by priceless works of art, it was admired by all the citizens and all visitors, lovers of the beautiful and the good. Its religious associations endeared it particularly to the faithful of the Diocese, but, in a special way, all the affections of the Archbishop may be said to have been centred there.

It was on the night of the 29th of June, 1865, the fire occurred. Few visitations in Australia have been more sudden or more startling than the destruction that thus came upon the sacred edifice. In a few hours nothing of all its interior decorations remained but a few smouldering embers.

It was the Festival of SS. Peter and Paul, a feast observed with particular solemnity in Sydney, as being the anniversary of the dedication of St. Mary's and of the episcopal consecration of the Archbishop. The evening devotions were brought to a close with Benediction of the Most Holy Sacrament at which Father Woolfrey and Father Garavel officiated. At 9 o'clock p.m. a gentleman who happened to be passing saw the glare of fire in the interior of the church, and he rushed into the presbytery to give the alarm. A Requiem office was being recited at St. Benedict's Church for the repose of the soul of Father Corish, the anniversary of whose death was the 30th of June, and the clergy had gone thither with the exception of Father Garavel, who instantly made his way to the sanctuary, and had barely time to remove the Blessed Sacrament. The church was already filled with fire and with blinding smoke, and the flames were encompassing the High Altar. In a few minutes the flames forced their way into the chapel of St. Felician. The relics and shrine of the Saint were saved, as were also some of the precious chalices, and missals, and sacred vestments. The grand organ of the church (which cost nearly £2000), the statues and tabernacle, the altars, the carved oak throne, and all the ornaments of the interior were reduced to ashes. The rapidity with which the fire achieved its work of ruin was due in great measure to the mass of polished woodwork and other ignitable material of the sacred edifice. The older portion of the roof was of shingles. The pillars by which the roof was supported were of ironbark cased in polished cedar, and the ceiling, which was an imitation of the vaulted groined ceiling of the Middle Ages, was also of polished cedar. The sparks, driven by the wind, fell in showers in the direction of Woolloomooloo Bay. From the top of the Cathedral clouds of yellow flame and smoke issued, which shed a lurid lustre all around, whilst the flames, like innumerable serpents of fire, hissed and crackled along the rafters and the interior fittings. The material loss estimated in money value was considerably over £50,000. One of the large rooms under the church

was used as the parochial school for girls. All its furniture and books were burnt. The Pallium, cross, and chain, with episcopal rings and other valuables, were kept in an iron safe underneath the altar, and so intense was the fire that the gold and gems and jewels were fused and melted together in a most extraordinary way. Only one ring was found to be uninjured. The missals were consumed. That part of the missal from which the gospel of the day had been read by the officiating priest was alone preserved.

Vast crowds assembled in Hyde Park and the adjoining streets, desirous to aid in extinguishing the fire, and to give a helping hand in the work of rescue. It was impossible, however, to arrest the progress of the flames which, fanned by the breeze, continued to rage with unchecked fierceness until the woodwork was consumed. The private residence of the Archbishop, with the belfry and other adjacent buildings, were unharmed by the fire. Among those who particularly distinguished themselves by their devoted energy on this occasion were the naval officers and men of a French war vessel, which lay in the harbour. The police gave great assistance in preserving order and saving much valuable property. Two men were arrested, being detected in the attempt to steal some of the rescued property. In the densely packed crowd, which assembled opposite the burning Cathedral, there was a silence which told their sadness and sorrow. The dreadful sight struck many of them with awe, whilst not a few showed their grief and consternation by their tears.

An old man named Anthony Brady, who slept in a room under the sacristy, was almost forgotten in the general confusion. He was 102 years of age, and quite blind and bedridden. He was one of the first workmen who had been employed in digging out the foundations of St. Mary's as far back as the year 1821. He had subsequently done duty as the first Catholic sexton, and, on the arrival of Dr. Polding, was engaged as his servant. When he became unfitted for work through old age and blindness, he was well cared for at St. Mary's. Many willing hands now carried him to a distance from the burning pile, and attended to all his wants in a place of safety.

The Archbishop was at this time absent from the city, being engaged at visitation in Bathurst. With the sad news, that the magnificent church he had dedicated to God twenty-nine years before was laid in ruins, came also the assurance that through the loving aid of his spiritual children, and the practical sympathy of the whole body of citizens, a new Cathedral of grander proportions would speedily arise from the ashes of the sacred edifice now destroyed. The ruins were still ablaze when preliminary meetings were held expressive of the sympathy of the citizens. No placards were needed, no invitations were issued.

Everyone seemed to realize that a duty now devolved upon him to give a helping hand to repair the damage that had been done, and the one resolution animated all that a new Cathedral should be erected which in extent and architectural perfection should far surpass the old St. Mary's.

On Thursday, the 6th of July, at the Prince of Wales' Theatre, the largest building that could be secured, a general meeting was held to take practical steps towards giving effect to the wishes of the citizens. Archbishop Polding presided. His Excellency the Governor Sir John Young was present, and with him were the Speaker of the Legislative Assembly, the President of the Council, the Chief Secretary, and all that was best and worthiest in the official and social life of Sydney.

His Grace the Archbishop said:—"My friends, from the advertisement which you have heard read you are made acquainted with the objects for which we are assembled this day. Alas! the greater part of you, I have reason to believe, know the cause from having been witnesses to that dreadful calamity to which we are called upon to submit. Our first act is to submit to the Divine will—to believe that this calamity has been permitted for holy and good purposes; and the next, my friends, is to bend all our energies to repair the disaster, believing that, in so doing, we are carrying out that same Divine will. I was at Bathurst when this dreadful calamity befel us. The intelligence was communicated to me by the electric wire. I need not say that I was prostrate, stunned at first, by the blow. But in a very short time after the first intelligence was received, a second communication informed me of the promptitude with which all classes came forward to make good that which had been so destroyed; and thus, my friends, you raised me up at once. I was enabled to make a perfect act of resignation to the Divine will; and, foreseeing consequences coming which would be for the general benefit, I will say that I was almost glad that that has happened which has happened. It was a gladness, however, simply arising from the good which I believe will come out of it. I could readily suppose that those united to me by the relationship of sacred ties would come to my assistance, and enable me to bear up against so grievous a blow; but that they should also have so many around them of every denomination to enable them to bear their loss, and to assist me, was much more than I could possibly anticipate. Whilst the reports which reached me prepared me to meet a very large number of those who are involved in the same calamity with myself, I could scarcely have thought—nay, what right had I to expect—that on this occasion I should not only have you, my friends, before me, but that I should be environed by the representatives of all that is honorable in the country—by so many who are distinguished for their positions in life—that they should one and all leave their

ordinary duties to come and mingle their sympathies with our own. Yet, why should I not have expected it? Have I not known New South Wales for thirty years? Have I not watched those who have made to themselves a place before the public eye? Whatever distinctions they might have in the social or political world, I perceived that there was a current of life running beneath—concealed even as that current which diffuses health and vigour throughout our frames—but yet having an existence which only required an opportunity like the present to make itself manifest and acknowledged, not by us alone, but, as it will be acknowledged, by the entire civilized world. Yes, this occasion, my friends, justifies what appeared incredible—that the noble, sympathising sentiments which have appeared day after day in the public journals were not causelessly introduced. This meeting proves that there was not one shade of exaggeration in all they said respecting a universal sympathy in our calamity. To that Press be rendered now, in the name of you all, our thanks. Honour to those who have thus shown themselves to be really ‘good men and true.’ And now, my friends, as regards our loss. Our dear old Cathedral of St. Mary is now in ruins! About that building were many sweet memories—sacred thoughts which may not be uttered—associations of those that are no longer amongst us mingling with those that still are with us. These—these, my friends, of these what shall we say? No human work is a mere material thing. It has associations which can never be destroyed. This is a truth, but not the whole truth. There does exist a unity between the past and the future. There are those still living who were present when the foundations of St. Mary’s were laid. There are also those who as mere boys preambled, so to speak, the game of hide and seek—which afterwards they were to play in the political world—about the walls of St. Mary’s. The memory of the good Father Therry has not yet faded away. There are other memories also connecting the past with the present, and which will connect them with the future. ‘Resurrection,’ my friends, is not a creation, and though St. Mary’s now lies lowly, as it were, in her tomb, yet she shall rise again more glorious and more stately than heretofore. In the meanwhile, those sweet thoughts and sacred memories shall remain undecaying in our breasts. Though always dear to us, they are now more dear than ever we thought them until this calamity befel us. Those sacred thoughts and sweet memories will remain, when we shall see the new building rise; they will entwine themselves about each stone of it, and hallow to our minds the glorious fane. Not one link of the connection between the former St. Mary’s and the future St. Mary’s will ever be broken. And now, my dear friends, I feel that I have detained you sufficiently long. Much is to be done, and I shall hand over the business to those gentlemen who have so kindly undertaken the several resolutions, and who will address you in support of them. In the

meantime, while I trust that they, and indeed the whole world, will know that the Cathedral has been destroyed, and the seat of carved wood, which we here have occupied as the symbol of ecclesiastical jurisdiction, is no more—we have a nobler throne—and a home which is imperishable—in the hearts of the people. Surrounded as we are with the sympathies of the entire community of New South Wales, I trust that this throne and this home will be preserved in the hearts of our people, not for our own sakes, but for the sake of our Divine Master, whose unworthy minister I am.”

His Excellency Sir John Young on rising to speak was greeted with enthusiastic applause. He said: “My Lord Archbishop, ladies and gentlemen,—In the position which I hold as presiding over all classes of Her Majesty’s subjects in this colony I have thought it a duty, but a duty which I most willingly accept, to attend on this occasion to offer sympathy and to lend a helping hand towards the re-erection of the Cathedral so calamitously destroyed. Doubts have been expressed as to the propriety of this course, and the opinion has been given that greater stress should be laid on differences of religion. I do not entertain those doubts, nor should I give way to them even if the occasion were one of less special emergency than the present. And I am happy to think that the testimony of my conscience in this particular is borne out by the long array of names of Protestant gentlemen, the foremost in position and intelligence in New South Wales, who signified their intention of being present at this meeting, and of furthering its objects by their influence and assistance. I think their decision was right. Speaking generally, and without any wish to trench upon religious topics, I hold that this meeting is one not merely of Roman Catholics, but that it may be considered as consisting of representatives of the whole community, who come forward to offer sympathy to fellow-citizens from whom they differ on some points, but with whom they unite in this—that they worship the same merciful Creator on earth, and humbly hope, when time shall be no more and differences are done away with, in God’s good time to enjoy together the tranquillity and happiness of heaven. Now with your Grace’s leave, I will state, as briefly as may be, the grounds which influenced my attendance. First, I have attended in order to show the respect which I entertain for your Grace personally, the appreciation which is due to the blameless yet energetic manner in which your Grace has discharged the functions appertaining to your office for a long series of years. Next I wish to show sympathy towards the Catholics of this colony, whom I believe to be as faithful, as intelligent, and as an industrious a class of the community as any that exists. Until all be merged in one body they must ever remain a most important element of the population; but besides being mostly Irishmen or of Irish descent, and although scattered over distant lands, they

have a common country. An eloquent Protestant clergyman of my acquaintance informed me that he passed the scene of the fire on the succeeding day, that he saw the crowd gazing in sorrow on the smouldering embers, that he heard the sobs which burst from some, and saw the tears in many eyes. He added that the scene called vividly to his recollection that description given in the Holy Scriptures where the ancient people, gazing upon the ruins of their temple, 'wept with a loud voice.' The reference is to the time when the remnants of the once chosen race were allowed to return from long captivity in a foreign land. But even then they forgot the release from bondage and the joy of re-entering the field and homes of their forefathers in the anguish of spirit with which they witnessed the broken stones, and saw how the glory had departed from their desolated temple. Even such was the scene which met the eyes of my informant, and I verily believe from his statement, and from other statements which I have heard, that there were many in the crowd who would sooner their own goods had perished in the flames. So great was their pride in the building, so deep their reverence for their Cathedral, that the loss smote them to their hearts. And if the loss has been so keenly appreciated, shall not all sympathy be accorded in consequence of it, and of the feeling it has created? If a grievous calamity falls upon a neighbour whom I respect and esteem, and with whom I have every wish and every anxiety to be on good terms, shall I, because he differs from me in some political opinion or in some religious tenet, withhold from him the sympathy which is due to his other merits? which has been earned by many excellent qualities and many good actions? Certainly not. And if the sympathy is so due, is it to be paid in empty phrases or in some poor compliment? We know what Scripture has told us of that charity which bids the naked be clothed and the hungry fed, without extending to them alms or the means of relief. It has been pronounced void and of no effect, a cruelty and a mockery, and the sympathy which would fall short in mere words in this case would only merit to be placed in the same category. I hope that my sympathy, and that of Lady Young, will go beyond a mere phrase, as I have shown it does, by the act of attending at this meeting, and as I hope to show still further by a contribution which I shall offer, and which I hope your Grace will do me the honour of accepting, more as a token of goodwill than on account of its pecuniary value. Finally, I have attended here being desirous to indicate my thorough adhesion to that milder policy of complete toleration which has obtained in the councils of the British Empire during the last thirty-five years, and at the same time to express my earnest hope that no misguided zeal on either side will import into these new countries those furious factions and blind animosities, which surviving the causes in which they took rise, and the interests they were first intended to serve, still continue to distract and disgrace parts of

Ireland. When Governor Macquarie laid the first foundation-stone of the first Cathedral in 1821, he established a happy precedent, inviting to peace and union, which I am well pleased to follow in spirit and in intention; but which, as your Grace has already remarked, it will not be possible to follow in practice, seeing that it will not be necessary to lay anew, but merely to build upon the old foundations. I trust, however, that these dissensions will find no place here. It is true that at the time Governor Macquarie laid the foundation-stone things were very different. That complete toleration, which has since obtained its place in the Legislature of England, had not then assumed full development, and had not impressed all classes and all sects. At that time, or but a very few years before it, Catholic officers could not obtain high rank and distinction as they now can in the British army. There was then no such thing as Catholic colonial Governors; there are now several. Catholic statesmen, of eminence and ability, had not at that time, as they have since, entered the Royal Councils, and Catholic lawyers had not worn, as they have since done, the judicial ermine without envy both in Ireland and in England. Happy would it have been for the British Empire if this wise policy of toleration could have been antedated by two centuries. Many a dark page of sorrow and misfortune would have been blotted from our annals. But it is not good to speak of the crimes and sorrows of the past; we should rather blot out those dark circumstances from our recollections. All we can do is to read the lessons of history, and take them to heart in this our day and generation. The present is our inheritance. Let us take care that we use it wisely and carefully, and that if our fathers sowed the wind and reaped the whirl-wind, we do not leave the sad legacy to our descendants. Let us shun the false lights that led them astray, the false lights of intolerance and persecution. In this country all churches are equal and all men are free. Each one, holding firmly the profession of his own faith without wavering or without compromise, may enter upon all his civil rights and exercise all his civil duties without molestation, and without fear of undue control. There is no need, then, to import that which wisdom and patriotism deprecate, no need to import the passion of bygone ages or the hatreds of another hemisphere. I trust that the union displayed at this meeting will raise up one other effectual barrier against their admission, and that as your Cathedral rises, as rise it will, in renovated grandeur, the sense of the calamity which has overtaken you will be lost in the joy of the successful restoration, or only be recalled in association with pleasant memories of the goodwill and the active sympathies which have been elicited by the occasion from all classes of your fellow-citizens."

The Hon. T. A. Murray, President of the Legislative Council, rose to propose the first resolution, and was received with loud and prolonged cheering. He said:

‘The honour of proposing the first resolution to be submitted to the meeting had been conferred upon him. It was simply a resolution that involved a truism, and which needed no observations of his to make it more acceptable to them than it was in itself. It was:—

‘That this meeting, deeply lamenting the destruction of St. Mary’s Cathedral, hereby expresses its desire that immediate measures be taken to raise funds for its reconstruction.’

Did he suppose that this resolution needed any support from him, he should feel the greatest possible diffidence in addressing the meeting; but, when he saw around him at the meeting, presided over by His Grace the Archbishop, whose zeal and judgment had been manifested among them so many years, and His Excellency the Governor not only lending to the proceedings of this meeting the prestige which the loyalty of the people to the Queen, whom he represented so nobly, imparted, but who had made an admirable speech full of truth from beginning to end, and couched in language which was worthy of the sentiments conveyed—a speech which, he ventured to say, considering the subject involved, was one of the best he had ever listened to or read—when he saw so many gentlemen of all persuasions around him—and such a large gathering of all denominations in the theatre before him—and he might say all generations of the living, for he saw amongst those present the young and the old—he was led to the conclusion that the object for which they had assembled had been taken up spontaneously by all classes of the community, and needed nothing from him to recommend it. But it might appear improper if an old colonist like himself, who was well acquainted with the lamented gentleman who in bygone times used his exertions to carry on the erection of the edifice over the ruins of which they now lamented,—it might seem improper if some testimony did not fall from him respecting the lamented gentleman referred to. Thirty years ago, in the occupation in which he was engaged, he had to travel far and wide over the face of this country, and with a rapidity that was remarkable for so young a man as he then was; but wherever he travelled—sometimes to the more distant parts of the colony—he found the late Father Therry there before him, in the performance of services connected with his sacred calling, and ministering to the sick and dying. In those days, when the erection of St. Mary’s Cathedral was undertaken, the colony was very different to what it was now; and in carrying on the erection of that building—the first of the kind that was built in the colony—the energies of the mind of the lamented Father Therry were eminently shown. He carried on the work to a successful issue, and, as has already been stated, the foundation-stone was laid by the Governor of that period. That building afforded accommodation to a very large number of persons, and, if such a work



MOST REV. LOUIS ANDRE NARRE, D.D., M.S.R.,
VICAR-APOSTOLIC OF NEW GUINEA

RIGHT REV. AMABLE LAVAZE, D.D., S.M.,
VICAR-APOSTOLIC OF CENTRAL OCEANIA, AND ADMINISTRATOR OF NAVIGATORS ISLANDS, MAROA

RIGHT REV. J. VIDAL, D.D., S.M.,
VICAR-APOSTOLIC OF NEW BRITAIN

RIGHT REV. HENRY ALPHONSUS FRAYSSE, D.D., S.M.,
VICAR-APOSTOLIC OF NEW GUINEA

RIGHT REV. LOUIS COUPPE, D.D., M.S.H.,
VICAR-APOSTOLIC OF NEW BRITAIN AND THE SOLOMON ISLANDS

BISHOPS OF OCEANICA.

was carried out thirty years ago, what ought to be done now? Since that time the population has increased tenfold, and the wealth a hundredfold; and, now that the feelings of the people were excited, they ought to erect a noble building indeed. He therefore fully participated in the expression of His Grace the Archbishop, that, although the piety of those who worshipped there, or the eloquence of those who ministered there, might not be increased, the new building would rise far greater in its noble proportions and architectural beauty than that now in ruins. He was the spectator of the burning building, and certainly he could never forget the sight. Thousands of people were there; but everyone appeared to be impressed with such a deep sense of the calamity that had fallen upon so many of their fellow citizens that no one spoke except in whispers. The glare of the lurid flame lighted up thousands of pale countenances, while the stillness that prevailed and the suppressed sobs showed the deep sorrow that was felt at the rapid and terrible destruction. He had now been before the public a very long time, but his first speech was made upon the steps of St. Mary's Cathedral, when he solicited contributions in order to complete the work. That was in 1835. On that occasion, if he remembered correctly, the Rev. Father Therry gave a donation of £1000. After a lapse of thirty years the desire which he had of seeing that structure standing in its position was as strong as it was on the occasion alluded to. That was his first speech; and if this should be his last—for the issues of life were in the hands of a higher power—it would be a gratifying thought to him that his last speech was in advocacy of the great object for which they were assembled."

The Hon. E. Deas-Thomson, M.L.C., rose, and, after the cheering with which he was greeted had subsided, said: "He had great pleasure in seconding the resolution. It had been so ably and eloquently proposed that nothing was left by way of argument for its support. He had most willingly undertaken, at the request of the committee, a humble part in the proceedings of the meeting with a view to express his warm sympathy with His Grace the Archbishop and the Catholic community generally. And he had done this, as His Excellency had, without the slightest reticence. As His Excellency had observed, this colony had enjoyed for a number of years perfect religious equality and liberty, and this had generated good and charitable feelings towards each other throughout the different religious denominations. No calamity could fall upon one section of the Church without the sympathy and assistance of the other sections being extended to it; and the present meeting fully bore out that statement. He congratulated His Grace the Archbishop on the large and influential meeting now assembled, and he trusted that the object for which it had assembled would

be speedily accomplished. He trusted also that the respected Prelate would ere long be able to resume his sacred functions in such an edifice as that destroyed, and that he would be spared many long years to preside there in the future as he had in the past."

A private note, in reply to letters of condolence from the Right Rev. Dr. Goold, Bishop of Melbourne, reveals to us better even than the public documents the sentiments of the Archbishop in this unprecedented catastrophe:—

"Sydney,

July 8th, 1865.

Your affectionate note of sympathy, my ever dear Lord, I received yesterday. By this mail I send a *Herald* which contains an account of the public meeting over which I presided, and which was graced by the presence of Sir John Young and all the principal Protestants of our society. It will be gratifying to you to know that it was a perfect success. The Governor's speech and those of several others were in marked condemnation of Dr. Barker, the Church of England Superintendent, who the day before held a meeting in which he distinctly expressed his disapproval of all countenance and assistance being given to the Catholic body. It has injured him and his cause very much. Alas! our calamity is great. Happily no lives were lost. The greater part of the vestments were saved, but my crosses, rings, except the one you kindly presented to me, and which I had up the country, were all melted down in the iron safe. My crozier I had with me. The Pallium was also destroyed, and with it, until replaced by another, I rather think my Archiepiscopal jurisdiction in the Province is in abeyance. That connection, however, between us, my ever dear Lord and brother, which is irrespective of accident, remains intact. Our collection is going on well. Scarcely a week since the catastrophe, and £13,000 has been received. A large sum it is true, but small in comparison with that required for the work before us. Thanks for your noble and prompt contribution, and also to my dear good friend, the Vicar-General, thanks; but, my dear Lord, may we not consider these as the heralds of the general subscription and collection by which the glorious offspring, the daughter, should testify her sympathy and earnestness to aid and uplift the mother in her desolation? Yes, all will come to her aid and gladden her with their sympathy. How much I would like to accept your kind invitation, but at present it must not be thought of. As soon as I can I must be again off into the interior. I have just returned from Bathurst where and in the adjacent districts we gave missions. The results were very consoling. Numbers were brought into the Church; fine young men prepared for first Communion and confirmed; a renovation throughout; upwards of 800 received Confirmation, and a larger proportion of the people received the other Sacraments."

A temporary wooden building was erected on the site where St. Mary's now stands, and the eminent architect, Mr. Wardell, was instructed to prepare the plans for the future Cathedral. In the month of July, 1866, the contract for the foundations was signed for £6537, but the contractor after a few weeks was allowed to withdraw from the unequal task. Mr. John Young then undertook the work, and it has been at his hands that most of the subsequent contracts have been carried out. On the 25th of September, 1866, the masons began to set the blocks of stone in the foundations upon the solid rock, the average depth from the surface being 20 feet. The bringing of the foundations to this level of the ground cost £13,000, and it was not till the 8th of December, 1868, that the corner stone was solemnly blessed by the Archbishop. In the meantime,

the temporary wooden structure was removed in February, 1867, to where St. Mary's Hall now stands, and before many months had passed it too was destroyed by fire.

On the 22nd of November, 1865, Dr. Polding set out in the P. and O. steamer "Bombay," on what was destined to be his last visit to the Holy See and the Sanctuaries of Rome. He was accompanied by Father Edmund Athy, O.S.B., whose letters written at the various stages of the voyage, and addressed to his religious brethren in Sydney, preserve many interesting details. The travellers reached Suez on the 31st of December. Holy Mass was celebrated at an early hour on the following morning, and immediately after Mass they set out across the desert for Alexandria. On Wednesday, 3rd of January, they embarked at Alexandria, on board the "Nyanza," for Malta. They landed at Valetta early in the morning of Sunday, the 7th. The Archbishop was particularly struck by the Cathedral of St. John's. Its polished marble floor, the tombs of the knights with their escutcheons and insignia in varied marbles, the antependium of the high altar, rich in its mosaic work and ornaments of lapislazuli and malachite, the ceiling with its paintings of storied Scripture scenes, the statuary group representing our Saviour baptized by St. John the Baptist, with the Holy Ghost descending in the form of a dove, were all objects of the deepest attraction. His Grace could hardly refrain from smiling when he saw the solemn preparations which were made to accompany him to the subterranean chapel and vaults. The Canons came forth in full pontifical dress, the clergy in cottas, some friars and other religious in their respective habits, altar boys bearing large wax torches, all formed his cortege, and he afterwards learned, to his great surprise, it was only with such solemnity that visitors were allowed to inspect these jealously guarded subterranean vaults, where sleep the brave knights whose mortal renown is for ever linked with the name of the island.

They visited also the Palace of the Knights, one of the most interesting monuments of mediæval times. The Archbishop was particularly struck by the rich tapestry which adorned the state rooms. It was of most elaborate design and workmanship and most perfectly executed, and among the birds of every species and varied plumage which adorned it he was surprised and gratified to find his Australian friend, the laughing jackass.

One incident of the Archbishop's visit deserves to be recorded. Many years before, when he dwelt in Woolloomooloo, a young Catholic midshipman named Strickland, on board a man of war stationed in Sydney, received some kindness at His Grace's hands. He had subsequently been distinguished in the Chinese waters and in the Crimean war, and now as Captain he was one of the officers

in command in the Island of Malta. He wept with joy at seeing the Archbishop, again and again kissed his hand with the deepest affection, and during the Archbishop's stay in Malta lavished every attention upon him.

On the Sunday evening of their arrival there was a special ceremony in the Jesuit's Church, the enrolment of several Irish soldiers in the sodality of the Blessed Virgin, and the inauguration of a temperance crusade. The Archbishop took part in the devotions, but being himself too fatigued after the journey he imposed the duty of preaching on his companion.

They sailed from Malta for Messina, but were obliged by stress of weather to put into the harbour of Catania. This enabled them to enjoy the fine coast scenery of the island, and Etna with its volume of smoke, yet covered with snow, and with comfortable homesteads spread along its slopes and stretching far up towards the crater, notwithstanding all the thundering explosions and other terrors of the great burning mountain. They arrived at Messina on the 11th of January, and sailed thence for Naples on Sunday, the 14th, the steamer being crowded with military, there being about 1000 soldiers on board. They landed in Naples a little after midday on Monday. Next day, they set out for San Germano, a small town at the foot of the hill on which the great monastery of Monte Cassino stands. The Abbot of the monastery had come thus far to welcome the Archbishop. A mule was provided for His Grace to ascend the hill; his companions had to be content with donkeys, and it was with true religious joy that the Australian travellers entered the grand monastery to rest for a few days within its hallowed walls.

"I cannot express to you the joy I experienced," writes the Archbishop's chaplain to a brother religious in Sydney, "in resting within this sanctuary whence so many of our brethren in religion have gone forth to the missionary field. Here repose the relics of our Most Holy Father and St. Scholastica. In the church, thirteen lamps are kept continually burning before the shrine. An indulgence is granted to every priest celebrating Mass at the High Altar, or at an altar in the subterranean chapel. They fare most frugally here; only one small cup of coffee is taken in the morning, and nothing more till 12 o'clock, which is dinner time. I scarcely know how to describe the church, it contains so many and varied beauties. I liked the Father Abbot exceedingly; he was so gentlemanly, so holy in appearance, so resigned to the will of God in those perilous times. He is just the man to rule a community; his very appearance excites reverence. The monastery is an enormous building, having accommodation for three or four hundred monks. The cells are large, 18 feet by 15; no carpet, brick floor, no curtains to the bed, no chest of drawers; a small table of common timber and a few rush bottom chairs constitute their furniture. The length of

the corridor in which the cells are located is about 320 yards. The ceiling of the church is tastefully decorated with beautiful paintings, some of them incidents in the life of our Holy Father, medallions of Saints, Scriptural scenes, &c. The gilding is most gorgeous. The expression of the faces is quite in accordance with that one fancies the Saints to possess. We have now been here a week, and believe that to-morrow, January 25th, we start for Rome."

When journeying from Rome to London, the Archbishop and his companion experienced in the north of Italy one of those petty annoyances that would scarcely be met with as incidents of voyage in any other country in Christendom. On arriving in Turin late in the evening, the Archbishop was arrested by two gendarmes, and led off in custody to prison. In vain he protested that he was an Englishman, and explained to his captors who he was and what was his mission. In vain, too, he presented his passport duly signed by Sir Henry Storks. After some hours' confinement, he was led before the magistrate, and after a series of questions he was allowed to depart. Father Athy was associated with the Archbishop during all this time, and was subjected to the same indignity. His Grace immediately wrote to the Hon. Mr. Elliott, the British Ambassador at Florence, but, as he was subsequently informed, his letter never reached its destination; and he was too anxious to hasten onwards in the interests of his Australian mission to trouble himself with further complaints.

On Saturday, June 16th, 1866, the Archbishop visited St. Michael's Priory, near Hereford. He attended the next day at the offices in the Cathedral Church, and on Monday celebrated the Conventual Mass, it being the day on which the English Benedictines kept the transferred feast of Venerable Bede, the Saint whose name the Archbishop had assumed when receiving the religious habit. After Mass, the Cathedral Prior Roger Bede Vaughan, who a few years later was destined to be the Archbishop's Coadjutor, and successor in the See of Sydney, read in the presence of the whole community the following address:—

"**MAY IT PLEASE YOUR GRACE,—**

We, the Cathedral Prior and community of St. Michael's, desire to take advantage of your visit and of this day, the festival of your patron, the Venerable Bede, to assure you how deeply gratified and highly honoured we are by your presence amongst us.

Although those who address you belong to a generation to whom your Grace is better known historically than personally, yet there are none amongst us who do not feel an interest in your life and career far deeper than any stranger, however eminent, could inspire. As a Bishop and a Primate in the Church of God, we must needs honour you. As another pastor in the line of pastors that have come from the Benedictine cloister, we must feel proud of you. As the English founder and venerable ruler of a sister Church that is bound to us by a thousand ties and sympathies, we must feel enthusiasm for you. And when these titles, and others yet, are united in one who is of our own familia, who wore the habit that we wear, and lived, and laboured and prayed in the monastery where some of us have lived similar lives ourselves, it is indeed but natural that we should claim and use the sacred rights to greet your Grace

to-day, and to salute you as our father and our brother. Your home is across seas, and your vineyard is a continent in another world; but your name is very familiar to the youngest of us, and your fame—the good odour of Christ—strengthens and encourages the hearts of many who may never see your face or hear your voice, save, perhaps, on some bright visit like the present.

We thank you for the honour and the condescension of this visit, the first that you have ever been, able to pay to St. Michael's. You have seen many events in the history of our English Benedictine Congregation, which we know only by the mouth of others, and though you live at so great a distance its interests are still your interests. We are sure, therefore, that this new house of St. Michael's will excite your kindly interest as much as those older houses where your visits are so eagerly looked for, and towards which your feelings are so well known.

We wish you, with the utmost respect, all the happiness that is suggested to our hearts to pray for, by your presence amongst us, by your connection with us, by your high position, and by the festival of your patron Saint; and we pray that you may long be spared to labour for a better life in the service of the Church and of your adopted country."

In the first weeks of 1867, Dr. Polding travelled through some districts of Ireland making inquiries regarding the various institutions of charity and education and enlisting sympathy for his distant mission. The whole country was at the time greatly disturbed by the rumours of Fenian conspiracies, and the Archbishop felt considerably alarmed. He dined at Cardinal Cullen's hospitable board on Shrove Tuesday evening. That night was fixed for the long threatened rising. Poor deluded men, full of ardour and ready to lay down their lives for their long suffering country, were bidding good-bye to their friends and hurrying off to the Green Hills. The Government, fully cognizant of all their plans and designs, was marching its three corps of troops so as to completely surround them at their rendezvous. A heavy fall of snow prevented the Fenians from mustering in any considerable number, and in great measure cooled their revolutionary ardour. Dr. Polding trembled with alarm whilst such matters were spoken of at the Cardinal's table. He feared that every instant the scenes of the Paris revolution would be renewed, and that for an Englishman in particular short shrift would be the order of the day. He went direct to the steamer and sailed at once for Liverpool.

During his stay in England, the Archbishop visited many of the principal institutions of charity and education under religious care. Writing from Liverpool on the 23rd of February, 1867, he details some of his experiences regarding the excellent work thus achieved under the benign influence of religion. "Last Sunday," he writes, "I was invited to go on board the "Clarence" reformatory ship. It is exclusively for Catholic boys, all the officers are Catholics, and it is attended by a chaplain. I was very much gratified by the good order, discipline, and cleanliness. There are 180 who have been sent there instead of to prison for different periods. Government allows six shillings per week for each, and what more may be required is made up by private contributions. There are also

orphanages which I have not yet visited, most excellent schools under the direction and teaching of nuns, supported by Government; in a word, denominational teaching is everywhere encouraged by the authorities. The great question turns on compulsory education. Our New South Wales Ministers, with their unfortunate Education Bill, are sadly behindhand in European progress. God grant that Bill may never pass into law."

When he was returning to Australia a fearful storm arose. The giant steamer became the sport of wind and waves, and there seemed to be no hope of escape. Dr. Polding showed no terror, but maintained his usual calm. He assembled the Catholics and exhorted them to prepare for the worst, but at the same time to confide in God and to be resigned. "It is good to die," he said, "if God so wills it." Such was the power of his words that his calmness and resignation were soon shared by those who listened. He imparted to them absolution and recited the Rosary of the Blessed Virgin in momentary expectation of death. Amongst those who listened to his words was a community of nuns of the Good Shepherd who were proceeding to Abbotsford. "*Ecce sponsus venit*," he said to them, "Behold the Bridegroom cometh, go ye forth to meet Him," and calmly, resignedly, I should rather say joyously, they awaited His coming, bearing in their hands lamps of virtue well-trimmed and brightly burning. God, however, willed that they should not die. As they prayed the sea became more calm, and ere long a joyous *Te Deum* returned thanks to God that the danger was past. All landed safely in Melbourne on the 31st of July, 1867.

On his arrival in Sydney, August 8th, 1867, the clergy of the Diocese presented the following address:—

"MAY IT PLEASE YOUR GRACE,—

The clergy of your Grace's Diocese have once more the pleasure of welcoming you home after the long and laborious journey to the centre of Christendom, and they offer this welcome not only with the most affectionate gratitude and admiration, but with a deep and solemn sense of gratitude to Almighty God, who has vouchsafed to protect by His Providence a life so dear to them, and so precious to all, in view of the sacred interests of His Church in this part of the world. Your Grace's absence has been longer than was contemplated, but your clergy and the faithful generally have been consoled and cheered by the evidence they have had of the full success of the mission you undertook in their behalf. The three new Bishops who have during the past year taken possession of their Sees, and assumed the burthens formidable to angelic strength, will, please God, be a benediction to this Church, for which in its rapid extension your Grace so earnestly desired an increased Episcopate, and whilst they carry forward the work that has so long rested upon yourself unaided, they will be to you the well-merited crown of a life, spent as your Grace's has been spent in unwearying and successful Apostolic toil. Others are entering upon your Grace's labours, but they enter upon them, we have it from their own lips, with the veneration and affection of sons whilst they sit as brethren upon the thrones which you have built up for them. May it please the Lord of the Church to continue for many years with them the valued presence of their most venerable and beloved Metropolitan.

So far as the success of your Grace's mission to Rome is concerned—so far as we have read of the high consideration with which you were received by the Holy Father and the whole Cardinalate—so far as the progress of the Church here during your absence is concerned, and very specially as regards your Grace's long hoped for return amongst us—all is full of congratulation and happiness.

We have in the midst of our great content, however, one thing to deplore. The heaviest blow that could have been struck at the welfare and true liberty of our people has been struck, we grieve to say, by our Legislature in a late Act on Public Schools. Pray God the results may be averted, and the unhappy measure be rescinded. We feel confident that our fellow colonists, neither in Parliament nor outside it, have intended to do us the grievous wrong which this Act will inflict, or at the very lowest estimate may be made to inflict, by destroying gradually denominational education. It has been insidiously alleged that our people were not at one with us in our thoughts about primary education and primary schools. Your Grace's presence will rally them around us in a way to extinguish for ever all doubt and cavil, and the country will see that we are certainly and surely united; that we are truly expressing the dictates of our own individual reason and conscience, as well as proclaiming the Divine guidance we have received in this matter from the Holy See.

May your Grace be pleased to receive the small testimonial offering which we presume to bring. It is, such as it is, the measure of our present ability, and in no wise that which our affection and gratitude would desire it to be. (Here the Rev. J. F. Sheridan presented His Grace with a purse containing 500 sovereigns.) The adorable will of God has allowed a most severe affliction to fall upon the colony in the form of a devastating inundation, and we have felt that, in making our most strenuous efforts towards relief in that sad calamity, we should be anticipating your Grace's wishes as we should most assuredly have been following your example had you been here. All who are with your Grace are of course, for their work's sake, for their leader's sake, for their own sake, included in our welcome, and will be, we are sure, sharers in our joy. That your Grace may pass many years amongst us—such years as we know you most of all desire—years, however few, made long and memorable by the priceless fruits of a Catholic Bishop's life,—spent to the last in the service and grace of our Lord Jesus Christ—is the earnest and trustful prayer of your Grace's faithful servants and children in Jesus Christ.

S. J. A. SHEEHY, Vicar-General.
J. McENCROE, Archdeacon.
J. RIGNEY, Dean."

The Archbishop in his reply thanked them for the kind welcome they had extended to him, and added: "If it should be the adorable will of God, I would desire never again to leave these Australian shores, so dear to me in a thousand ways." He referred with eulogy to the Bishops of Maitland and Bathurst, who had entered on their mission field during his absence, and to the attitude of the Sovereign Pontiff, whose dauntless courage and enlightened wisdom were the admiration of the world: "He stands tranquil and hopeful in the centre of the storm of attack unparalleled for virulence and pertinacity, and seems indeed the living rock, instinct with Divine grace, on which the Church is built. I bring to you from him a renewal of the Apostolic Benediction, which my new brethren in the Episcopate have already announced to you. They are here to honour my return along with you, my old friends, and, whilst I thank them truly for the honour, I feel that I can requite them worthily by this spectacle

of the earnest gratitude and affection with which Catholic priests and people receive those who strive in good faith to represent amongst them the ministry of our Lord. I have heard with much joy and thankfulness of the reception which met them here, and have rejoiced in what I know must have been their joy. They came to an untried scene; I come to a home where I have often been welcomed, but where I have never had a more grateful welcome than now, when you are led by those who are to be the sharers of my deepest solicitudes, and, please God, of my richest blessings. I have had evil days in my pilgrimage of life, and I have had bright days. This day is one of the brightest. How many more, how few more, may be in store for me I leave joyfully in His hands, who is the perfection of wisdom and the perfection of loving kindness. One special prayer I desire to offer with earnest solicitude. It is that for what may remain for my life, I may see this new beginning of our Lord's work carried on by Bishops, and priests, and people, by them and in them, with something of the zeal that should burn in the midst of privileges like ours, and with a perseverance of faith and love acceptable to His Sacred Heart. Pray you with me, and work with me for this, and receive my heartfelt thanks and blessing."

During the Archbishop's absence in Europe, on Monday, 16th April, 1866, Louis of Orleans, Prince de Condé, son of the Duc d'Aumale (third son of Louis Phillipe, ex-King of France), arrived in Sydney. He visited St. John's College, and Lyndhurst, and other Catholic institutions, and was cordially welcomed by the citizens. He was soon struck down with sickness, and died at Petty's Hotel on the 24th of May, 1866.

Bishop Eloy happened to be in Sydney when the Prince died, and officiated at the funeral services in St. Mary's Cathedral. The Duc d'Aumale, to show his gratitude for the attention shown to his lamented son, presented to the Bishop a gold pectoral cross set with amethysts and also an episcopal ring. The gifts were accompanied with the following letter:—

"Woodnorton, Eversham,
26th September, 1866.

MY LORD BISHOP,—

I hasten to thank you for having officiated at the funeral of my son, the Prince de Condé. The affectionate part you took in those solemn and painful ceremonies has profoundly touched me. It is, however, a consolation for my sorrowing heart, so cruelly stricken, that the last moments of my dear son received the blessing of a French Prelate. I recommend that pure soul to your pious prayers. I beg them also for us, and believe me to remain your affectionate

H. D'ORLEANS."

Soon after the destruction of St. Mary's Cathedral by the disastrous fire of 1865, it pleased Her Most Catholic Majesty the Queen of Spain to show her sympathy with the Mother Church of Australia, and her veneration and

esteem for the venerable Prelate who for so many years had ruled its destinies by forwarding to the Consul of Spain in Sydney a valuable chalice and complete set of sacred plate, to be presented as a gift to Archbishop Polding for new St. Mary's. The presentation was made by the Consul, M. St. Just, with great solemnity at the temporary Cathedral on the 12th of October, 1867, the birthday feast of the Queen of Spain. The gift was accompanied by the following letter:—

"MOST REV. FATHER IN CHRIST,—

We felt extreme regret at the receipt of the intelligence that the Catholic Cathedral of St. Mary's was destroyed by fire, an irreparable loss which has caused so deep an impression in that colony. Wherefore, moved by pious sentiments, and in proof of our sympathy with the Catholic community, we have commanded that in our name a chalice be presented to your Grace for the new church, which is being erected upon the ruins of the old building. This at the same time affords us an opportunity for manifesting our interest in the paternal care with which your Grace watches over the Catholic flock in those distant regions, and with this view, Most Rev. Father in Christ, we beseech God to be pleased to preserve your life for many years.

Given at the Palace of Madrid on the 21st of February, 1867.

YO LA REYNA."

The Archbishop was deeply moved whilst thanking the Consul and praying him to be interpreter to Her Most Catholic Majesty of the respectful gratitude of the whole Catholic body for the magnificent gift, so worthy of the donor, and worthy of the object towards which it was directed, a gift he added "which gladdens our hearts whilst it decorates our sanctuary. We are distant from Spain as far as distance can be measured on this earthly globe, but the Catholic communion of Spain's Queen has found its kindred way to our help; we are one of the youngest and least distinguished among peoples, but our calamity as Catholics has made us an object of importance to the Christian faith and charity of her who is the impersonation of one of the noblest powers in Christendom. This is the birthday of Queen Isabella. You will tell her how we have celebrated it. We have placed the noble offering upon God's altar; we have set her kindness in our hearts, and we pray before that altar that the King of Kings may grant her many years of happy life, that her throne may be established in her justice, that she may make her people just and happy through the blessing that attends a power to whom the will and the glory of God are the first of all principles, the scope of all policy."

During his sojourn in Rome the Archbishop obtained several Indulgences besides the special blessing of the Holy Father Pius IX for the Australian Catholic Guild, and he presented in their name a medal of the Guild in Australian gold. At the first general meeting held in Sydney after the Archbishop's return, the Guild presented to His Grace, in token of their grateful

appreciation of the many kindnesses which he had extended to them, an address with another gold medal similar to that presented to His Holiness. His Grace, after congratulating them on the success of the Guild, and on the happy fruits which resulted from their organization, thanked them most cordially for the beautiful and precious medal which they had presented. "It shall be," he said, "amongst my special treasures, and will remind me of hopes that were golden, of hopes that have been gloriously realized in your Guild, as I see them to-day." And then he told them of the pleasure with which the Pope had received their gift: "I well remember the day on which I had the honour of a special audience for the purpose of offering your gift. He received it most graciously, with many inquiries about you, and with admiration of the design and execution of the medal. He placed the medal, before I left, with his own hands, in a cabinet destined for choice objects." He added: "May God realise in your society, and in your several families, what that medal suggests. It is of gold, the most precious of metals. Your Christian faith and grace of baptism is that gold, the substance of which is to be wrought and fashioned into significance and beauty by your daily lives. The picture of the Holy Family is the main image impressed on the gold. So let it be in you. You have faith, you have baptism, you have the gold. How shall the picture be produced? The blessing and the fellowship of the Holy Spirit will impart it to you. Ask Him, and He will come; do not grieve Him, and He will abide with you, and work out in the humblest soul among you more than all the wealth and beauty that the mind of man can conceive. So be it for each and all."

The first stone of the Church of Villa Maria was blessed by Archbishop Polding on the 15th of September, 1867, on which day was kept the Feast of the Name of our Blessed Lady. There was a particular interest in the Feast in that year, as it was the day marked out by the Archbishop to make reparation for the blasphemous utterances of Dr. Lang against our Divine Lord and the Blessed Virgin and everything most dear to the Catholic citizens.

On the 21st of January, 1868, His Royal Highness, Prince Alfred, second son of Her Majesty Queen Victoria, on board the "Galatea," entered the Port Jackson harbour. Preparations were made on the grandest scale to offer him a right loyal welcome. The pageant on the harbour, when 40 steamers gaily decorated proceeded to the Heads to receive the royal visitor, was most imposing, and yet the gay decorations and the cheering crowds, and the strains of military bands, failed to enliven the scene, so terrible was the downpour of rain which marred the celebration. The official landing took place next day, the Archbishop taking part in the procession, and dining at Government House. A whole series of public celebrations followed, no less than £25,000 of the public money being

spent in Sydney alone to accord a pleasant welcome to the princely visitor. In the midst of these festivities, at Clontarf on the 12th of March, the Prince was wounded by a pistol shot, discharged by a madman named O'Farrell. The wound was very slight, little more than a scratch, and there was no questioning the insanity of the miscreant. It was, however, a time of terrible political excitement. Men's minds were filled with alarm by the reports of the Clerkenwell outrage, the Manchester murders, and other such crimes, all which were day by day painted in their worst colours by the hostile press of Australia. O'Farrell happened to be a Catholic and an Irishman, and his deed was at once set down by the fanatical enemies of his race and creed as the outcome of a Fenian plot. It must ever remain a foul blot on the names of those political leaders, who availed themselves of the opportunity thus presented to hound on the public opinion of this country against the Catholic Church, and against the Irish colonists. The storm thus stirred up by political chicanery continued to embitter the feelings of some sections of the community for a score of years. None was more pained by this outburst of bigotry than the venerable Archbishop. He was absent in the Manero districts holding his usual visitations when the crime was committed, but he left nothing undone, so far as his personal influence could reach, to appease the fury of the storm so iniquitously stirred up against his clergy and faithful flock.

At the ceremony of blessing the foundation of St. Mary's Cathedral on Tuesday, December 8th, 1868, at which a sum of £1400 was handed in, Dr. Polding took occasion to refer to the angry passions thus stirred up by evil designing men. An address was presented to him by the laity, and in his most classical reply the Archbishop said:—"Your congratulations are a comfort and happiness to me. I am thankful first of all to our good God, who has wrapped me round with such kind sympathy in my sorrows and joy; and next, to you who with such true instinct of filial friendship have ever chosen the most opportune moment to cheer and strengthen my heart, by showing me what was in your own. May God bless you with every form of temporal and spiritual recompense. This is, indeed, as you say, a solemn and eventful occasion; and it is to me peculiarly an occasion of consolation and happiness. It proves to me that I am building in my people's love, and that their love for me is for God's sake. This is the right order—this is as it should be. We sorrowed together with a sorrow that had its chief source in what seemed a sweeping away of dear and holy memories, and an injury to the service and work of God among us; we have now our common gladness in the renewal of those memories, the near prospect of more than restoration to that sacred service and work. After the night of our misfortune the bright day has dawned upon us, and with

thankful joy we are exulting in its light. This is God's doing, it is wonderful in our eyes. We realise that ancient, oft-repeated mercy of the God of patience and comfort, 'I will turn their mourning into joy and comfort them, and make them joyful after their sorrow.' He added, that no one knew so well as he "what sorrows, what hopes, what faith, had glorified those old walls," but looking to the future he foresaw that the new temple would surpass the old. He further remarked that the sympathy evoked by their sad misfortune had gone a great way towards removing the foolish prejudice that wicked men had been of late stirring up against the Catholic citizens; "I say it in no boastful self confidence, but with humble trust in God's grace, from an old man's experimental knowledge of Catholic faith and teaching, that we shall live down and shunne calumny and hate. And as it will be in our little local troubles, so will it be on the wide stage of the world; the time, believe me, is not far distant when men shall recognise, with astonishment and alarm, that loyalty of every kind, that human liberty in every direction, intellectual, moral, and spiritual, have their only true and sure foundation in that Catholic Church, which, like her Divine Lord, had been partly unknown, and partly of malice travestied and insulted."

The Feast of the Epiphany, 6th of January, 1869, was celebrated with special solemnity in the temporary wooden structure which served as a Cathedral, erected where St. Mary's Hall and School now stand. That night the whole building was consumed by fire. The work of destruction so terribly begun in the burning of old St. Mary's was now completed. The sacred vestments and paintings and altar vessels, even the newly granted Pallium and other episcopal ornaments—all were destroyed. It was pure accident, but owing to the inflammable material of which the building was constructed nothing could be saved.

The very next day, the 7th of January, saw the clergy and leading citizens assembled in St. Mary's Seminary to express sympathy with the Archbishop, and to take steps to remedy the sad disaster. The Catholic laity availed of the occasion to present the following expression of sympathy:—

"That this meeting, having learned the destruction of St. Mary's temporary Cathedral by fire this morning, desires to express its profound sympathy with His Grace the Archbishop and the Metropolitan clergy, and pledges itself to immediate and earnest exertions for the rebuilding of the edifice." Mr. William Bode Dalley supported the resolution in an eloquent speech which was loudly cheered throughout. In the course of his remarks he said:—"As in a former and much heavier affliction which your Grace has been called upon to endure, the consolation came swift upon the heels of the calamity, so in this case we meet to deplore our loss and tender to you our heartiest sympathy under the present circumstances. To us it is a matter infinitely more to be deplored than the loss

of the building burnt this morning that you should suffer, as we know and feel that you have suffered, under the visitation. For unhappily to you this misfortune has a deeply personal significance, for many most precious memorials of the affection and piety of your early friends, of the munificence and devotion of some of the noblest children of the Church, have been swept away. It seems that in your case, everything that tends to remind you of the tender attachment to you of old and valued friends in Europe should be withdrawn, and that you should be thrown back at last upon us to whom you have given your life and your virtues. This is not the time to reassure your Grace how deeply sensible we are of such a privilege, but it is the time to manifest by instant and vigorous work how lightly we regard our affliction for a material loss in comparison with the sympathy with you who have to deplore so much more."

Dr. Polding, in April, 1869, presided at the Provincial Council held in Melbourne, the decrees of which, approved by the Holy See, have formed the groundwork for the ecclesiastical discipline of the Australian Church and were at once adopted as a fixed rule for the guidance of the clergy throughout the various Dioceses. Returning to Sydney he had the consolation of dedicating the temporary Cathedral at St. Mary's on the 30th of May, 1869. Little more than four months had elapsed since the temporary wooden structure had been reduced to ashes, and, in that short interval, a massive brick building had arisen as if by magic on the same site. The Archbishop himself performed the ceremony of dedication. High Mass was sung by the Bishop of Brisbane, and there were also present the Bishops of Bathurst and Maitland.

Having received the invitation to the Vatican Council, the Archbishop, notwithstanding his years and despite the remonstrances of many friends, resolved to set out once more for Rome. He started from Sydney on the 9th of October, 1869, accompanied by the Bishop of Brisbane and Very Rev. Dean Lynch and others. The clergy of the Diocese availed of this opportunity of once more proving their affection towards him. At Lyndhurst College, two days before sailing from Sydney, an address was presented and with it a purse of £700 to meet the expenses of the journey. Soon after setting sail, however, the strength of the Archbishop began to fail, and though he resolved at all hazards to persevere, he was compelled to halt at Suez, and thence after a short rest to retrace his steps to Australia.

He was soon, however, able to resume his active duties, ministering to his faithful people. We find him on the 9th of October, 1870, administering the Sacrament of Confirmation to upwards of 300 children at St. Francis's. A few weeks later, when the news reached Sydney of the sacrilegious capture of the city of Rome by Italian troops, on the part of the clergy and laity he forwarded

a letter of condolence to His Holiness accompanied with an offering of Peter's Pence of £476. The Divorce Bill was at this time a matter of anxiety to the whole Catholic body. It was adopted in the Assembly, but was rejected in the Legislative Council by a majority of 10 to 4. Petitions from the Roman Catholics with more than 10,000 signatures were presented against that loathsome measure.

Considerable progress had been made in carrying on the works at the beautiful Church of Villa Maria. It was not as yet completed, but on Sunday, the 12th of December, 1869, the Marist Fathers wished to attest their joy at the solemn opening of the Vatican Council on the preceding Feast of the Immaculate Conception, 8th of December, by the erection of the statue of St. Peter over the principal entrance. On the return of the Bishops from the Council, the church was solemnly dedicated by Monsignor Eloy, Coadjutor of Right Rev. Dr. Battaillon, Vicar Apostolic of the Navigator Islands, on the 12th of February, 1871.

On the 23rd of January, 1871, the Archbishop and Bishops of Australia addressed a conjoint letter to His Holiness Pope Pius IX., expressive of condolence and sympathy with him amid the deplorable attacks made by wicked men against the patrimony of the Church, and conveying their full and cordial adhesion to all that was decreed and defined in the Vatican Council. The reply of the Holy Father, dated the 12th of April, 1871, conveying His Holiness' thanks, and imparting a special blessing to the clergy and the faithful of the Australian Church, gave expression to the following beautiful sentiment:—"We have full confidence that these very calamities which we are suffering will result in the greater glory of God and the brighter splendour of His Church, and at the same time we trust to derive powerful help in these our afflictions from the fervent prayers which you are pouring forth to God, and which you cause also to be offered by all the faithful under your charge."

To the letter, which the Archbishop had forwarded in his own name and on the part of the clergy and faithful of the Archdiocese, the following reply was received:—

"VENERABLE BROTHER,—

Health and Apostolic Benediction. The letter addressed to us, not only in your name, but in that of your clergy and flock, bears such manifest proof of affectionate devotion, that our heart has been strongly moved towards you, venerable brother, far separated as you are by land and sea, but most near in that charity and solicitude with which we embrace you in our Lord. We have seen therein your sympathy with us in those afflictions, in which we bless God, who has changed our tribulations into the increase of faith and virtue amongst His people with so much glory to His holy name. We have seen therein your signal spirit of obedience towards this Chair of St. Peter, and the authority of that infallible teaching declared in the dogmatic definition of the Vatican (Ecumenical

Council; we have seen therein the special and truly filial zeal which urges you to pour forth prayers for us the more earnestly in proportion as you witness a deadlier war excited by the gates of hell against us and the Church; we have seen with what watchfulness and vigor you strive to fulfil your pastoral office, and how graciously the merciful Lord has brought it to pass, that in those regions Catholic faith and religion put forth their strength and salutary fruit.

For all these things we render thanksgiving to the Divine clemency which consoles us by your piety and virtue, and by the happy progress of our most holy religion amongst you. And, venerable brother, whilst we specially congratulate you, we express to your clergy and people our paternal affection, beseeching God, the author of all good, to sustain and strengthen you ever in your pastoral office by the abundant aids of His grace, and of His mercy, to pour forth on your clergy and flock the riches of His loving kindness, and make them a people, serving Him and increasing in merit and in numbers day by day. Moreover, whilst such a war is raging against this Apostolic See and the Church, do not cease, venerable brother, with your clergy and people, to implore from heaven help and the wished-for day of propitiation. So shall you surely increase your merit before God, as indeed you have done by the pious offerings which, for the defence of His cause, you have sent to us. Lastly, with the most cordial affection, we impart to you, venerable brother, to your clergy, and to the people committed to your charge, the Apostolic Benediction, the harbinger of all celestial gifts, and the pledge of our especial love.

Given at Rome this 5th day of April, 1871, in the twenty-fifth year of our Pontificate.

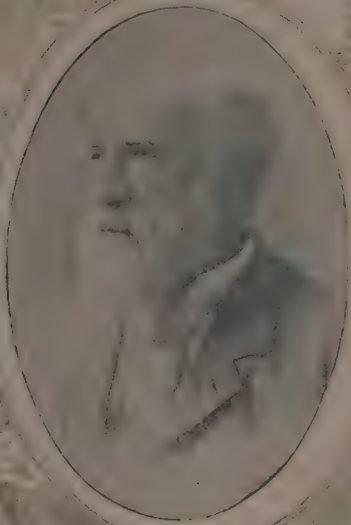
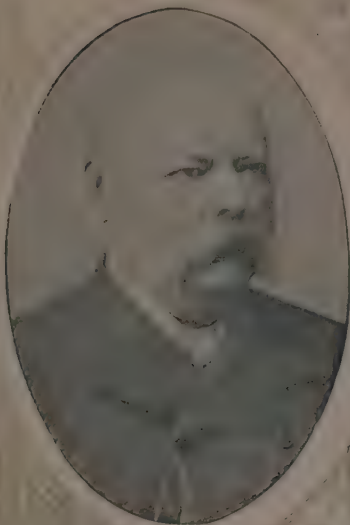
PIUS, PP. IX.

The Archbishop and clergy, assembled in conference in Sydney on Thursday, November the 7th, 1872, sent a telegram to the Holy Father expressive of their affection, devoted loyalty, and sympathy. The following telegram, dated 8th November, was received from Cardinal Antonelli in reply:—

"Cardinalis Antonelli Archiepiscopo Sydneiensis, Australia. Summus Pontifex cui vota tua clerique tecum congregati peraccepta fuerunt petitam benedictionem perlibenter electrica agilitate transmittit."
"His Eminence Cardinal Antonelli to His Grace the Archbishop of Sydney. The Supreme Pontiff accepts with great pleasure the congratulations of the Archbishop with his assembled clergy, and most willingly sends through the swift electric current the Benediction they have asked for."

Dr. Polding's labours were not even now in his old age confined within his own Diocese. On the 23rd of January, 1871, he set out from Sydney in company with the Right Rev. Dr. Sheil, Bishop of Adelaide, to take part in some religious celebrations in Melbourne. Returning thence he arrived in Sydney by steamer on the morning of the 17th of March, and proceeded forthwith to St. Patrick's Church to preside at the High Mass, anxious to be associated with his loving children in their great national festival. A few weeks later he set out for the Diocese of Bathurst, and on the 30th of April, 1871, he dedicated the newly erected Church of St. Joseph at Orange, assisted by the Bishops of Maitland and Goulburn and the Bishop of the Diocese.

At this time the erection of new schools was carried on with great vigour, and every effort was made to meet the increasing wants of the Catholic children. Thus, for instance, in 1870 the school at Kent-street south was a rude shed generously and gratuitously given for school purposes by Mr. Thomas Lawless. A plot of ground was now purchased for £400, and a commodious schoolroom



MARQUIS JENNINGS, K.G.C.P., K.C.S.G., K.C.M.G.
HON. THOS. DALTON, K.C.S.G., M.L.C.

HON. JOHN T. TOOHEY, K.C.S.G., M.L.C.
JOHN HUGHES, K.S.G.

MEMBERS OF THE LAITY IN NEW SOUTH WALES
KNIGHTED BY THE SOVEREIGN PONTIFFS

was erected at an expense of £900. In 1873 St. Francis's schools were also begun. They were erected at a cost of £4000; and about the same time the splendid school at Mt. Carmel was commenced, and a sum of £3000 was expended on it.

The Cathedral of Armidale was dedicated by Archbishop Polding on the Feast of the Purification, 2nd of February, 1872, assisted by Right Rev. Dr. O'Mahony, Bishop of Armidale, and Right Rev. Dr. Quinn, Bishop of Bathurst. The journey was not an easy one in those days. The Archbishop and Dr. Quinn, accompanied by the Rev. Dean Lynch and Rev. Dr. Colletti, travelled together from Sydney. They were met on Monday, 29th January, with a carriage and four horses at Wingen. That night they rested at Murrurundi; the next evening at Tamworth, where they met the Bishop of Armidale and others who hastened thither to greet them; and Wednesday evening they reached Armidale. A large number had come in buggies and on horseback, and awaited them about twenty miles from Armidale, and thence escorted them to the Cathedral and Bishop's residence, where the Archbishop addressed them. On the Feast of the Purification the Archbishop performed the ceremony of dedication and sang the High Mass, and the next morning set out on his homeward route for Sydney.

It was at the request of Archdeacon McEncroe that the Archbishop applied to the Superior of the Marist Brothers for some of their teaching Brothers to take charge of the boys' school in St. Patrick's. It was not, however, till three years after the Archdeacon's death that his desire in this respect could be realized. On the 30th of November, 1871, four Brothers sailed from London in the "Star of Peace," and, on the 26th of February following, as the midday Angelus was ringing, they knelt at the altar of their heavenly Mother and Protectress in St. Patrick's Church to return thanks for their safe journey. On the 8th of April, 1872, on which day the Church was celebrating the transferred Feast of the Annunciation, their schools opened with 130 children. The boys of St. Patrick's in those days had the name of being particularly unruly. The Bishop of Bathurst, who had great experience in conducting schools, on visiting St. Patrick's a few weeks after the opening of the schools, was so struck by their wild conduct that he said to the Superior, "Poor Brothers, I pity you." All that soon changed under the Brothers' instruction, and, in four years, out of this rude material there were 22 novices and 7 postulants enrolled among the devoted Brothers. Several of them, too, were engaged in teaching, and the great body of the children became models of docility. In 1874 a branch house was opened in Parramatta. It commenced with 30 pupils; it has now 150. St. Benedict's, the Sacred Heart, St. Francis's,

and other districts as well as St. Mary's soon claimed the Brothers' aid in the great work of instructing the children of these districts, and everywhere with the most satisfactory results. In 1876 they entered on their teaching mission in New Zealand, and gradually their field of labour has been extended to Samoa, New Caledonia, and other islands of the Pacific. At St. Joseph's, Hunter's Hill, they entered on their collegiate work in 1883, with two or three pupils. Last year there were 300 students on the college roll. Their high school, which was begun at St. Patrick's, and was thence transferred to St. Mary's, has been no less successful, and is frequented by 150 pupils.

During the latter years of Dr. Polding's Episcopate great services were rendered to religion by the Marist Fathers, and their zeal and devotedness in the sacred ministry have never since ceased to bear abundant fruit. They had indeed begun their missionary work in Sydney as early as the year 1845. On the 12th of April, in that year, Fathers Dubruel and Rochea with M. Blanc, a lay Brother, arrived in Sydney from the mother house in Lyons, to transact business here for the various missions of the Marist Society in the islands of the Pacific. The worthy priests, while discharging the special duty thus allotted to them, did not fail to give a helping hand to their brother clergy in Sydney as occasion required. It was not, however, till the end of August, 1868, that permanent missionary work was assigned to them in the Archdiocese when the parish of St. Patrick's was entrusted to their spiritual care. It was the dying request of Archdeacon McEncroe that they would be appointed to succeed him in the charge of that district, and, on the very day of his interment, the promise made to him by the Archbishop was fulfilled. Father Joseph Monnier, S.M., was chosen the first Marist pastor of St. Patrick's, and no happier choice could have been made. For eight years he had laboured with all the ardour of an Apostle in Tonga, when, in 1864, he received the commission from his Superiors to proceed to Sydney to take charge of the school which had been opened there for young natives of the Oceanic Islands. He was very soon relieved of the anxieties of that charge, and for four years he devoted himself to assist in the various missionary districts wherever his aid was invoked. Thus, he laboured for a considerable time in Penrith and Campbelltown, and he preached missions and gave retreats in almost every parish in Sydney and its suburbs, and throughout the newly erected Dioceses of Bathurst and Maitland. It is not too much to say that, wherever he thus laboured, he was venerated as a saint. Being installed in St. Patrick's in the beginning of September, 1868, he soon set the impress of his personal piety on all the public devotional exercises of that populous district. The Stations of the Cross, the Holy Rosary, and devotion to St. Joseph became familiar to the pious parishioners; the Sacraments were

frequented; and nothing was left undone by the zealous pastor to sanctify the portion of the flock of Christ entrusted to his care. On the 15th of September, 1874, he was summoned to heaven, but worthy successors have followed in his footsteps, and by word and example have continued to guide in the paths of piety the faithful of the parochial districts committed to them.

The Archbishop made repeated application to the Holy See for an Auxiliary Bishop or Coadjutor, who would aid him in the discharge of the ever increasing episcopal duties, and be a pillar of strength to him in his declining years. The Very Rev. Dr. Sheehy, O.S.B., who for several years had borne the burden of the administration as Vicar-General, received the Briefs of his appointment as Titular Bishop of Bethsaida and Coadjutor of the Archbishop as far back as 1866, but declined the proffered dignity, and, notwithstanding the repeated appeals of the Archbishop, persevered in his resolution. What was strange in the matter of this appointment, though the Holy See acquiesced in Dr. Sheehy's renunciation of the episcopal dignity, his name continued for years to be inserted in the Official Diario of Rome as Bishop of Bethsaida and Coadjutor of the Archbishop of Sydney. This most worthy Benedictine has never ceased to attend to the pastoral duties in the Diocese of Sydney, and is at present, as he has been for many years, Archpriest of the Diocese and Vicar-General. At least twenty letters were written by Dr. Polding urging the Holy See to persist in the appointment of this excellent Irish priest as one in whom he had the fullest confidence. It is not easy to reconcile the course thus pursued by the Archbishop with an appeal for a Coadjutor which he forwarded to Rome in 1871. "I avail of this opportunity," he then writes, "to humbly petition your Holiness for a Coadjutor of whose assistance I feel the want, advanced as I am in years and unequal by reason of ill-health to the vast duties of the Archdiocese. However, with all humility and confidence, I pray your Holiness to grant that the said Coadjutor be an Englishman, not that I desire national favours or sentiments, for an Archbishop of my age should never heed such a matter of nationality, but because in an Archiepiscopal See like this, which is the great centre for the southern hemisphere under the British dominion, and where there are such bitter animosities between the Irish and the Orange Societies, a man superior to all party spirit, and exalted by mental accomplishments and social virtues above the ordinary level, would be more acceptable, and should difficulties arise more conciliatory."

At length the Archbishop's petition was granted, and the Most Rev. Roger Bede Vaughan, O.S.B., was appointed Archbishop of Nazianzus and Coadjutor of His Grace of Sydney in the beginning of 1873, and consecrated by Cardinal Manning, Archbishop of Westminster, on the 19th of March, the same year.

Dr. Vaughan's reception in Australia was most enthusiastic. He arrived in Sydney on the 16th of December, 1873, accompanied by the Rev. William Anselm Gillett, a worthy Benedictine, who remained with him throughout the ten years of his Australian mission. Writing from Sydney to his family at the close of that month of December, the Coadjutor Archbishop gives some details of the welcome accorded him. "I had a grand reception. Six steamers loaded with enthusiastic Catholics came out to sea to meet me, and accompanied me to land. There I met the dear old Archbishop and a crowd of 20,000 people, of all classes and denominations, who had been expecting my arrival all day. We drove through the town to the Cathedral, and the *Te Deum* being sung, two addresses were read to me, one from the clergy by the Vicar-General, the other from the laity by Judge Faucett. I replied in such a way as seems to have conciliated all. Everyone, Protestants and all, has been most kind."

Though apparently all were thus so friendly, a considerable section of the Protestant body soon gave proof of an uncontrollable rancour in their dealings with him. They seemed to have regarded the coming to Australia of a man so gifted, of so imposing appearance, of such genuine eloquence, as an offence to themselves, and no sooner did he speak his sentiments in the matter of religious education than they poured out on him all the vials of their indignation. One newspaper even went so far as to say that the worst "cargo of human woe and wickedness unshipped in Sydney Cove" was preferable to the landing of the Coadjutor Archbishop.

Dr. Vaughan's first sermon was delivered in Sydney on Christmas Day, 1873. Pontifical High Mass was sung by His Grace the Venerable Archbishop Polding at 11 o'clock, and after the Gospel the Coadjutor preached. His concluding words were:—"Glory be to God on high, and peace on earth to men of good will. Yes, glory be to God in the great victory of His only begotten Son; glory for the triumphs of the cross. And peace on earth to men of good will. Yes, peace to all the world in this time of holy gladness and thanksgiving. Peace not only to those who are of the faith, but peace to all. Peace to the peaceful, and to the froward, and to him whose threat is war. If my adversary came armed from head to foot, my cry would still be, peace, brother, peace. Let the Philistine approach, and I would not so much as pick up a pebble from the brook to cast at him. I would say 'Peace on earth to men,' for my Master came to bring peace and charity at this holy season to all the world. Two things only do we aim at, one and all—to live a Catholic life, and to maintain the Catholic truth; to exhibit to the world the unvarnished principles of the Gospel, to be ready, in our place and measure, to explain and expound the doctrines of the saving revelation. The day for the jaggings and jarrings of controversy is past. We

rather aim at holding up the light to those who wish to see, and at giving a reasonable account of that priceless deposit of the faith delivered by our Saviour to His Saints for the purification and salvation of all mankind. Meanwhile, let us approach the Throne of Mercy, the crib of Bethlehem, and with hearts purified from sin, and mind cleansed by the grace of God, and wills strengthened in His holy service, pray to Him for ourselves and our families, and for the whole world, that glory may be given to the Lord on high, and peace on earth to men of good will."

Great was the aged Archbishop's consolation that the Holy See had destined to his aid a Coadjutor so worthy of his confidence, and endowed with such physical and moral strength to carry on the great work of religion in the Southern Continent. A few weeks after his arrival, the following circular was addressed to the clergy of the Diocese:—

"St. Mary's Cathedral,
January 13th, 1874.

REVEREND DEAR SIR,

Our Holy Father, Pius the Ninth, has been pleased to select for our Coadjutor, with right of future succession, one full of talent, zeal, and energy, the Most Rev. Roger Bede Vaughan, O.S.B., Archbishop of Nazianzus. Ever thanking Almighty God for this happy choice, and wishing to be relieved from care and anxiety at our advanced age, we hereby notify to you that we have appointed him our sole Vicar-General and Administrator of the temporalities of the Archdiocese, with full powers.

We trust that you will manifest towards him that heartiness of filial respect, obedience, and co-operation in advancing the great cause of the Church which you have always exhibited to ourselves.

We request that all future communication concerning official ecclesiastical matters be referred to him, and that your correspondence be addressed to the Vicar-General's office, St. Mary's, Sydney.

JOHN BEDE,
Archbishop of Sydney."

Thenceforward, Dr. Polding loved to repeat the words of the canticle of the aged Simeon:—"Now dismiss thy servant, O Lord, in peace." Nevertheless, he performed various ceremonies, and at times even undertook lengthened journeys. Thus in the month of January, 1875, we meet with him in Tasmania. In the Cathedral, at Hobart, on the 31st of January, he assisted at High Mass, the Bishops of Maitland and Hobart being present. When visiting the schools conducted by the Sisters of Charity he remarked that "it was more than half a century" since he himself had been a Sunday School teacher, and he took occasion to say that he recalled the fact with feelings of thankfulness, and he encouraged the teachers to persevere and to use every diligence in their meritorious labours. Mother Francis Xavier Williams, of the Sisters of Charity, who was present, was the first nun professed in Australia. She had received the veil in Parramatta at the hands of the Archbishop, and he had also officiated at her profession.

It was in the early morning of Friday, the 16th of March, 1877, that Archbishop Polding rested in peace. If his advanced age had prevented him for some time from engaging in the more laborious duties of his high office, he had continued nevertheless to meet his clergy, who never failed to extend to him the tributes of their veneration and love, and rejoiced to receive the lessons of his life long experience and accumulated wisdom. It was on Friday, the week before his death, that the first serious signs of fatal illness appeared. His only thoughts during the last days of life were to trim the lamp of faith that he might with joy enter into his eternal reward. The Coadjutor Archbishop and others of the senior clergy were most assiduous in their attention, for all honoured him as a Father and saintly Prelate. In his humility, he wished all his domestics and attendants to be gathered around him that he might ask their pardon for his faults, and for the trouble he had given them.

Ever since the burning of St. Mary's, Dr. Polding had made the presbytery of the Sacred Heart his home and there he tranquilly passed to his reward. On Saturday evening his remains were laid in state in the pro-Cathedral, and thousands flocked thither all day long on Sunday to take a last look at the features which were so endeared to them, and to offer a prayer for his repose. Solemn Pontifical High Mass was celebrated on Monday by the Bishop of Bathurst in the presence of Archbishop Vaughan. Almost all the clergy of the Diocese, besides several from the neighbouring Dioceses, were present. The Bishops of Maitland and Goulburn and Brisbane also hastened to Sydney to do honour to the illustrious deceased. It was computed that no less than 100,000 persons took part in the funeral procession, the largest as yet seen in the southern hemisphere. The leading Protestant citizens were also present, and whilst the vault closed over his remains in the Catholic cemetery of Petersham, they openly avowed the deep affection and veneration in which they held the first Archbishop of Australia. How changed was the scene since he landed in Australia in September, 1835. There were then six priests on the Australian continent. There were now in New South Wales alone five Dioceses and 135 priests. Convents, monasteries, and religious institutions had grown up, and in the Diocese of Sydney there were now 130 devoted nuns spending their lives in the service of God. Many churches were erected, many schools were built. Lyndhurst College, St. Mary's Seminary, Subiaco Monastery, the Orphan School at Parramatta, the Good Samaritan Institution, St. Vincent's Hospital were abiding monuments of his pastoral zeal. To the example of his liberality and to his energy, the Catholic body was mainly indebted for the noble structure of St. John's College. But his greatest deeds were those of his missionary charity and untiring zeal. One extract from the commemorative discourse pronounced by Father Cahill, S.J., will suffice to set in

its true light this prominent feature of his episcopal career:—"With his whole heart and soul does he enter on his mission. Sending to various parts of the colony the five or six priests who had accompanied him, he reserved to himself Sydney and the surrounding country. During the first years of his government he lived as a missionary priest. With reference to these first years he wrote thus—"Little could be done except to keep from entire decay so much of the form and spirit of religion as had been preserved by our zealous predecessors. He was in the vigour of health and strength, and he was ever ready to sacrifice both health and strength for his people. At the call of duty he would ride from Sydney to Albury, and even to the most distant parts of the colony of Victoria. When gold was first discovered, and when so many thousands of men flocked to the gold-fields, and when lawlessness and violence threatened, he was there as a messenger of peace, led not by an unholy thirst for gold, which he despised, but by a desire to bring back to Christ souls that had erred. He feared not to enter into the dense and trackless bush in which so many have perished, an invisible hand seemed ever to guide him. He feared not to spur his horse into the rushing torrent, when a suffering or dying child required his presence. What plain or mountain or valley is there in the parts of Australia then inhabited where the tones of his voice were not familiar to every Catholic ear, his features to every Catholic eye? What forest has he not travelled? What stream has he not crossed? How often was he not obliged to rest at night under the wide-spreading branches of the eucalyptus with the saddle for a pillow and the earth for a couch? How often, in traversing the thicket, did he not tread on the venomous reptile which crossed his path, God and His angels ever protecting him from injury? How often was he not forced to partake of the rude and homely fare of the shepherd? How often did he not suffer the pangs of hunger and thirst? Wheresoever he passed, a blessing seemed to remain. How did the little children love him, and run to meet him when he appeared? He loved their society, and he used the influence which he ever had over them to say to them a good word, to suggest a holy thought. It is a remarkable thing that every family whose hospitality he shared in his various missionary journeys has treasured up some good or kind word spoken by him. He had a special love and tenderness towards those who suffered. When he was a young Benedictine, he was for a time infirmarian, and he often afterwards used, in favour of those who suffered, the experience then acquired. He loved to minister even to their temporal wants, and often dressed with his own hands the wounds and sores of those who were afflicted. His meekness and kindness were manifested in a remarkable manner to sinners. One word of his often softened the most hardened hearts, and inspired confidence. Hence the long hours which he used to spend in the confessional

reconciling souls with God. During the days which he passed from time to time at Melbourne, he never failed to visit the penitentiary at Abbotsford, and to address a few words of consolation to the penitents who are under the care of the religious of the Good Shepherd. In speaking to them of the mercy of God, and encouraging them to confide in Mary Immaculate, his own emotion was at times so great that he wept, and was scarce able to proceed. Leaving the penitents he would visit the orphans, who are under the care of the same good religious. He would listen even with tears to their hymns in honour of the Immaculate Virgin. He loved them, because his heart was like to theirs in simplicity and innocence? At such visits, one could not fail to recall to mind the words of Jesus Christ, 'Suffer little children to come unto Me, and forbid them not, for of such is the kingdom of heaven.'

Dr. Vaughan, in the funeral address spoken on the day of the Archbishop's interment, recalled the religious influence which the memory of his zeal and virtues exercised for long years throughout the Anglo-Benedictine communities. "I know something of his career, during the years he was in the same house of religious discipline in which I myself was taught to serve God at early morning and late at night: and I can assure you that there was never anything in this world that had a more powerful action on my spirit, not from what I knew of him by my personal contact, but from the traditions that he left behind him, and from that indescribable influence which, like an opulent flower in the garden, spreads its perfume hither and thither."

One, who had long laboured with Archbishop Polding, thus writes of him in February, 1879. "At his arrival, he found himself in the midst of a forgotten population of Catholics scattered far and wide, of a population of bigots who opposed and frustrated, where possible, every work of the great Archbishop. Many a hill did he climb, many a scorching did he suffer on his way to the dying, many a time did that tongue speak words of sweetness and tenderness, in some secluded vale, to some poor forlorn soul ere it took its departure for eternity: and many a time, too, did that tongue plead the cause of Catholicity in the face of Protestant impertinence with so much effect that even its bitterest enemies could not fail to be attracted to the noble Archbishop. No man in modern times has accomplished so much for the Church of God, with comparatively such small means, as Archbishop Polding. He built our colleges, our convents, and our schools. He fought till death against the godless system, with a prudence, persuasion, and eloquence that must elicit the admiration of all good citizens."



CHAPTER XIII.

THE CATHOLIC CHURCH IN SOUTH AUSTRALIA.

IN the year 1887, Adelaide became an Archiepiscopal See, embracing within its province the colonies of South Australia and Western Australia.

Strictly speaking, however, South Australia was founded as a civil province and not as a colony. The Act of Parliament of 1834, which defined its boundaries and laid down the outlines of its constitution, expressly provided that no person convicted in any Court of Justice in Great Britain, or Ireland, or elsewhere, "shall at any time, or under any circumstances, be transported to any place within the limits of the new Province of South Australia." There were other peculiar features of its constitution which deserve to be recorded. The emigration to South Australia was to partake as much as possible of the family character. It was to embrace only those who bore a respectable character, and had sufficient means to purchase one or more blocks of land; Papists and Pagans were to be excluded from it; there was to be no State Church. Dr. Whately, Protestant Archbishop of Dublin, was an enthusiastic advocate of the scheme. "A colony so founded," he said, "would fairly represent English society. Every new-comer would have his class to fall into, and to whatever class he belonged he would find its relations to the others, and the support derived from the others, much the same as in the parent country. There would be little more revolting to the feelings of an emigrant, than if he had merely shifted his residence from Sussex to Cumberland or Devonshire." A South Australian company was formed to carry into effect the work of colonization. In

the first ship that was sent from England to the new colony they selected as surgeon a man who was competent to act as chaplain also, and instructions were given to the agents that the schools were to be established on the British and Foreign Bible Society system. On December 28th, 1836, Governor Hindmarsh arrived in the "Buffalo," and the colony of South Australia was officially proclaimed under shadow of the gum trees, which then lined the coasts and covered the adjoining plains.

Kangaroo Island was chosen as the site for the future capital. But its scant supply of water and its very limited area of agricultural land were soon found to be unequal to the requirements of the intended city. In a very short time, the colonists began to move some seven miles inland, towards where the present city stands, on the south bank of the River Torrens. All that tract of land was covered in those days with gum trees, many of them of giant growth; the undergrowth was so thick that even when the city was marked out the settlers often lost their way in passing from one quarter to another. The Torrens was picturesque in its windings, and rich in the luxuriant vegetation which stretched down its banks to the water's edge. Every man in those days had to be his own servant, and any work to be done was done by the hands of those who needed it. For building the rude huts, timber had to be hewn, the reeds had to be cut to provide the thatch; and at times the requisite materials for completing the structure or for domestic use had to be carried from a considerable distance. There was soon an urgent demand for help and for skilled labour. This it was that compelled the Protestant settlers to stretch out a friendly hand to Catholic colonists, and "even pressingly to invite them to settle in Adelaide." The principle, however, of the system of emigration thus adopted for South Australia continued to be eulogised at home by political theorists, who looked on it as a perfect engine for combating the Catholicism which Irish emigrants had brought with them to the other colonies. In 1849 several protests were made against the practical exclusion of Irish labourers under the Immigration Commission, and one vigorous remonstrance on that head was forwarded by the Governor, Sir Henry Young, to the Secretary of State for the Colonies. It set forth from the official records that the proportion of English to Irish emigrants hitherto conveyed to South Australia at the expense of the colonial funds was as twenty to one. The reply forwarded from the Secretary of State's office on 15th of December, 1849, confessed that taking South Australia by itself it had not received its equitable proportion of Irish emigrants, but assigned as the reason that "the first settlers were, with few exceptions, English capitalists, who had acquired by purchase the right of nominating emigrants for free passages, and who chiefly selected English labourers."

Dr. Ullathorne paid a visit to Adelaide in 1839, and he has left us in his "Autobiography" a record of his impressions of the infant capital of the Southern Province:—

"When we landed at Adelaide (he says) the city, a few miles from the port, was in the fourth year from its foundation. Like the old Etruscan cities, it had been regularly laid out from the first in a square. The straight streets were, many of them, only marked out by rough roads and chippings on the trees; and the houses were, here and there, not yet brought into line. I was hospitably received by Mr. and Mrs. Phillips and their family, whose house, beautifully situated, looked over the great level plain, rich with grass and most beautiful flowers, upon the precipitous range of Mount Lofty. My first point was to see the Governor; my second to obtain a room in which to assemble the Catholic population. I wrote to the Governor's Secretary, but obstacles were put in the way of an audience on pleas that seemed to me trifling. I next called with Mr. Phillips on the Chief Commissioner: for the colony was founded by an association on speculation, and was under the management of their Commissioners, as well as under the rule of Colonel Gawler, the Governor appointed by the Colonial Office. The Chief Commissioner at that time was a Scotch Presbyterian. I asked leave for the use of a building which had been lent to every denomination until they had a place of worship of their own. I was received respectfully, but dryly, and was told that I should receive an answer by letter. The answer was a refusal, without reason assigned. It was evident that the authorities were against the presence of a Catholic priest, if they could manage it. The refusal soon got wind among the population; and a Protestant, who kept a china shop, was so indignant at this treatment, that he offered to put his china into his cellars and to give up his shop to our use twice a week, on Sundays and Thursdays. There I erected an altar and said Mass, preaching and catechising morning and evening on those two days in the week. I found that the Catholics were not more than fifty in number.

I now wrote direct to the Governor, informed His Excellency of my official position in the Australian colonies, and that I had brought out a letter from the Colonial Office recommending me to the Governors of those colonies. I requested the honour of an audience. This was at once granted, but the interview was very formal.

After baptizing the last-born child of my hospitable hosts, I bade them farewell and returned to Sydney. After that youngest daughter had been baptized I said: 'Now, remember, this child must be a nun.' Twenty years after Mrs. Phillips wrote to me from Sydney, and reminding me of what I had said informed me that this child had actually become a nun.

I might as well tell here how the mission to South Australia finally came about. On the first establishment of the Australian Hierarchy, of which more hereafter, the Holy See appointed me to Adelaide, but I succeeded in obtaining exemption from the appointment. The Rev. Francis Murphy was then appointed; but as there were no means in the colony for his maintenance, a collection was being made in New South Wales to aid the first beginning. Just at that time Mr. Leigh, of Woodchester, who, after his conversion, was residing at Leamington, called on me at Coventry and expressed his desire to found a Catholic Bishopric at Adelaide. He then explained that he had some property there, and had once intended to give one acre of town allotment in Adelaide and a hundred acres in the country, together with the sum of £4000 towards founding a Protestant Bishopric; but that since his conversion he wished to give the donation towards the Catholic Bishopric. I said to him: 'This is most providential, for a Bishop has been appointed to Adelaide, whilst at present there is not even support for a priest.' Not only did Mr. Leigh carry out his intention, but he also obtained plans for a small Cathedral, which was erected on his town grant.

I puzzled my friends in Sydney by telling them that the streets in Adelaide were fitter for the study of astronomy than for commerce. The fact was that miles of newly marked-out streets were unmade, and after heavy Australian rain were full of pools of water, through which my good hostess waded to the china shop for evening service, and in which the brilliant stars of the southern hemisphere were reflected."

The colony was singularly rapid in its growth, and in 1843 the population was already reckoned at about 16,000. The growth of the Catholic Church, however, was correspondingly slow. Father Benson, who had come from England, was the first priest stationed here. He entered on his mission towards the close of 1839, and after a short visit from Father Cotham in 1841, for about three years never saw a brother priest till FF. Brady and Joostens happened to pass through Adelaide on their way from Sydney to Western Australia. When Adelaide was erected into an Episcopal See in 1842, the Rev. Dr. Ullathorne was urged to accept the onerous dignity of becoming its first Bishop. He replied to the Sacred Congregation of Propaganda that he would not on any account accept the proffered charge, and added that it was quite premature to make any appointment to that See. He had received letters, he said, from Father Cotham setting forth that such was the poverty of the place that the one solitary poor priest stationed there would of necessity be compelled to quit it. He had himself visited the place, and found in it only one Catholic family above the condition of a labourer.

Father Benson, the solitary priest who bore the burden of the day in South Australia, was a man of the greatest simplicity of character. During the years of his ministry in Adelaide, he never once travelled beyond the city precincts. He could not ride, and his poverty was so great that having some skill in carpentering he worked at tables and wooden seats and candlesticks, and other various articles of domestic use, to procure a livelihood. Some of these specimens of his handicraft still remain, and are now regarded as objects of singular curiosity. In 1844, he proceeded to New Zealand and thence to Sydney, and was for a time attached to St. Mary's Cathedral Church. He did not remain long, however, but returned to England, and he appears to have been for some years engaged in the missions of Wales.

During the visit of Dr. Polding to Rome in 1842, Adelaide was raised to the dignity of an Episcopal See, and eventually the burden of its rule was placed upon the shoulders of the Right Rev. Dr. Murphy, to whom the Archbishop during his long absence from the colony had practically confided the Administration of the whole Australian Church.

The Right Rev. Francis Murphy was born in Navan, in the County of Meath, in Ireland, on the 20th of May, 1795. He spent some years in the Diocesan Seminary, and then entered Maynooth College, where he highly distinguished himself, particularly in the study of Theology and the Sacred Scriptures. He was ordained in 1825 by the Most Rev. Dr. Murray, Archbishop of Dublin, and having volunteered for the English mission, he officiated in Bradford, Yorkshire, for four years. The next scene of his labours was St.

Patrick's, Liverpool, where for nearly seven years he led the life and discharged the duties of an Apostle. He used often to say that whatever piety he had was due to his holy mother. She was a woman of remarkable judgment as well as of solid piety. She impressed upon his mind a great horror of sin, the practice of self-control and charity to the poor, and in everything the love of God. When he was proceeding to the Seminary, she drew up for his guidance a rule of life which he himself when he had become an aged Bishop declared "could only have come from the heart of a saint."

The mission at Bradford was indeed calculated to test the solidity of his virtue. Scarcely a day past but he was subjected to insult, at times he ran the risk of personal violence. Still his courage never failed, and he never hesitated to face insult and danger with alacrity to bring the consolations of religion to those entrusted to his charge. His constancy was repaid by the conversion of many Protestants to the faith. The present Archbishop of Adelaide (January, 1893) gives one instance of the difficulties with which the zealous pastor of Bradford had to contend. On the occasion of the dedication of the church which he had built, Bishop Baines was the preacher, and took for his theme a brief summary of the doctrines and practices of the Catholic Church, so much misrepresented and misunderstood. The sermon led many to the church. This was the signal for an attack from Rev. Mr. Taylor, the Protestant curate of Bradford, who not only repeated the usual stereotyped calumnies against the Church, but even went so far as to appeal to the passions of the people, and bade them in phrases from Holy Writ to arise and smite the Popish Philistines, and drive them from their Protestant fatherland. Father Murphy wrote a calm rejoinder to this furious tirade, and rejected the slanders with which the Catholic Church had been so recklessly aspersed. So temperately and clearly did he defend the doctrines and practices of the Church that he won the admiration of all, and it is due to the memory of the Protestant clergy of Yorkshire and the Protestant press of those days to say that they disavowed Mr. Taylor's wanton attack on Catholic doctrines and practices.

In Liverpool he had a wider and withal a no less dangerous field for his missionary zeal. Archbishop Reynolds writes:—"In 1880 I heard from the lips of many, priests and people in Liverpool, a record of his missionary zeal and self-sacrifice, and the happy memories still lingering among his former flock." An instance which occurred about this time shows how difficult it was to struggle against the prejudices and anti-Catholic bigotry of the populace in Liverpool. A body of reapers from Connaught arrived on a Sunday morning in Liverpool, and made their way to the nearest Catholic place of worship to assist at Holy Mass. It was a large room on the ground floor in a private house, situated in a back

street, and many of the poor reapers had to kneel in the street, there not being sufficient place for all within. Scarce had Mass commenced than a mob gathered in the street howling and gibing in every possible way, and with pots and pans making every effort to disturb and annoy the Catholic worshippers. The reapers asked the priest after Mass the cause of all the row. He told them that every Sunday the same terrible scene was renewed, and that the few Catholics were often in terror of their lives when coming to Mass or returning from it. A few weeks later the same band of reapers returning from their harvesting came to the same place to assist at Mass, and the scene of rowdiness and obscenity was repeated, worse, perhaps, than before. The reapers, however, had come prepared for the scene. Under their great freize coats they had fine blackthorn sticks, and no sooner was Mass finished than there was a change in the scene. The sticks flashed like lightning, the mob was flying helter skelter, and a number of the most offensive cowards, with broken or well-beaten skulls, were lying in the gutter. It was a considerable time before that peaceable congregation was again disturbed by any further display of anti-Catholic bigotry, and the worthy priest did not fail to pray a blessing upon the Connaught reapers.

It was fortunate for Dr. Ullathorne that when passing through Liverpool he secured the services of Father Murphy for the Australian mission, for it was mainly through his influence and disinterested zeal he was enabled to equip the Church in Sydney with earnest and devoted priests from Maynooth College and other Irish educational establishments. He set out from England on St. Patrick's Day in 1838, and arrived in Sydney in July, 1838, and such was his fame for zeal and piety, combined with his untiring energy and his unwearying devotedness, in bringing the blessings of religion to the humblest of his flock, that almost from the first day he landed on the shores of Australia he exercised an unbounded influence among the Catholic body. The present Archbishop of Adelaide (January, 1893), writes of this period of Dr. Murphy's life that "the traditions of Sydney still keep alive the memory of his zeal and labours." Another contemporary states:—"It would be difficult to say how dear he was to the hearts of the people of Sydney. He was literally idolized. He left a blank there which was not soon filled up, and not a few of the Catholics thought it a pity to sacrifice so important an aid to such an unimportant place as Adelaide, for Adelaide in every sense was an unimportant place then." So highly esteemed was he by the Bishop, Right Rev. Dr. Polding, that during his two years' absence from Australia he appointed him Vicar-General and Administrator of the Diocese, and it was the universal testimony of clergy and faithful that never did the Diocese enjoy a more prosperous period of peace and blessing than under his administration.

Rev. Dr. Murphy was particularly active in organizing public meetings on matters relating to Catholic interests. He was so beloved by the faithful that they were instinctively guided by his suggestions and corresponded to his wishes. On the last Sunday of July, 1838, a very imposing demonstration was made in St. Mary's Cathedral for the purpose of protesting against some unwarranted attacks on the Catholic Church, made by Mr. Justice Willis, one of Her Majesty's Judges in the colony. The Judges had hitherto been reserved in taking part in religious or political meetings, but Mr. Justice Willis had thought fit to assist at a public meeting of his fellow-Protestant citizens, held in Sydney on the 19th of July, 1838. The meeting was convened for the purpose of conveying their thanks to the home Societies of the Propagation of the Gospel and the Promotion of Christian Knowledge for a munificent gift of £3000 to provide an outfit for twenty additional Protestant clergymen proceeding to Australia, and for the further promise of £50 a year towards the maintenance of each of these clergymen. Not content with expressing his gratitude for such munificent gifts, the Judge made a display of exuberant religious loyalty as offensive as it was uncalled for. He declared that it was the bounden duty of all loyal citizens to yield religious reverence and obedience to the spiritual pastors whom Her Majesty was pleased to set over them; but he went on even further to contend that the Protestant Church is as firmly by law established in Australia as in England, and referring to the Catholic Church he stigmatized its creed as "unauthorised traditions and idolatrous worship."

St. Mary's Cathedral was crowded by the Catholic people indignant at the outrageous attack thus made upon their faith by one who should be supposed to be an impartial administrator of justice in the colony. The Bishop presided and read a pastoral address; Rev. Dr. Murphy was one of the principal speakers, and was called to the second chair. The burden of the discourses was to repel the odium with which Mr. Justice Willis sought to asperse the whole Catholic body, but at the same time to commend the practice of every sweet virtue, and, in particular, of charity and forbearance to the citizens. The subsequent history of Judge Willis may be briefly told. Many of the higher officials connected with the Courts in Sydney took offence at the intemperate language used at times by him, and at their request he was transferred to Melbourne on the erection of the Courts of Justice there. In Victoria he pursued the same reckless course which had given offence in Sydney, and, after some years, at the petition of the Bar, he was dismissed from the Bench by the Government. He spent all that he possessed in an appeal to the Privy Council, but the decision was unfavorable to him, and soon after he died, neglected and forsaken by former friends.

Another imposing meeting was held in St. Mary's Cathedral on the Feast of the Epiphany, 1839, having for its special object to devise means for carrying on to completion the building and ornamentation of the Cathedral. Dr. Murphy gave the result of his experience in England as to the happy results of all classes uniting with earnestness and good-will to attain the proposed end:—"Having resided for the last ten years in Liverpool, England, he could bear testimony to the extraordinary good which had been effected by the united exertions of the labouring classes amongst the Catholic body in that town as well as in the neighbouring town of Manchester. In Liverpool and its vicinity three splendid Catholic churches were erected, at an expense of upwards of twenty thousand pounds, the greatest part of which was raised by the weekly penny subscriptions of the poor, which amounted on an average to the sum of twenty-five pounds. In Manchester, the weekly subscriptions for the erection of a new church in that town amounted, at the time of his departure from England, to the sum of fifty pounds. He, therefore, was persuaded that if the town of Sydney was divided into districts, and collectors appointed on a plan similar to that adopted by the Catholics of England, the result would prove what stupendous things may be achieved by the united exertions of a whole congregation, animated with the Spirit of God, in love with the beauty of His house, and the place where His glory dwells."

Again we find the Catholic body assembling on the 14th of July, 1839, to protest against the calumny, which was then persistently repeated in the public press, that the Catholic Church was hostile to the Sacred Scriptures, such a calumny having for its object to fan the flame of Protestant fanaticism against Catholic education and freedom of conscience. Dr. Murphy moved the following resolution:—

"That whilst we respect the conscientious feelings of the various denominations in the colony, differing from us in religious belief, we claim as a right that our freedom of conscience be respected. In this spirit, we fully anticipate from a just Government that no Board of Education will be formed in which we cannot be duly represented; no principle established as the basis of an educational system which will exclude us from a participation in its benefits."

Speaking to this resolution he said that he regarded it as one of great importance, and that it afforded him great pleasure to propose it to the meeting. "Firstly, because it embodies sentiments congenial to my own; and, secondly, because it affords me an opportunity of again publicly denying the truth of an accusation which a thousand times has been brought against us, and a thousand times proved to be unjust, and completely contrary to our well known principles



1. RIGHT REV. FRANCIS MURPHY, D.D.,
FIRST BISHOP OF ADELAIDE.

3. RIGHT REV. L. B. SHIEL, D.D., O.S.F.

2. RIGHT REV. P. B. GEOGHEGHAN, D.D., O.S.F.,
SECOND BISHOP OF ADELAIDE.

4. MOST REV. C. A. REYNOLDS, D.D.,
LATE ARCHBISHOP OF ADELAIDE.

SOUTH AUSTRALIA.

and practice, namely, that we are opposed to the reading of the Bible. Now I say that we are not opposed to the reading of the Bible; we are not opposed to the circulation of the Scriptures amongst our people, and in proof of this assertion I have only to appeal to this one fact, that the present Catholic Primate of Ireland, Dr. Crolly, has caused the Douay version of the Bible to be stereotyped, and to be sold at a very moderate price, for the sole purpose of enabling almost every Catholic to have a copy of the sacred volume; and previously to my embarking for this colony I supplied myself with a large quantity of Coyne's edition of the Bible, copies of which may be purchased at any time from the clerk of this church. We are not then opposed to the circulation of the Scriptures amongst our people; but I will tell you what we are opposed to. We are opposed to any system of education which places in the hands of our children an edition of the Scriptures, which we consider imperfect and in many passages completely at variance with the originals. We are opposed to a system which allows Protestant masters to explain those Scriptures to our Catholic children. We are opposed to a system which makes the Sacred Word of God a common class book, and which allows every child to interpret for himself the mysterious volume, because the Church, taught by the experience of ages, has long since learned that the wasp and the bee draw honey and poison from the same fragrant and beautiful flower. If, therefore, such a system should be contemplated for this colony, we have met here this day to enter our most solemn protest against it, and to declare that how highly soever we value the blessing of education, we value the salvation of our little children still more, and, therefore, never shall consent to any plan of instruction by which that salvation might be endangered, or our sacred trust neglected and betrayed."

Those calumnies however, did not cease, and at a numerously attended meeting held at the Old Courthouse, Castlereagh-street, on 10th of September, 1840, we find Dr. Murphy again moving as the first resolution:—

"That the numerous attacks made by means of misrepresentation, and in other unjustifiable ways upon the Catholic community of New South Wales by organized societies, by officials of the Government, and others, render it expedient that we should establish a branch of the Catholic Institute of Great Britain and her colonies for the purpose of self-defence."

The meeting was assembled (he said) to unite the Catholics in one compact body, not for the purpose of attack, although they had been called idolatrous impostors and clerical scoundrels, but solely for the purpose of self-defence. The Catholic clergy and the laity alike claimed as their inalienable right to practice in peace the religion of their fathers, and they desired to record their solemn

protest against a dominant Anglican Church being allowed to rear the unhallowed head, fostered and cherished by the hand of power, to the prejudice of other religious denominations in this the land of their adoption.

A few days after Dr. Murphy's consecration, another public meeting was held in Sydney in St. Mary's Cathedral for the special purpose of protecting the interests of the Catholic body in the matter of education. The newly consecrated Bishop proposed the following resolution as embodying the views and the wishes of the community:—

"That the system of education most agreeable to the wishes and most suitable to the wants of the Catholic community, which comprises one-third of the population, is one that will enable us, through the co-operation of the State, to give our children a sound practical education, leaving to the parents, the natural guardians, and to the pastors, the appointed instructors, to determine the circumstances of time, place, and manner, in which religious instruction should be imparted."

The 8th of September, 1844, was the memorable day on which the Episcopal consecration of Dr. Murphy as first Bishop of Adelaide took place in St. Mary's Cathedral, Sydney—the first consecration ceremony witnessed in the Australian Church. The Archbishop of Sydney was the consecrating Prelate, and the Bishop of Hobart was assistant in the ceremony. Right Rev. Dr. Pompallier, of New Zealand, had been likewise invited to assist, but he did not arrive in Sydney till some time after the consecration had taken place, and hence, in accordance with the privilege granted in the Papal Brief, the Very Rev. Archdeacon McEncroe acted as second assistant. It was remarked that very many Protestants were present on the occasion, and not only the church but the adjacent square was crowded with a vast concourse, for all the Catholic citizens were anxious to be associated on that solemn day with the devoted pastor who had so lovingly ministered to them. The Bishop of Hobart preached at the Gospel, taking for his text the very appropriate words of Isaiah, "How beautiful upon the mountains are the feet of him that bringeth good tidings, and that preacheth peace." One who was present on the occasion has described the scene when the *Te Deum* was intoned at the close of the ceremony as particularly grand:—"The spectacle at this moment was exceedingly solemn and imposing; the Bishops and clergy having arranged themselves on both sides, in the form of a coronal to which the variety and splendour of the vestments gave a most picturesque effect, whilst the centre figure of the group, arrayed in full pontificals, appeared in all the mild dignity of his high office as if he had descended from a higher sphere to minister and rule in the Church upon earth. Shortly, however, the scene changed, and whilst the choir was still pealing forth

the solemn *Te Deum*, the newly consecrated Bishop rising from his chair was led pontifically through the Cathedral, and in his progress blessed the people, all of whom seemed deeply interested and affected by this touching part of the ceremony."

A few days later, Dr. Murphy took part in the Provincial Synod, the first held under the Southern Cross, at which wise rules were enacted to guide the future discipline and procedure of the Australian Church. The clergy and the faithful of Sydney, and the religious societies which he had fostered with so much care, would not permit him to take his departure for the new field of his spiritual toil without presenting numerous addresses, expressive of their veneration and affection. The first was presented in St. Patrick's Church by the laity, represented by John Hubert Plunkett, Roger Therry, and other leading citizens. Among other things they said:—"It affords, we feel satisfied, some consolation to your mind, that your labours have not been ineffectual, that the seed sown by your preaching and your assiduous and unceasing attention to the various duties of your station have prospered and borne good fruit; and the Catholic community now presents, in every respect, an advantageous and edifying comparison to the state and condition in which you found it on your arrival, a state and condition to which your Lordship's indefatigable exertions have, in a main degree, contributed." To this warm expression of Catholic feeling, Dr. Murphy replied at some length:—"Be assured, gentlemen," he said, "that it is with feelings of the deepest gratitude that I receive from the Catholics of Sydney and New South Wales, through so highly respectable a channel as yourselves, an address and testimonial far exceeding in affection and generosity anything I either expected or deserved.

"Having already received the most flattering marks of kindness, and of zealous co-operation in every good work, from the truly virtuous and generous hearted people, amongst whom I have long had the happiness and consolation to labour, this public manifestation of their feelings was not required, in order to convince me that I still hold a place in their affection and esteem. I accept it, however, as an additional pledge of the devotedness and attachment of the most generous of people, to whom I owe a hearty debt of gratitude which I shall endeavour, but which I fear it shall never be in my power, to repay.

"Had those kind friends of mine who have so actively exerted themselves in raising a fund to supply the many pressing wants of my destitute mission—had they acted in accordance with my expressed wishes, the address alone would have been presented this evening, without the accompanying testimonial. The mission to which I have been appointed, in which there is neither church nor school, nor Government aid of any kind whatsoever, is undoubtedly poor, and therefore stands

much in need of pecuniary assistance, especially at its commencement; yet even so, I sincerely assure you that I should prefer being deprived of this assistance rather than in the slightest manner distress or inconvenience you. Much then as I feel gratified with your generous exertions in my behalf, I still feel pained to think that many of my dearly beloved people, whose names appear in that list, could but ill afford the sum which they have subscribed, and in their anxious desire to assist me have perhaps seriously inconvenienced themselves. After all that you have given, and still continue to give in support of every good work—after all your struggles to relieve this church from the load of debt with which it is still encumbered, I thought it hard, especially during these depressed times, that another appeal should now be made to your charitable zeal. Others, however, whose opinions and judgment I value and esteem, thought differently from me, and I only consented that this appeal should be made when it was represented to me that my refusal would be felt by many of my friends as a great disappointment, and would perhaps be considered as proceeding from an indifference and want of regard to the wishes and desires of those for whom I shall always feel sentiments of the deepest esteem and affection.

“As to the terms of gratitude in which you are pleased to express your approbation of my spiritual labours amongst you, I can only say that, if you have been satisfied with me, I am very far from being perfectly satisfied with myself. From the moment that we became the ministers of the Lord, our time, our talents, our health, and even our lives, when your spiritual necessities require the sacrifice of them, all belong to you. Our title like that of the Supreme Pontiff is ‘Servant of the servants of God,’ and from the moment that we have consecrated ourselves to the great work of co-operating with the Son of God in the salvation of men, we are bound to show forth by our unremitting exertions and zeal that the promotion of your eternal interests is the thought that is always nearest and dearest to our heart—the one which is uppermost in our souls. The good shepherd is bound to lay down his life for his flock; that sacrifice has not yet been made—you have therefore estimated my labours at a price far above their value, and in your filial affection for me you have overlooked many defects and overrated many exertions which must shortly be submitted to severe scrutiny and examination before the tribunal of Him, whose judgments in these matters are very different from the judgments of men.

“On the eve of my departure from amongst you, I avail myself of the opportunity, which this occasion affords me, to express my unbounded gratitude to you and to your children, not only for this night's tribute of affection, but also for the other marks of kindness and favour which I have received at your hands from the first moment that I came amongst you. What I have a hundred

times expressed in private, I now declare in public, that it never has been my lot to labour amongst a more pious, a more zealous, or better disposed people. The hundreds of daily and weekly communicants who present themselves at the Holy Table in the Cathedral of St. Mary's, and who show forth in their lives all the virtues of the Gospel, affords a convincing proof that the love of God and of His Holy Faith has indeed taken deep root in your hearts, and as for zeal in everything connected with His Divine Worship, the pounds of the rich and the pennies of the poor, which are commingled together in the walls of this temple, will bear lasting testimony to the zealous spirit which animates you, as long as one stone of this building is left on top of another.

"If I were now returning to Europe, and leaving these ends of the earth for ever, although I should certainly rejoice at the sight of once more beholding those who, in this world, are dearest to my heart, yet, still I am sure that a parting scene like this would then be too much for my feelings, because we should then be about to part with an almost absolute certainty that we should never meet again, but now under the present circumstances we separate only for a time. I shall not be at any great distance away; a voyage of a few weeks is easily made, and, if it please God to spare me so long, you must not be surprised if one year from hence you see me in your Society of St. Patrick.

"Once more then I offer you the tribute of a truly grateful and affectionate heart; you shall always be considered by me as my joy and my crown; you shall never be forgotten in that sacrifice whose merits depend not upon man, and when the floods and storms of this life are over, when the end of your labours and of time is arrived, then I hope that the pastor will again be united to his flock, where separation shall be no more, where an affectionate attachment to each other will not be saddened by parting scenes like these, and where the possession of the great and glorious prize for which we are all struggling will be so much the more appreciated in proportion to the many sorrows and troubles which we had been obliged to endure before we succeeded in obtaining it. Adieu! my dearly beloved friends, my dearly beloved children in Jesus Christ; I recommend my mission to your pious prayers. May the Almighty pour down upon you, and your children, his richest gifts and favours—not by drops nor by measure, but by opening the floodgates of heaven, and pouring down upon you blessings in abundance, as a well earned reward for all your piety, your charity, and your zeal."

The clergy together with their address presented a small gift and said, "In the ordinary course of ecclesiastical promotion the conveniences of life are usually consulted for, but your promotion is distinguished by the certainty of

following more faithfully the Apostles in the practice of evangelical poverty." They add:—"We have received salutary instruction from your lips, edification from your example, and a generous emulation in the service of our people may be expected from the recollection of your well ordered and charitable zeal." The Bishop made the following reply:—

"To the Venerable the Clergy of the Archdiocese of Sydney, and of the Vicariate of New South Wales.

MY DEARLY BELOVED AND VERY REVEREND BRETHREN IN JESUS CHRIST,—

I have received with emotions of gratitude, which no words of mine are adequate to express, your affectionate farewell address on the occasion of my departure from the colony of New South Wales. Be assured that amongst the many painful sacrifices, which duty and obedience now require of me to make, not one is more severely felt than that which separates me from a body of clergy whom I sincerely love, and whose happy society would lighten the burden of the greatest labour, and sweeten the bitterness of the severest suffering or privation. The Apostles sincerely loved each other, and yet they separated without a sigh when sent by their Divine Master to be witnesses of Him in Jerusalem and in Samaria, and in the utmost bounds of the earth, because they were cheered by the hopes of one day meeting in heaven to receive the reward of their labours. It is thus that I separate from you, because such is the command of Him, who during this life no longer calls us servants but friends, and who has promised at the last day to make us His assistant Judges of the living and the dead. Peace be with you, my dearly beloved and reverend brethren. Let us prove ourselves faithful labourers in the vineyard of the Lord, and, when the Prince of Pastors shall appear, we shall receive an unfading crown of glory.

Your faithful servant in Jesus Christ,

FRANCIS MURPHY,

Adelaiden."

Dr. Murphy did not set sail from Sydney for his Diocese of Adelaide until the 9th of October, and in the mean time he continued to preside at St. Patrick's Society and the Temperance Association in which he had always taken the deepest interest. He venerated the spot where the Blessed Sacrament had been preserved under such trying circumstances after the arrest of Father O'Flynn. The committee of St. Patrick's presented to him a small slab cut from the foundation-stone of Mr. Davis's house, and, further, he wished his Episcopal throne to be carved from a cedar beam of the same sanctuary. These are both still preserved at the Cathedral in Adelaide.

Already in the month of January, 1844, with the Archbishop's approval, he had sent the Rev. Edmund Mahony to attend to the wants of the faithful in Adelaide pending his own arrival. This worthy priest was a native of Cork, and had studied in Maynooth College. In 1838, though not as yet ordained, he offered himself for the Australian mission, and accompanied Dr. Murphy to Sydney, setting out from England on St. Patrick's Day, and arriving at Port Jackson on the 15th of July, 1838. Soon after his arrival he was ordained priest in St. Mary's Cathedral, and was subsequently stationed at Maitland where he gave proof of ardent zeal and untiring energy. On the 10th of January, 1844, he set

out for Adelaide where, though in failing health, he continued to labour throughout the year, returning to Sydney on the 9th of February, 1845. His return to Maitland was hailed with delight by the faithful of that district, but too soon he was to be summoned to his reward. He died in Maitland on the 24th of April following at the early age of 33 years. It is recorded of him that in Adelaide "by his mild and urbane demeanour, his charitable disposition, and indefatigable exertions for the spiritual welfare of the Catholics of the colony, he won for himself golden opinions from all sorts of men."

On Wednesday, the 9th of October, 1844, Dr. Murphy bid farewell to his devoted friends in Sydney. The Archbishop was absent in Tasmania, but no fewer than 5000 people were assembled to pay him the tribute of their affection at his departure. The usual prayers were intoned by His Lordship at St. Mary's Cathedral. A procession was then formed and moved on to the Circular Quay. First went the members of St. Patrick's Total Abstinence Society with their banner, next the children of the Catholic schools, five hundred in number, also with their banners, then the students of St. Mary's Seminary, the Brothers of the Christian schools, the Benedictine community in their habit, and the whole body of the clergy, followed by the Bishop of Adelaide, with whom walked the Right Rev. Dr. Pompallier, who some days before had arrived in Sydney from New Zealand. As the Bishop approached the Quay, the children knelt to receive his blessing, which he lovingly imparted. One who was present thus describes the parting scene:—"We never witnessed a scene of the kind so truly affecting. The women and children and many men were moved to tears at parting from him, whom they all regarded with filial reverence and love. How greatly must those who know us not, except by hearsay, have been struck by such a manifestation of the reciprocal feeling that subsists between a Catholic clergyman and his flock. How vain, how hopeless the idea of severing them. How unfortunate, if it were possible, to rive asunder those hearts so intertwined in affection and love."

Before the close of the month Dr. Murphy arrived in his Episcopal city. In an address which the assembled faithful presented, they said:—"We, the Catholics of the province of South Australia, joyfully welcome the arrival of a pastor whose prudent zeal and other amiable virtues, have gained him universal esteem, and particularly endeared him to the several flocks which have been placed under his care."

The Bishop, who was deeply moved and spoke with much feeling, replied:—"The address of the Catholics of South Australia, which has this day been presented to me as their chief pastor, affords me abundant matter of joy and consolation. Although I have not yet been able to overcome the feelings of

regret which so keenly pained me in parting with a flock to whom I was most devotedly and most affectionately attached, still it is most consoling to me to learn that I have come to labour amongst a people who have received me with such marks of affection and kindness, and whose zeal and virtue have been represented to me by my dear and reverend precursor in terms the most flattering and gratifying. The concluding portion of the address, from which I learn that a friendly feeling exists between the Catholics and the members of other religious denominations of this colony, I assure you afforded me in an especial manner, the purest satisfaction and delight. A disciple of the God of charity can only be recognised by his love for his neighbour, for the Redeemer of the world has declared:—‘By this shall all men know that you are My disciples if you have love one for another.’ Continue then to cherish this Godlike virtue, which is so peculiarly dear to heaven, and without which all other virtues are in the language of the Apostle wholly unprofitable, and only like the sounding brass and the tinkling cymbal. Never let any difference in climate, in colour, or in creed interrupt for a moment that holy affection and charity towards each other, so emphatically insisted on by the Common Father of all; and whilst you must live prepared to offer up to God, if necessary, the sacrifice of your lives, rather than part with the least portion of that faith which the apostles and martyrs have bequeathed to you with their blood, be ever ready to make the greatest allowances for the opinions and prejudices of your separated brethren, the majority of whom, as I know by experience, are only opposed to you, because they never yet had an opportunity of beholding your religion in its spotless purity and beauty, but only through a cloud of erroneous publications and the darkest mist of misrepresentation. Let then the sanctity of your lives, the purity of your morals, and your love for all mankind, whether friend or enemy, be ever a living proof that your divine religion has been grievously traduced and misrepresented:—‘Let your light shine before men that others, seeing your good works, may glorify your Father who is in heaven.’”

It is difficult to imagine a mission more desolate than that to which Dr. Murphy now came to devote his life. There was as yet no church, no school, no presbytery. One priest, Rev. Michael Ryan, who had been for some time stationed at Penrith, volunteered to accompany him to Adelaide. He became His Lordship's Vicar-General, and for a considerable time was his only priest. Nothing, however, could dishearten the devoted Bishop. He secured a small, weatherboard store for offering the Holy Sacrifice, but soon it became too small, for many Protestants as well as the Catholic flock were attracted thither. The Census taken in 1844 gives authentic details of the proportionate number of Catholics and non-Catholics in those days. The total population of South Australia in

1844 was 19,317; and the various religious denominations were classified as follows:—

Church of England	∴	...	...	...	10,556
Church of Scotland	...	...	...	...	1,871
Methodists	...	...	...	...	1,846
Other Dissenters	...	...	...	...	3,678
Roman Catholics	...	...	...	...	1,273
Jews and Mahomedans	...	...	...	...	83

The Church of England had five churches, the Church of Scotland two churches, but, as yet, the Roman Catholics had none.

The gradual growth of religion may be traced in the statistics authoritatively drawn up from time to time to be presented to the Sacred Congregation of Propaganda. In 1846, there were in South Australia 3 churches and 2 priests. In 1849, 6 churches, 3 schools, and 4 priests. In 1857, 10 churches, 6 schools; the Jesuits of the Austrian Province had begun their college at Seven Hill; and there were 10 priests. In 1864, when the second Bishop was closing his Episcopate, there were 20 churches, besides several stations, 19 schools, and 18 priests. In 1867, the first Convent of Nuns was established, and in 1872, as the report of that year sets forth, there were 30 churches, 8 convents, and 35 schools.

In 1846, Dr. Murphy made the journey homeward, and travelled through Ireland in the interests of the mission and visited Rome. On his return to Australia, in 1847, he was accompanied by Father O'Brien, who was destined to labour for forty-four years on the Adelaide mission, and by Father Coll, a Benedictine, who, however, soon after proceeded to Sydney. He also brought with him an ecclesiastical student, Mr. McGuinn, who was the first priest ordained in Adelaide, and who for many years subsequently took part in the Sydney mission.

When in 1851, the gold fever set in, in consequence of the rich discoveries of gold at Ballarat in Victoria, and at Sofala in New South Wales, Adelaide became like a deserted city. The whole male population rushed away to the diggings, the shops were closed, and for some time there was not even one who could serve the Priest's Mass. The congregations being dispersed, the priests had to seek missions elsewhere. Two only remained with the Bishop in Adelaide, and their united income was 8s. 6d. per week, with a debt of £4000 pressing upon them. The Bishop himself taught the primary school for three days in the week at this time. By the advice of the Bishop, Father Ryan followed his scattered flock to the diggings, and whilst attending there to their spiritual wants and paying off the debts that had been incurred, he succeeded in collecting a sum of £1500, with which His Lordship was enabled to purchase a considerable tract of land as an endowment for the Diocese. Soon afterwards, Mr. Leigh, a convert,

as has been already mentioned in the extracts from Dr. Ullathorne's "Autobiography," presented to the Diocese a farm of 600 acres on the Gawler-road, and thus Providence supplied the Bishop with some material means to aid him in carrying on the works of religion.

As early as 1841, Governor Gawler proposed a scheme to make some provision, as he said, "for the religious destitution of the colony." He suggested that land should be sold for 5s. an acre to trustees for religious and educational purposes. This scheme found but little favour, and was soon abandoned. In 1846, the Legislative Council undertook to legislate on the matter, and a small annual sum, voted in the following year, continued to be paid till August, 1851, when all State endowment to the various denominations ceased. The total amount granted to the several Churches during the little more than three years that the endowment lasted was as follows:—

				£	s.	d.
Church of England ...	...	...	...	1791	15	0
Church of Scotland ...	...	...	...	293	14	0
Roman Catholic ...	...	...	...	247	7	0
Wesleyans ...	...	...	...	336	18	0

There was, however, in addition a Protestant clergyman officially recognised as Colonial Chaplain with a salary of about £400. This was regarded as a personal vested interest, and continued to be paid for many years till the clergyman's death.

Dr. Murphy not only laboured assiduously among his own flock, but also more than once he was appealed to, to heal the wounds of dissension from which religion was suffering in other Dioceses. Twice he visited Tasmania on this errand as peacemaker, and it was during his second visit that the fatal disease was developed, which too soon brought him to the grave. A few days after his demise, the following sketch of his Episcopate was published in Adelaide:—

"Only those who know what Adelaide was fourteen years ago can fully understand the trials and hardships he must have gone through in taking charge of such a mission. It was not then as now, when there are Catholic churches and schools on every side, and many priests to look after large and attentive congregations. At that time there were not, perhaps, more than 1500 Catholics in the whole colony, and these so poor and struggling, that whether they could support a Bishop and one priest was a matter of great doubt. His position was a painful one. Totally unprovided with means, except a small sum subscribed for him by a few friends when he was leaving Sydney, he might, had he been less zealous or disinterested, have given up the attempt as hopeless; but he had taken up the mission, knowing its poverty beforehand, and with courage he tried

to prosecute the work. He first hired a store in Pirie-street, which was, at most, able to accommodate about 100 persons. Here his labours began. The Very Rev. M. Ryan used to start on Sundays to Mount Barker, not at that time to be reached by a plain good road, while the Bishop performed all the town duty, often having to interrupt his ministrations to attend on some dying person, perhaps many miles away. In the course of time, however, things began to improve. Part of the small capital was spent in commencing the church at West Terrace, and in a short time the assistance of some charitable individuals brought the building happily to its completion. Thenceforth, for some years, the means at disposal gradually extended, and he had the satisfaction of seeing the mission so far flourishing as to give hope of its eventually being established on a firm footing. But the discovery of gold in Victoria, which brought universal depression in Adelaide, was a sad trial while it lasted. Everything which seemed going on well up to that time was brought to a standstill, and it became evident in a short time that there were not even means for the support of one clergyman in this city, unless some extraordinary efforts were made. The idea was then suggested that a personal appeal should be made to the Catholics of Adelaide, who had gone to the various diggings in Victoria, and the Very Rev. M. Ryan, V.G., was deputed to this arduous undertaking. On his arrival in Melbourne a simple statement of the difficulties of the worthy Bishop of Adelaide was sufficient to ensure the co-operation of the authorities of the Church in Victoria; and too much praise cannot be given to them for the earnest manner in which they promoted the subscriptions in aid of the sister Church of Adelaide. The fund obtained on this occasion saved the sinking mission. From that time the affairs of the Diocese have progressed under the able supervision of the Bishop, whose loss we deplore, until it has reached the flourishing state in which it is seen at present. About two years ago, Dr. Murphy was attacked by a pulmonary complaint, which seemed likely to terminate fatally. Contrary to the expectations of every one he recovered his health. About twelve months ago, he went to Sydney on business for the Diocese, and after remaining six months, during which he was able to arrange many affairs connected with other Australian Dioceses, which were referred to his arbitration, he returned here. Only three days after his arrival he became conscious of the disease which terminated his life, and from the first he seemed aware that he would never recover. One wish, however, he seemed to have with regard to his life, and that was to see the Cathedral opened. 'God's will be done,' he used to say, 'if that is not to be.' The latter part of his illness was most painful, but all his pain seemed not for one moment to change the wonted placidity of his countenance. He preserved his faculties to the last with singular clearness, scarcely wandering in his mind

even when in the height of fever. On the morning of his death he saw many of his clergy, and in the most affectionate manner shook hands with them and bade them good-bye. After a short repose he slightly raised himself, and whispered out, 'O my God, I am heartily sorry for all the sins by which I ever offended Thy Divine Majesty,' and then calmly, without a struggle, went to his rest. So peaceful was his death that not one of the clergy who were in the room, reading the recommendation of a departing soul, knew the precise moment at which he passed away. It is needless to add any comment on his many virtues, which are so universally known: but there is one point to be mentioned which shows how much he had the interest of his South Australian Diocese at heart. Though he had been so many years in this colony, during which he had as many opportunities of enriching himself as any one, at the close of his life he was as poor as when he entered Adelaide, having employed all his property for improving the mission consequently for the benefit of South Australia. In colonies like these advancing so rapidly, we cannot but mourn that the generation of those who struggled to help them forward in the commencement are rapidly passing away: and as we see them falling around us we cannot refrain from casting a retrospective glance at the time when things were far different from what they are now. After many years' patient labour he had the happiness of knowing that there were 21 Catholic churches in the colony, and of seeing 13 priests around him in his latter days. Fourteen years was a short time, but in that brief space it is seen that he accomplished much: and when we remember how he laboured, how kindly he assisted the poor, and how assiduously he attended the sick, our grief at his loss is stopped by remembering that he is gone to the One, who will not allow even a glass of water given in His name to go unrewarded."

Another writer who had a thorough knowledge of the zeal and devotedness of the departed Bishop writing in Melbourne in June, 1855, remarked of him:—"Those alone who were intimately acquainted with him can fully appreciate the saintly virtues of him whose every action breathed an apostolic simplicity, and whose whole being was one living illustration of the beauty of holiness."

The present (January, 1893), Archbishop of Adelaide, Most Rev. Dr. Reynolds, has vividly sketched the Bishop's career in a few sentences:—"His episcopate was an arduous one: his congregation was struggling. He had no help from the State, no church, no school, no home. An old cottage that was used as a public-house became his episcopal residence. An old store was hired and fitted up as his Cathedral, and here he commenced his self-laying labours as Bishop of Adelaide. The ignorance of the doctrines of the Church was so great that when he commenced a course of catechetical instructions, the Press of the colony looked upon him as a reformer

whose clear mind was disabused of the errors of Romanism; that his doctrine was so founded on the Bible that they were certain a union would soon be effected between Romanists and the English branch of the Church Catholic. He published several parts of Gotthar's "Papists Misrepresented and Represented;" for this, he was looked upon as a reformer, and such ignorance of our holy religion existed that our most holy and cherished dogmas were looked upon as quite new discoveries. The exodus consequent on the opening of the gold-fields nearly depopulated South Australia; he was almost without a congregation; he was actually without means of subsistence. It would appear a romance were I to narrate his suffering for many months, until the late Vicar-General, Father Michael Ryan, followed the flock to the gold-field, and begged from tent to tent for the mission in Adelaide. In this trying period another and wealthy Diocese was offered to him. His reply was characteristic of him: 'No! I refuse not the labour; I will die at my post.' God accepted his sacrifice. Happier days dawned on his Diocese, but he was broken down by the anguish and toil of that trying period. During a visit in the interest of religion to Tasmania, in midst of winter, he caught a severe cold, which soon developed into rapid consumption. He returned at once to his See, and I will never forget his words to me as I congratulated him on his return: 'Yes, my son, I come home to die. Welcome be the holy will of God.' After a few months of intense suffering he sank to his rest surrounded by his clergy, who almost worshipped him. With his last prayer, 'Oh! my sweet Jesus, I cast myself into the arms of Thy mercy; I am heartily sorry for all the times I ever offended Thy Divine Majesty,' the pure soul of Francis Murphy, first Bishop of Adelaide, winged its flight to Him who created it. His remains await the resurrection within the sanctuary of the Cathedral of Adelaide."

Only one other tribute to the memory of the first Bishop of Adelaide need be cited. It was written in 1872 by one who had known Dr. Murphy well and was fully conversant with the details of Adelaide life in those early times:

"Adelaide was a very straggling, unfinished, and untidy looking city in those days. The best building on North Terrace was Trinity Church, half its present size. Chalmers Church existed, but without its steeple, and the intervals of vacant acres on all the terraces were large and frequent. There was a windmill near St. Patrick's, which was otherwise surrounded by very small and poor buildings. The park lands were not enclosed, the streets were not made, and were full of holes. I well remember the story of Bishop Murphy and Dr. Backhaus coming home from Government House, then tenanted by Sir Henry Young, and being lost in Wakefield-street. They were both very near-sighted, and the weather being stormy, with a great deal of mud upon the ground, they

had to coo-ee for assistance ere they could get back to West Terrace. If the reader could see the holes in some of the streets he would not wonder at this.

"Dr. Backhaus was our great musician in those days. He had been in India, but came down to assist Dr. Murphy, as his health was delicate. I cannot say how long he remained with us, but as a priest he was very much liked. He is now the Dean of Sandhurst. Dr. Murphy, the first Bishop of Adelaide, came to this Diocese in 1844. He was always distinguished as a most eloquent preacher. It would be difficult to say how dear he was to the hearts of the people of Sydney. He was literally idolised.

"There are still a good number of people in Adelaide and in Sydney who remember Dr. Murphy, but, I suppose, the majority of the Catholics do not. Of his face and appearance I need not say much, because very faithful portraits are to be found throughout the colonies. He was a very fine man, about six feet high, of florid complexion, and a light auburn hair. He was well built, lithe and exceedingly quick in all his movements. His voice was full and pleasing, with scarcely any provincial accent. He was hasty in his manner, and somewhat quick in temper, but a more kind and gentle nature could not be found. His genial and pleasing affability made him a favorite with all, while his courteous and gentlemanly demeanor made his company much sought after. Yet he did not go out much. He was too thoroughly a priest devoted to his duties to be much of a visitor. He was extremely simple in his manners and ideas, but especially so in his habits. He was always a teetotaller until the last few years of his life. He was frugal in his household, yet not so as in any way to injure the most generous hospitality. His life was passed in activity, but when at home he was extremely retired. After dinner, when the weather was fine, he would ride out, for he was a good horseman, and in the evening he would sit and play the piano for an hour; but, except at these times, he was never to be seen, and kept his room until the morning. In 1845 he went home, and was away from his Diocese nearly two years, but a great part of this time was taken up in the voyage. He went straight to Rome, and saw Gregory XVI., who presented him with a chalice. He shed tears of devotion in speaking to the Holy Father, and told him in his simple way, with great glee, that he was the first Bishop consecrated at so great a distance from the Holy See as Australia. His return was a great subject of rejoicing to his children, for it is difficult to describe how much he was beloved. Perhaps this was because he so thoroughly gave himself to his Diocese. He was riding incessantly. When he went to the south-eastern district he went overland, and used to camp out in the desert, just like the hardest bushman. More than once has he slept on the ground at McGrath's flat, with his saddle under his head for a pillow. On Sundays he usually said

or sang the last Mass, and preached also until 1853, when Father Smyth became the young curate of Adelaide. He had a good voice, and used to intone the invitatory always before Mass. Then he would preach, and certainly a better preacher has never been heard in Australia. His voice, his commanding figure, his language, and his simple earnestness were of rare excellence. There was no chancel then in St. Patrick's, and the communion rails went right across the church. There were doors at each side of the altar leading to two sacristies, one of which was the confessional of the Bishop, and the other his assistant's, whoever he might be. Confessions were heard every Saturday from 4 until 9 o'clock, and this was amply sufficient to hear all. Dr. Murphy sat every Saturday evening when not in visitation. We had no vespers then, but evening prayers and a meditation read from a book in the afternoon, with benediction. When Father Smyth became the curate he introduced preaching in the evening. The Bishop was not only liked by his own people, but he was very popular among Protestants. This was in some measure owing to his unfailing charity. He used to go every week or so to the gaol, and once or twice in the week used to visit every ward in the hospital, which was then a little square brick building on the site of the present lunatic asylum. He used to attend to the sick calls himself in many cases, and was a most faithful friend to the poor. I think he knew every one of his parishioners, even by name, in Adelaide, and was always paying them timely visits. He it was that first threw up the State-aid to religion. In 1847 he was called to account for not having built a church in Willunga upon the ground granted for that purpose by the Government. He replied through his Vicar-General, and was very curtly informed that the Government did not acknowledge such an official. This led to a correspondence, and finally a public meeting of the Catholics called by Dr. Murphy in St. Patrick's Church. In this he announced to them his intention of renouncing the Government grant rather than submit to the dictations and humiliations which he was expected to endure in return for such slender aid as the Government afforded him. State-aid was abolished soon after this. He made a most holy death after a painful illness of more than twelve months. Few will forget his funeral, at which, in spite of torrents of rain, all Adelaide seemed to turn out to do his remains honour. He died on April 28, 1858, and is buried in the Cathedral—the only person ever publicly buried in the city of Adelaide.

Dr. Murphy had for his successor in the See, the Right Rev. Patrick Bonaventure Geoghegan, O.S.F., who was consecrated Bishop of Adelaide on the 8th of September, 1859. He completed the Cathedral of St. Francis Xavier, and during his short Episcopate several other churches were erected throughout the Diocese, and a considerable addition was made to the ranks of the clergy. The

best years of his life, however, had been devoted to the service of religion in Victoria, and many details of his ecclesiastical career will be found in the special chapter on the History of the Church in that colony. He was a sufferer from ill-health almost from the first day that he entered upon his Episcopal duties in Adelaide. In 1862, he visited the home countries, and during his stay in Rome was translated to the newly erected See of Goulburn by Brief of the 12th of March, 1864. He never took possession of that See. Returning to Ireland from Rome, he was struck down by fatal sickness, and passed to his reward at Kingstown, near Dublin, on the 9th of May, 1864.

The Right Rev. Lawrence Bonaventure Sheil, of the Order of St. Francis, was the next Bishop. Born at Wexford, in Ireland, on the 24th of December, 1815, he began his studies at an early age at St. Peter's College in that city. Having embraced the rule of St. Francis, he proceeded to the Franciscan Convent of St. Isidore in Rome in 1832, and pursued his ecclesiastical course there with great distinction. He was promoted to the priesthood in 1839, and for some time discharged the responsible duties of Lector or Professor of Philosophy and Theology. Returning to Ireland, he held in succession the office of Guardian in the Convents of his Order in Cork and Carrickbeg, and was remarkable alike for his piety and his solid theological knowledge. At the request of the Right Rev. Dr. Goold, whom he met in Ireland in 1852, he devoted himself to the Australian mission, arrived in Victoria in 1853, and was appointed President of St. Patrick's College in Melbourne. He soon afterwards relinquished that post, and was transferred as Archdeacon to Ballarat, which was thenceforward his missionary field, till in 1866 he was appointed Bishop of Adelaide. On the 4th of July in that year, we meet with him as Bishop elect taking part in the dedication of St. Mary's Cathedral at Hobart, and delivering on that occasion a very eloquent discourse. His consecration took place on the 15th of August, Feast of the Assumption of the Blessed Virgin, 1866, in the Church of St. Francis, Melbourne, Dr. Goold being the consecrating Prelate, assisted by the Right Rev. Dr. Murphy, Bishop of Hobart, and Right Rev. Dr. Eloy, Bishop of Topasca, Coadjutor Bishop of Southern Oceanica. These Assistant Bishops accompanied the newly consecrated Prelate to his See. Dr. Sheil halted on the way at Ballarat, the theatre for so many years of his missionary toil, and there on the Sunday within the octave of the Assumption he solemnly pontificated at High Mass, and again at vespers in St. Patrick's Church, Bishop Eloy being the preacher on both occasions. He arrived in Adelaide on September the 9th, the Feast of the Holy Name of Mary, and was installed with great rejoicing of the faithful and solemn religious ceremonial in St. Francis Xavier's Cathedral on the 16th of September.



1. CONVENT OF DOMINICAN NUNS, CLARENCE PARK.

2. CONVENT OF SISTERS OF ST. JOSEPH OF THE SACRED HEART, KENSINGTON.

3. CONVENT OF SISTERS OF MERCY, ADELAIDE.

4. CONVENT OF THE GOOD SAMARITAN, PORT PIRIE.

SOUTH AUSTRALIAN VIEWS.



A few months after having entered upon his Episcopal duties, on April the 29th, 1867, he proceeded to Rome to take part in the Canonization of the Japanese Martyrs. He subsequently journeyed on to Ireland whence having procured some priests and a community of Dominican Nuns, he returned to Australia, arriving in Adelaide on the 6th of December, 1868. He took an active part in the Provincial Synod held in Melbourne in 1869, and soon after, on October the 13th, 1869, he again sailed for Europe to assist at the Vatican Council. He took up his quarters in Rome at his old Alma Mater, St. Isidore's, and though in infirm health remained till the close of that great Plenary Council.

During the Bishop's absence from the colony, the Vicar-General, Rev. John Smyth, D.D., who was the Administrator of the Diocese, died after a short illness on the 30th of June, 1870. His death was regarded as a public calamity, so universally was he loved and revered by all the citizens. He studied in the College of Propaganda in Rome, and had laboured indefatigably for eighteen years in South Australia. Mainly through his exertions, St. Francis Xavier's Cathedral was built, and he had also erected the Port Church, that of Virginia, and several others. He was one of the Secretaries of the Provincial Synod of Melbourne in 1869, and few priests more than he enjoyed the confidence of the whole Australian Hierarchy. The contemporary *Catholic Chronicle* writes of him:—"He was a gifted man, whose talents were much enhanced by his acquirements. As a preacher his eloquence was of a rare and beautiful kind. As a priest his memory is enshrined in the heart of every Catholic in South Australia."

In January, 1871, Dr. Sheil, in company with the Bishop of Melbourne, Right Rev. Dr. Goold, arrived from the United States in Sydney in the "Wonga Wonga," on their return from the Ecumenical Council, and hastening to his Diocese reached Adelaide to the great joy of his flock on the Feast of the Purification, the 2nd of February, 1871.

Four addresses were presented to him the next day at the Cathedral, but very soon ill-health supervened. He wrote a pastoral letter to his flock preparatory for the devotions of Lent, and formally published the Decrees of the Vatican Council. Warning the faithful against the misrepresentations that had gone forth concerning the Council, he declares that the Vatican Ecumenical Council would be remarkable among the most august that ever illustrated the Church's history. He deplored the recent events in Europe and directed a Triduum of prayer, and Exposition of the Blessed Sacrament to be offered for the Holy Father throughout the Diocese. He also renewed his condemnation of the Government education system, a system, he declares, "already proscribed in its spirit and aim, by the

Holy Father and the whole Catholic Episcopate." Towards the close of the year he addressed another short letter to the clergy and laity of the Diocese on the occasion of the Jubilee granted by the Holy Father:—

*LAWRENCE BONAVENTURE, by the Grace of God and the favour of the Apostolic See,
Bishop of Adelaide.*

To the Clergy and Laity of the Diocese, greeting and benediction.

Now, that our Most Holy Father has seen not only the years, but even the days of Blessed Peter the Prince of the Apostles, we joyously publish for your great consolation His Holiness's encyclical letter to all the Patriarchs, Primates, Archbishops, Bishops, and all others holding ordinary jurisdiction in communion with the Apostolic See, 'announcing this most singular privilege of Divine Providence—a privilege not vouchsafed to anyone of the long roll of Pontiffs who have filled the chair of Peter.

We are well aware, reverend and beloved brethren, that you have not ceased to sympathise with the Sovereign Pontiff in his trials and afflictions—the more depressing, because proceeding from those of the household of the faith. Well may he say, 'I have brought up children, and they have despised me.' That God who ever unsleepingly watches over and guards Israel has, in a wonderful and unprecedented manner, amply compensated the multitude of his sorrows; so that with exulting gratitude, he can say with the Royal Prophet—'According to the multitude of my sorrows, Thy consolations have gladdened my heart.' This singular privilege we cannot but regard as the harbinger of a very imminent and far brighter future for the Church, when her Supreme Pastor, delivered from the machinations of his enemies, can more freely and effectively discharge the solemn duties of Christ's Vicar on earth.

In order to duly evince our participation in the joy with which this extraordinary privilege fills our hearts, we ordain that in all the churches of this Diocese, there be celebrated a Triduum of Thanksgiving to the Father of Mercies and the God of all Consolation—to commence and terminate with the 40 Hours' Exposition of the Most Holy Sacrament. On account of this extraordinary manifestation of the Divine mercy to the Church in this dark hour of her tribulation, the Holy Father, in order that all should share in this holy joy, has empowered all the Bishops to impart to the faithful his blessing, to which is attached a plenary indulgence, obtainable by all who shall have confessed and worthily received the Most Holy Eucharist.

The Triduum will commence in the Cathedral next Friday, at 10 o'clock, and terminate on Sunday after Solemn High Mass Coram Episcopo, when we shall impart the Papal Benediction. We exhort our clergy and laity to offer up the Holy Sacrifice and their Communion in Thanksgiving, and for the intention of our Most Glorious Pontiff Pius IX. May the grace and peace of our Lord Jesus Christ abide with you for ever.

LAWRENCE BONAVENTURE,

Bishop of Adelaide.

Given at our Episcopal Residence, Adelaide, 19th Sunday after Pentecost, 1871."

On March the 19th, 1871, the first Feast of St. Joseph as patron of the Universal Church, the oratory attached to the convent of the Sisters of St. Joseph in Franklin-street, Adelaide, was opened by the Bishop. Father Hinterocker, S.J., preached on the occasion, and remarked that "it was three years and nine months since the first Sisters of St. Joseph arrived in Adelaide and entered on their educational work in small beginnings, with no means and a poor little convent. Nevertheless, a wonderful amount of good had already resulted from their self-sacrificing zeal."

This distinguished Jesuit, Father Hinterocker, was one of the most remarkable among the clergy of Adelaide in those days. He was born at Spitz, a small village in Lower Austria, on January the 1st, 1820, and, at the age of nineteen entered into his noviciate in the Society of Jesus, at Gratz. He made his philosophical studies at Linz, and completed his theological course at Laval, in the south of France. He was promoted to the priesthood on the Ember Saturday of September, 1851. Shortly after his ordination Father Hinterocker was employed in Hungary, in labouring as a missionary, and we find that, in one capacity or another, he was successively in Belgium, France, Spain, Italy, and Germany. His extraordinary taste for the natural sciences induced his Superiors to send him on a scientific exploring expedition into the Pyrenees. He used to relate with delight how he was enabled to combine the scientific with the spiritual, by making a pilgrimage to Loyola, the home of St. Ignatius, and to the different sanctuaries, such as Manresa and Monserrat, which are consecrated by their association with the memory of the founder of the Society. Subsequently Father Hinterocker became professor of natural history at Linz, where he wrote some valuable papers on the fauna and flora of that part of Austria. He was in this position when it pleased his Superiors to send him out to South Australia. The circumstances were these: There had been some talk of a missionary establishment in Central Australia for the conversion of the aborigines under the Jesuit Fathers. Negotiations had progressed so far that some land had been promised by the Government. All that seemed wanting now were priests to undertake it, and Father Hinterocker, as soon as he heard of the project, readily volunteered his services. With this view he came out from Austria by the overland steamer in 1865. Such a journey to one so devoted to the science of natural history was an unspeakable delight. At every place where the vessel stopped, he landed, made collections, as well as valuable observations on natural history. On arriving at Adelaide he found to his great disappointment that the project of missionary establishment was for the present laid aside, but he consoled himself by making what preparations he could for the favourable time when it should arrive. With this view he studied the English language, of which as yet he knew but little and, what was more important, he began also the earnest study of the native dialects. There were a few aborigines near St. Aloysius College, Sevenhill, and to them he gave all his care and attention, being with them constantly, so that in a very short time he had acquired of native words and phrases sufficient at any rate to translate the Our Father, Hail Mary, and the Creed into the Murrumbidgee dialect of the native language. During all this time also he was extending his knowledge of the botany and zoology of the colony. In European

forms and species he was an experienced botanist, and in such a new field as Australia he found a never-failing fund of information. He began a botanical garden at the college and also a collection of live specimens to illustrate Australian natural history, so that very soon he had quite a menagerie around him. All who knew him well remember the childlike joy he used to manifest when any new or interesting specimen was brought to him, and how, while breaking out into praises at its beauty or singularity of form, he would utter touching thanks and praises to God for having made nature so beautiful. With him the study of nature and the love of God went hand in hand. "My! My!" he would say in his broken English; "such a pleasure! How our Lord loves this flower, or this bird, when He made it so beautiful!" In 1867 he was invited by the then Bishop of Adelaide to accompany him on his visitation to the south-eastern district. Here again he extended his knowledge of the natural history of the country. He was never idle, either out amongst the flowers or examining rocks, minerals, and zoological specimens, and always uniting such labours with some pious thought or aspiration. He was a true Christian philosopher. The result of this journey was a large collection of specimens for museums in Europe, and a very large number of novelties which were duly described by him in the transactions of various learned societies.

But it must not be thought that, while he was thus zealous in the cause of science, he was less alive to his duties as a missionary priest. His zeal was, on the contrary, of the most fervent kind. At any time he would leave his studies or his specimens, and travel miles to find out some bad Catholic, or to help some waverer into the true Church. His patience and care with everyone were proverbial. If the poorest persons spoke to him in the street, he would take off his hat, and would listen with earnest attention to whatever they had to say. He seemed born for the conversion of heretics and sinners. He was employed for a long time in giving missions in various parts of the colony in 1867, and always with wonderful success. Not only did tepid and erring Catholics feel the effect of his zeal, but many, very many Protestants were also converted, so that it was said that not less than three hundred were received into the Church by this apostolic missionary in 1868 and 1869. It was on these missions also that he visited the whole of the Port Lincoln district, and the western portion of South Australia, including Flinders Island, on which he made a stay of some weeks, thoroughly exploring its natural history. In 1869 Father Hinterocker was about to return to Europe, when, the Bishop having handed over the mission of Norwood to the Jesuits, it became necessary for him to remain. Here he surpassed all his former efforts in zeal and industry. The first church wherein he laboured was at Beulah Road, in a building which had formerly

been a blacksmith's shop. Holy Mass used also to be celebrated in one of the rooms of the house which the Fathers rented in Edward-street. Soon afterwards the present commodious building, known as "Manresa," was secured, and upon a portion of its extensive grounds the Church of St. Ignatius was built. It is a beautiful edifice, in the Italian style, with two towers, and is completed both exteriorly and interiorly in a way intended to fill one with admiration and devotion. This church, which reflects so much credit on the architect, owes its existence and its completeness entirely to Father Hinterocker. He watched over it, toiled for it, preached for it, and begged for it with unceasing industry. The difficulties he encountered were well nigh overwhelming. The district around it had but very few Catholics, and none in affluent circumstances, and there seemed no possibility of ever paying the cost of such an undertaking. But the good Jesuit was not to be daunted. Everyone, or nearly everyone, advised him against it, and some offered the most persistent opposition throughout. The day came when the church was opened, and from that day the mission has steadily progressed. He introduced a new era into Adelaide. The greatest solemnity was given to the Feasts of the Church. The ceremonials were carried out with exactness and all the splendour possible. Sermons were preached constantly; the confessional was also constantly attended. Father Hinterocker seemed to be everywhere. Always active, always industrious, cheerful and affable to all, and, while he seemed to have no time for anything, he had time for all, and was patient and condescending to all. No one ever heard him murmur or complain at any duty. He was always ready to help all in their spiritual necessities, and, when given an opportunity of helping anyone by his priestly functions, he was profuse in his expressions of thanks, no matter how inconvenient it might be to himself personally. In the hospital, in the asylum, and wherever he went, it seemed as if he could not do too much; and, if any complaint ever escaped him, it was because he was not permitted to do more. It would be impossible to find even in the lives of the Saints, one more anxious to perform his various duties, or more active in carrying them out, than Father Hinterocker. We can say no more than that they were such a labour of love to him he had no greater pleasure on this earth than fulfilling them as a zealous priest. And thus it was that three years passed away. It was long enough, however, for Father Hinterocker to have wrought a thorough change in his mission, to have brought back all the strayed sheep, and to have restored many a one to the one true fold. He left Adelaide to give some missions in Tasmania early in August, 1872, and commenced with his usual activity and zeal. After giving a retreat to the clergy and a mission to the people, in which hundreds were brought to the Sacraments and restored to a life of grace, he started for Launceston, where

he was to begin another retreat for the clergy of the northern deanery of the Diocese. On his way he caught a severe cold, and was obliged to rest for a few days at Campobelltown. He reached Launceston on Tuesday evening, 1st October, feeling very unwell, and yet, in his anxiety to commence his work, he met the priests in the Church of the Holy Apostles, and gave a short introduction to the retreat. His illness soon developed into a violent attack of congestion of the lungs, and he rested in peace on Sunday, the 6th of October, 1872.

When Dr. Sheil was proceeding to Rome to assist at the Vatican Council towards the close of 1869, an official report was drawn up of the state of the Diocese, from which the following extracts are taken:—

“There are no means,” it said, “of ascertaining the exact Catholic population in the various missions, but it is supposed that the whole Catholic population of the Diocese is not much above 30,000. There are 42 churches in the Diocese, counting 4 in course of erection, but of these 4 are only temporary churches. There are also 23 buildings used exclusively for school purposes; but 7 of these are only rented.

“There are 50 Catholic schools in the Diocese, 17 of which are under lay teachers, and 23 under the Sisters of St. Joseph. In these schools are educated about 2,500 children. There are also many private Catholic schools educating about 700 children. In this number are not included the schools at the Orphanage and Providence, nor the higher schools of the Dominican Nuns or the college.

“Of religious establishments, we have the college at Seven Hill, with five Jesuit Fathers and seven lay brothers. The Jesuit establishment at Norwood, with two Fathers and one lay brother. The Franciscans at Kapunda, being only two in number, are not as yet able to form a community. We have also one Augustinian. We have a Diocesan community of Brothers of the Sacred Heart, founded under the sanction of the Bishop, as a congregation of religious teachers for the boys’ schools.

“Of religious women we have one community of Dominican Nuns, consisting of five choir nuns and two lay sisters. This is a community founded by the Bishop from the parent house at Cabra, near Dublin. There are also twenty-eight professed Sisters of St. Joseph, and a nearly equal number of novices, with ten candidates under probation. These sisters are distributed through the various schools, the largest community being at the parent house at Adelaide, which numbers 20 members. There are three charitable institutions in charge of the Sisters of St. Joseph, that is, an Orphanage, a House of Refuge, and a Hospice or Providence. The Bishop dedicated the Church of St. Lawrence, North Adelaide, in January, 1869. The number of adult converts for the whole Diocese in any one year is difficult to ascertain, but, for Adelaide proper last year, it was 53.”

In the month of May, 1871, another detailed account of the various missions of the Diocese was drawn up, which under many respects must be regarded as a very curious and valuable Diocesan record.

"The following is the present state of the Diocese:—

BISHOP. His Lordship, the Right Rev. Lawrence Bonaventure Sheil, D.D., O.S.F.; consecrated at St. Francis', Melbourne, August 15, 1866.

ADELAIDE.—Churches: Cathedral and St. Patrick's, West Terrace. **Clergy:** Rev. T. Murphy, Rev. M. Kennedy, Rev. B. Nevin, Rev. R. Cleary. **Schools:** Dominican Convent, Franklin-street, boarding school and intermediate school; St. Joseph's Convent, poor school; St. Francis Xavier's Hall, schools for both boys and girls; boys' school of St. Patrick's, West Terrace; mixed school, Thebarton. The Catholic Association and Christian Doctrine Society for both Cathedral and St. Patrick's.

NORTH ADELAIDE.—St. Lawrence's. **Clergy:** Very Rev. J. E. Tenison Woods, Rev. J. A. Nowlan, O.S.A., Rev. C. McCloskey. **Schools:** Boys' school, Irish Town, Brothers of the Sacred Heart; girls' school, Walters-street, Sisters of St. Joseph; girls' school, Irish Town, Sisters of St. Joseph. Catholic Young Men's Association and Christian Doctrine Society.

BOWDEN.—St. Joseph's. Served from St. Lawrence's. **Schools:** Boys' school, Brothers of the Sacred Heart; girls' school, Sisters of St. Joseph.

GRAND JUNCTION.—Served from North Adelaide. **School,** Sisters of St. Joseph.

MURHAM.—Church of Our Lady of Dolours. Served from Adelaide. **School** under Sisters of St. Joseph.

GLENELG.—Church of Our Lady of Victories. Served from Adelaide. **School** under Sisters of St. Joseph.

PORT ADELAIDE.—Church of the Immaculate Conception, Rev. T. Bongaerts. **Schools:** Boys' school, Port, Mr. Sullivan; girls' school, Sisters of St. Joseph; Queenstown, Sisters of St. Joseph; Peninsula, Sisters of St. Joseph.

SALISBURY.—St. Augustine's, Very Rev. F. Byrne. **School,** Miss Mulqueeny.

DEY CREEK.—Served from Salisbury. **School,** Mr. O'Brien.

VIRGINIA.—Church of the Assumption. Served from Salisbury. **School,** Miss Laffan.

GAWLER. SS. Peter and Paul, Very Rev. C. A. Reynolds; **School,** Sisters of St. Joseph.

STOCKPORT.—St. Benedict's. Served from Gawler.

KAPUNDA.—St. Rose of Lima. **Clergy:** Rev. C. H. Horan, O.S.F., Rev. J. J. Roche. **School,** Sisters of St. Joseph.

ST. JOHN'S.—Served from Kapunda. **School,** Sisters of St. Joseph.

GREENOCK.—St. Boniface. Served from Kapunda. **School,** Sisters of St. Joseph.

BAGOT'S GAP.—Served from Kapunda. **School,** Sisters of St. Joseph. A mixed school is also held between the Gap and Greenock by Mr. Cullingford.

MARRABEL.—St. Agnes. Rev. C. Van der Heyden. **School,** Sisters of St. Joseph.

TABLEE.—Served from Marrabel. **School,** Sisters of St. Joseph.

NAVAN.—Served from Marrabel. **School** vacant.

RYNIE.—Served from St. Aloysius' College, Seven Hill, by Rev. J. Palhuber, S.J. **School,** Sisters of St. Joseph. **Mass** every Sunday.

UNDALYA.—St. Patrick's. Served from the college. **School,** Mr. Maher.

ROYLETON.—Served from Seven Hill by Rev. J. Palhuber, S.J. **School,** Sisters of St. Joseph.

LOWER WAKEFIELD.—St. Joseph's. Served from the college. **School** attached under lay teacher.

SADDLEWORTH.—St. Stephen's. Served from the college, usually by the Rev. J. Polk, S.J. **School** attached under lay teacher.

MANOORA.—St. Anthony of Padua. Served from the college, usually by the Rev. J. Polk, S.J. School, Miss McDonald. School also at Blyth's Plains.

SEVEN HILL.—St. Aloysius' College. Clergy: The Very Rev. A. Strele (Principal of the college and Superior of the Jesuit mission in South Australia), Rev. J. Polk, Rev. J. Palhuber, Rev. F. Hager, Rev. A. Krissl, Rev. J. Rogalski. There are also three scholastics and two novices, besides Brothers Schreiner, Poeltzl, Schneider, Danielewy, Walder, and Linz. There is, in addition to the boarding school at the college, a mixed school at Seven Hill under Miss Johnson.

CLARE.—St. Michael's. Served from the college, usually by the Very Rev. A. Strele. Schools: Boys' school, Mr. Graham; girls', Sisters of St. Joseph.

HILL RIVER.—Polish Mission. Served by the Rev. Father Rogalski. It is proposed, as soon as possible, to open a Catholic school amongst the Poles, who number here about twenty-six families.

MINTARO.—Church of the Immaculate Conception. Served from the college, usually by the Rev. Father Hager. School, Miss Cooney.

KOOBINGA.—St. Joseph's. Served from the college, usually by the Rev. A. Krissl. School, Sisters of St. Joseph.

PORT AUGUSTA.—Served every three months from the college by the Rev. J. Palhuber. School, Sisters of St. Joseph.

The whole of the Northern Missions are visited every three months by the Rev. J. Palhuber, who goes as far as the Blinman, 480 miles north of Adelaide. The difficulty of visiting the few scattered Catholics in the locality is very great at certain seasons in consequence of the scarcity of horse feed and water.

KADINA, Yorke's Peninsula.—Church of the Sacred Heart. Rev. W. Kennedy and Rev. P. Corcoran. School, Sisters of St. Joseph.

WALLAROO.—Church of Our Lady Star of the Sea. Served from Kadina. School, Sisters of St. Joseph.

MOONTA.—St. Francis of Assisium. Served from Kadina. School, Sisters of St. Joseph.

PORT WAKEFIELD.—St. Vincent of Paul. Served from Kadina monthly. School, Mrs. Martin.

YORKE'S PENINSULA.—Visited quarterly by one of the clergymen from Kadina. This is a large district of some thousand square miles of pastoral country, containing a scattered population engaged in sheep farming. There is a Catholic school at the south end kept by Miss Cooney.

PORT LINCOLN.—Church of our Lady of the Angels. Rev. M. Henderson, O.S.F. Capuchin school, Miss Gregg. This is also a widely extended pastoral district, reaching to Fowler's Bay on the south coast and Franklin Harbour in the Gulf. A great portion is uninhabited desert, and in visiting some of the places 90 miles of desert have to be traversed without water.

MOUNT GAMBIER.—St. Teresa. Very Rev. Dean Fitzgibbon and Rev. J. O'Sullivan. School, Mr. Besley.

ALLANDALE.—Served from Mount Gambier. School, Mr. Clancy; schools also at Sutton and Worolong.

PENOLA.—St. Joseph's. Rev. M. O'Connor. School, vacant. This is also a scattered pastoral district, extending to the Murray River on the north, the Coorong on the west, and the boundary of the colony on the east.

PORT ROBE.—Church of Our Lady Star of the Sea. Served from Penola every two or three months. School, Sisters of St. Joseph.

PORT ELLIOTT.—St. John the Evangelist. Served from Willunga monthly.

YAMKALILLA.—SS. Peter and Paul. Served from Willunga monthly. School, Sisters of St. Joseph.

WILLUNGA.—St. Joseph's. Rev. J. Quinlan. School, Sisters of St. Joseph.

MORPHETT VALE.—St. Mary's. Rev. P. Hughes. School, Sisters of St. Joseph.

MARION.—St. Anne's. Served from Morphett Vale every alternate Sunday. School, Sisters of St. Joseph.

NORWOOD.—St. Ignatius'. Rev. J. N. Hinterocker and Rev. J. Tappeiner, S.J. School, Miss McMahon. This church is attached to the mission of the Jesuit Fathers, whose establishment at Maresa is the site on which the church is built. Sacristan, Brother Everhard.

HECTORVILLE.—Church of the Assumption. Served from Norwood, usually by the Rev. J. Tappeiner. School, Sisters of St. Joseph.

MAGILL.—Served from Norwood. School, Sisters of St. Joseph.

MOUNT BARKER.—St. Francis de Sales. Rev. J. Maher and Rev. P. Byrne. School, Sisters of St. Joseph.

MACCLESFIELD.—St. James, Ap. Served from Mt. Barker. School, Sisters of St. Joseph.

BLUMBERG.—St. Matthew, Ap. Served from Mt. Barker.

KANMANTOO.—Served from Mt. Barker.

ECHUNGA.—Served from Mt. Barker.

STRATHALBYN.—Served from Mt. Barker.

"In all there are thirty priests in the Diocese of Adelaide, consisting of nineteen secular priests, eight Jesuits, one Augustinian, one Franciscan, and one Capuchin. There are also three Jesuit scholastics, five ecclesiastical students, and eight Jesuit lay brothers, with two novices. There are seven Dominican nuns and one novice.

"There are about sixty Sisters of St. Joseph engaged in teaching in various parts of the Diocese, and twenty-six religious, half of whom are candidates in the noviciate or parent house.

"There are sixty-five Catholic schools in the Diocese under episcopal supervision alone, and in no way interfered with by the Government, or connected with its educational system. Three of these schools do not appear in the above list because of imperfect information respecting them.

"Of the Catholic schools, thirty-five are under the Sisters of St. Joseph, with an average of two Sisters in each school, but where two schools are dependant on one convent, one Sister is able to conduct small schools.

"Since the accession of the present Bishop to the Diocese the following progress has been made in the Church:—There have been twenty-one new missions established, namely, North Adelaide, Bowden, Mitcham, Glenelg, Virginia, Greenock, Bagot's Gap, Marrabel, Tarlee, Rhynie, Lower Wakefield, Stockport, Manoora Hill River, Port Augusta, Moonta, Port Wakefield, Yorke's Peninsula, Port Lincoln, Norwood, Magill.

"New churches have been built in the following places:—North Adelaide, Bowden, Mitcham, Glenelg, Virginia, Greenock, Bagot's Gap, Marrabel, Lower Wakefield, Saddleworth, Manoora, Wallaroo, Moonta, Port Wakefield, Port Lincoln, Norwood, Macclesfield, Blumberg, and Stockport—in all nineteen, besides improvements in the way of enlargement or sanctuaries added to St. Patrick's, Adelaide; Church of the Immaculate Conception, Port Adelaide; St. Mary's, Morphett Vale. On the arrival of Dr. Shell there were only seventeen priests in

the Diocese. There are now thirty, besides filling the vacancies caused by the deaths of the Revs. T. Dowling, J. Moynahan, T. Hyland, and Very Rev. J. Smyth, V.G.

"There were at the same time twenty-six Catholic schools in the Diocese, numbering in all 1000 to 1100 children. There are now sixty-five, with an attendance of between 3000 and 4000.

"There is an Orphanage maintaining about fifty children, under the care of seven Sisters of St. Joseph.

"There is also a Providence or Destitute Home, maintaining about forty-five destitute or neglected children, and about nine aged or infirm persons. This institution is also under the care of the Sisters.

"There is an institution or Refuge for the reformation of penitent women of bad character. This has at present twenty-four inmates. It is situated at Mitcham in an exceedingly advantageous and picturesque position, and is also under the care of the Sisters.

"The present Catholic population of the Diocese is supposed to be about 25,000 or 30,000."

In July, 1871, Dr. Sheil took part with his brother Bishop of Victoria in the dedication of the new Church of St. Patrick, in Ballarat, which had been begun many years before through his exertions, and which was now completed. He subsequently engaged in the visitation of the Diocese, but on account of ever-recurring illness he could labour but little. In the month of December he proceeded to St. Joseph's at Willunga in the hope that the cool atmosphere of that district would restore the vigour of his failing constitution. He died peaceably there on the 1st of March, 1872. His remains were brought to Adelaide, and interred in the mortuary chapel erected in memory of his beloved Vicar-General, Dr. Smyth.

The Bishop's frequent illness and prolonged absence from the Diocese left matters in considerable confusion at the time of his demise. Violent dissensions and fierce party-spirit had become the order of the day. The enemies of the faith were jubilant, the Church in tears. Under these circumstances the Holy See deputed two distinguished Prelates, the Right Rev. Dr. Murphy, Bishop of Hobart, and the Right Rev. Dr. Quinn, Bishop of Bathurst, to visit Adelaide and to inquire into the controversies that had arisen there. They arrived in Adelaide on the 30th of May, 1872, and throughout the month of June they laboured incessantly, visiting various districts, hearing all the parties who appeared to have an interest in the controversies that had arisen, and leaving nothing undone to restore charity, harmony, and peace. On Tuesday, July the 2nd, a farewell address was

presented to them by the laity of Adelaide on their bringing their visitation to a close. It was read by a leading Catholic citizen, Dr. Gunson, as follows:—

“To the Most Rev. Daniel, Lord Bishop of Hobart Town, and to the Most Rev. Matthew, Lord Bishop of Bathurst, Commissaries Apostolic.

MAY IT PLEASE YOUR LORDSHIPS—

We, the undersigned, Catholic laymen of the Province of South Australia, respectfully tender to your Lordships our cordial and grateful thanks on this occasion.

We are glad your patient and zealous labours in enquiring into the unhappy misunderstandings, which have lately disturbed the harmony of our community, have already been blessed with fruit.

We are deeply sensible of the testimony you have borne to the piety and practical religion of the Catholics of Adelaide.

With you we are convinced that the prosperity of the Church and the spiritual welfare of ourselves and children can only be promoted by the hearty co-operation of the people with their legitimate pastors.

We are sure you will allow us this opportunity of proclaiming our devoted attachment to the illustrious Head of the Church, Pius IX, who, though surrounded by bitter enemies and oppressed by severe trials and persecutions, has been mindful of his children in this distant land.

We fervently pray your Lordships may be blessed for many long years in the exercise of your Episcopal charges, and that the Diocese may benefit largely by this your visit.

Imploping your Lordships' Apostolical blessing, we beg leave to subscribe ourselves your Lordships' most faithful servants.”

The Bishop of Hobart replied: “Gentlemen,—It is truly gratifying to me, and I am sure to the Most Rev. the Bishop of Bathurst, to hear from your own lips that our labours in investigating the causes of the unhappy misunderstanding which disturbed the peace of your community have been blessed with some fruit, and I am quite sure that the laity of Adelaide, in whose practical religion, piety, and generous zeal for the advancement of the Holy Church, of which we have had in many ways abundant testimony during our stay amongst you, will co-operate with their pastors in restoring perfect peace and tranquillity. I need hardly tell you, gentlemen, that there is no blessing so strongly to be desired as union—union of flock, one with each other, union of the clergy among themselves, and union of the flock with the clergy. It is by this you will be known to be true disciples of Jesus Christ and living members of his mystical body. It is true that our Holy Father, the illustrious and saintly Pius IX, is himself surrounded with difficulties. You are all aware that he has been sacrilegiously robbed of that patrimony which he inherited on the most legitimate of all titles, and which Providence designed for him, in order that he might exercise the highest functions of his office with freedom and independence, and also that he might support his position with the dignity due to him. It is true, also, he is now a prisoner in his own palace, and that he can hardly look beyond the windows of that palace without seeing vice, impiety, and infidelity rampant in the holy streets of Rome.

In the midst of all these difficulties, the Holy Father has not forgotten his children in this distant part of his spiritual territory. As soon as he heard you were disturbed by dissensions, he appointed myself and the Most Rev. Bishop of Bathurst to come and investigate the cause of those dissensions which existed amongst you. We have examined these causes to the best of our power, and the result of our investigations will be laid before the Holy Father, and he will apply the remedy quickly, I am confident. In the meantime, you will, gentlemen, and all those who are here to-day, endeavour as far as lies in your power to cultivate peace and union amongst each other, and to cultivate that charity which is commanded so strongly by Jesus Christ himself; and the Holy Father will hear with pleasure, and it will be a solace to his benevolent heart to know, that you have appreciated his endeavours in order to promote union amongst you, and in order to promote the lasting peace with which Christians of all kinds ought to be distinguished here on earth. I thank you very heartily for this address you have presented to us, and I wish you and your families every blessing, spiritual and temporal."

The Bishop of Bathurst in his reply said: "Gentlemen,—I have but one word to add to the sentiments so beautifully expressed by the Bishop of Hobart Town. I concur with them most cordially. His sentiments are mine, and I am sure it will be a satisfaction to you to hear that from the first moment we commenced to investigate the unfortunate troubles which have so much disturbed you, the same cordiality and the same union were between us regarding every step that was taken, and regarding every fact that came before us. As we express our sentiments of gratitude here to-day with unanimity, the same unanimity has prevailed during the whole investigation. We are of one mind entirely, and the facts we have sent home are without the slightest discordance between us. Again, with my Right Rev. Brother, I thank you, and thank you most cordially, not only for the presentation of this beautiful address, but more especially for the beautiful sentiments conveyed in it. If you only practise what is contained in that address, peace and happiness, once more, by the blessing of God, will reign amongst you. I will only add one word to impress this, if possible, more powerfully upon your minds. The violation of charity at the present moment, from whatever cause, is a crime, and you will remember what that great and good man, who so well deserved, and especially among Catholics, the title of Liberator of Catholicity, demands. A man, who at present in the distracted state of this Diocese commits an act that will be calculated to widen further the disunion which did, but I hope does not now prevail amongst you—that man commits a crime. He is the enemy of your souls, the enemy of your peace here on earth, and, what is worse than that, the enemy of religion.

With these few observations, I thank you most cordially for the kindness you have shown to us since we arrived here, for the good example you have given, and for your kind address."

Before dispersing, a number of gentlemen assembled in the sacristy, where they were introduced to the Bishops by the Very Rev. the Administrator.

The next Bishop of Adelaide was the Right Rev. Christopher Augustine Reynolds, consecrated on the Sunday within the octave of All Saints (2nd of November), 1873. Born in the city of Dublin, he at an early age embraced the reformed Benedictine Rule of the Cassinese Congregation at Subiaco in the Papal Territory, but, his health failing, he accompanied Dr. Serra to Perth in 1853, and soon afterwards proceeded to Adelaide, where he was in due course promoted to the priesthood by the Right Rev. Dr. Geoghegan. During the vacancy of the See, on the death of Dr. Sheil, he had ruled the Diocese as Administrator, and given many proofs of energy and zeal in re-opening the schools and convents, which had been for a time closed, and renewing the work of the self-sacrificing Sisters of St Joseph. When, in the month of October, 1872, direct telegraphic communication was established between Australia and Europe, he, as Administrator, addressed a special telegram to Pope Pius IX, announcing the great work which was achieved and imploring the Pontifical blessing. A telegram was forwarded in reply by order of His Holiness, addressed to Dr. Reynolds:—

"From the Vatican.

The Supremo Pontiff, to you and the clergy under your care, imparts most willingly and from his heart his Benediction.

For His Holiness,

JAMES CARDINAL ANTONELLI."

In consequence of the prolonged illness of his two immediate predecessors and the long vacancies of the See, a great deal of visitation work devolved upon the new Bishop. Indeed, it may be said that for some years he was constantly engaged travelling about through the vast Diocese, instructing and administering the Sacraments to the scattered congregations. Writing to a friend in Ireland from Adelaide on July the 13th, 1876, he says: "I must again in my great sorrow intrude myself upon you. The influx of Catholic immigrants and the opening up of new areas or agricultural districts cause a greater demand for priests, and I have them not. I have visited twenty districts since Easter, and in eleven of them gave little missions or triduum, single-handed, as there was no other way for the poor people to satisfy Easter duty or to gain the Jubilee. I catechised each morning and evening, and attended to the confessional during the greater part of the day. This was very trying on my health, and I am now barely able to write, as I have been confined to my bed for the last week, and only yesterday was I able to rise."

The great sorrow to which the first words of this letter refer was the death of the Rev. Daniel Fitzgibbon, Dean of the Diocese, who passed to a better life in the preceding month of June. Born in the County of Limerick, Ireland, in 1833, he studied in the College of Propaganda in Rome. On the famous occasion in 1854, when Pope Pius IX, with several Cardinals and Bishops and the students of Propaganda, assembled at San Agnese, on the Porta Pia, met with a serious accident, the student Fitzgibbon was the chief sufferer. The floor of the room in which they were assembled gave way, and all were precipitated into the cellars beneath. It happened that, at the moment when the beams gave way, young Fitzgibbon was kneeling for the Pope's blessing. In the fall he was severely crushed by the throne, though thus probably the life of the Pope was saved. The Pope subsequently showed the tenderest sympathy with him. In 1857 he came to South Australia, and, for the long term of sixteen years, devoted himself to the work of the missionary in the Mount Gambier district. The local Protestant newspaper of Mount Gambier, announcing his death, paid him a well deserved tribute of eulogy: "Dean Fitzgibbon was much beloved by his own flock," it said, "all ranks and classes ever vying to do him honour. And he well deserved this. A more amiable, warm hearted, and disinterested friend could not have been. He had a kind word or a kind gift for everyone who needed his aid, and many will miss his genial face. Outside his own Church he was equally respected and esteemed; and his relations with the various denominations of the place were always such as to promote mutual good feeling." Another contemporary attested that, "as a scholar, a gentleman, and a priest, he endeared himself to everyone with whom he came in contact, by his counsel, by his courteous demeanour, by his zeal in the cause of religion, and also by his charity, which was almost proverbial."

In the "Missions Catholiques" for 1881 there is a letter of the Right Rev. Dr. Reynolds giving some details of the Diocese with statistics down to the year 1879, the time of his departure from the colony on a visit to the home countries. "The Diocese of Adelaide," he says, "is twice the size of France. It was erected in 1842, and confided to the care of Right Rev. Dr. Murphy; but the gold discovery in the colony of Victoria in 1850 (1851) almost entirely depopulated it. In 1853 the population, recovered from its infatuation, gradually returned, and religion by degrees reassumed its position throughout the colony. After the death of Dr. Murphy the See was administered by Father Ryan till the appointment of Right Rev. Dr. Geoghegan, who in turn was succeeded by Right Rev. Dr. Sheil. In the month of June, 1873, the Holy See imposed upon me the burden of carrying on the work begun by these venerable Prelates. From that date till my departure from the colony last year I have never been for one month

consecutively at home. I have travelled in the visitations of the Diocese 52,700 miles. I administered Confirmation to 11,800 persons, and I blessed the foundation stone of thirty new churches or chapels; two await my return for the same ceremony. In 1873 we had but ten schools with 1100 children; at present we have fifty-six schools with 6000 children. The Irish Christian Brothers have a day school in the city of Adelaide attended by 300 boys. We do not receive one cent from the Government; the generosity of the faithful has accomplished all.

"The following table will present the progress of religion in the Diocese since the year 1873 when its charge was committed to my weak hands:—

	1873.	1879.
Catholic population	32,000	41,700
Churches and Chapels	42	78
Schools	10	56
Convents	3	49
Sisters of St. Joseph	20	132
Sisters of St. Dominick	5	15
Jesuits	9	13
Christian Brothers	0	6
Sisters of Mercy	0	24

"The future of the Church in Australia is full of hope. The people are good, and, as a rule, the Catholics are observant of their religion. Their generosity is very great, but it is now quite exhausted by their contributions to pay debts, establish schools, build churches, and educate priests. They also support an orphanage with 78 young children, and a Magdalene asylum with 30 penitents. The Protestants, though encouraged by the generosity of Lady Coutts, do very little. They fill our churches on Sundays and festivals. During the seven years of my Episcopate, I have had the consolation of receiving 717 of them into the Church. My Vicar-General writes that since my departure from the colony others also have been received.

"The See of Adelaide has not as yet run a course of forty years, and, nevertheless, it has given many vocations to the religious life. Six of our young people have become Jesuits, two are secular priests, and five are preparing for the sacred ministry. Thirty-seven young females have embraced various teaching religious institutes throughout Australia."

Dr. Reynolds returned to the Diocese in 1881, accompanied by some priests and Carmelite Fathers and Nuns. The Carmelite Fathers received the charge of the Gawler district and missions, and have now for a dozen years successfully cultivated that spiritual vineyard. The Bishop took an active part in the Plenary

Council of Australasia, held in Sydney in 1885. At the fourth public session, held in St. Mary's Cathedral, he preached an interesting discourse on the deceased Prelates of the Church in Australasia, from which we have more than once cited extracts in these pages. A few further extracts will be acceptable to the reader, particularly in reference to the missions in the Islands of the Pacific Ocean, though these do not come directly within the scope of the present work:—

“We would indeed be forgetful of the blessed communion of saints and of that charity, which, flowing from its Divine Head, binds so closely together the mystical body of Christ, His holy Church, if we did not remember at this time, before the Altar of God, our Fathers and Brethren who ‘have gone before us with the sign of faith;’ of those Prelates, who in their lives were witness for God; who combatted sin; who, by their deeds as well as by their preaching, laboured and established the Church of Christ in these distant lands. Being the inheritors of their office, and of the fruit of their works, in recalling their virtues and holy deaths, we have lessons of wisdom for our guidance, and motives to increased fidelity in the discharge of our duties. A special blessing of the Holy Spirit seems to have rested on Australasia, as we recall the saintly lives and heroic sacrifices of those venerable men who were its first Bishops, and of those who interested themselves in the founding of the faith in this fifth part of the globe. The act of that pious navigator, Fernando de Quiros, true to the Catholic instincts of his nation in dedicating our fair Austral land to the Holy Ghost, sighting its shores on the Feast of Pentecost, called it ‘*El tierra del lo Spirito Santo*,’ has not been without abundant recompense and fruit, as the way in which the ‘grain of mustard seed’ was nurtured until it grew up into a large tree, and presents to-day a spectacle to angels and to men. Amidst the consolations derived from the thought of the special favour granted to the beginning and extension of our Church, we also receive the salutary lesson that death comes at length to all. The long death roll of our Prelates in the past 50 years, is suggestive indeed of sorrows and conflicts; but the words of St. John amply console for any sadness that may arise from such a list—‘Blessed are the dead who die in the Lord’—‘they rest from their labours—their works follow them.’ From the first Synod, held in old St. Mary's in September, 1844, we have to mourn over the loss of the following Prelates:—John Bede Polding and Roger Bede Vaughan, Archbishops of Sydney; Charles Henry Davis, first Titular Bishop of Maitland; Francis Murphy, first Bishop of Adelaide; Patrick Bonaventure Geoghegan, second Bishop of Adelaide; Robert William Willson, first Bishop of Hobart Town; Laurence B. Sheil, third Bishop of Adelaide; James Quinn, first Bishop of Brisbane; John Brady, first Bishop of Perth; John Baptist Francis Pompallier, first Bishop of Auckland; Philip Viard, first Bishop of Wellington;



1. VERY REV. MICHAEL RYAN, FIRST V.G., ADELAIDE. 2. VERY REV. F. BYRNE, D.D. 3. VERY REV. ARCHPRIEST NEVIN.
 4. VERY REV. ARCHDEACON RUSSELL, P.P., GLENELG. 5. MOST REV. JOHN O'REILLY, ARCHBISHOP OF ADELAIDE.

SOUTH AUSTRALIA

Louis Eloy, first Bishop of the Navigator Isles; Walter Steins, second Bishop of Auckland; Michael O'Connor, first Bishop of Ballarat; Matthew Quinn, first Bishop of Bathurst. To these, I must also add the names of the Bishops, Apostolic Vicars of Eastern, Western, and Central Oceanica, viz.:—William Douarre, Bishop of Amata; The Martyred John Baptist Eppalle, Bishop of Sion, and his successor, John Collumb, Bishop of Antiphelle; also Stephen Rouchouze, Bishop of Nilopolis, who with his party awaits the resurrection off Cape Horn, in the waters of the Pacific Ocean.

"To do justice to the memories of these venerable Prelates is not within the power of man in a single funeral discourse. Most of their deeds belong to the office of the historian or the biographer, yet, on this occasion, we may reflect on the acts of some of them which have not been touched upon by others. With the life and labours of Archbishop Polding, the Venerable Bede of the Australasian Church, you, brethren of the laity, are familiar. To his labours in the pulpit and the confessional, and above all, to his spirit of prayer, you are indebted for the many blessings you enjoy. When he landed in 1835, the prospect of the mission was sad indeed. The want of churches, convents and schools, the few priests for so extensive a Diocese, the hostility to our holy religion, the calls on every side for spiritual help, would have been death to others; but his confidence in God made him rise above all, and rendered him equal to every emergency. At the outset of his Episcopate, visits were made to Norfolk Island; to the Catholic settlers at the Bay of Islands, New Zealand, when the voyages had to be made under circumstances and hardships that would terrify us nowadays. My first acquaintance with him was as far back as 1847. As a child I was struck by him, not for his courtly manners, nor his dignified recollection at the altar, but for his constant spirit of prayer: the remembrance of this made an indelible impression upon me.

"The first Bishop of Perth, John Brady, after several years of toil in the Isle of France, was compelled to return to Europe to restore his health. On his homeward voyage, he stopped at the Cape of Good Hope, and hearing of the deplorable state of the Catholics there he resolved to defer his departure, and though in poor health remained over six months ministering to the wants of the poor people, resuscitating the Church. His report to the Propaganda was so forcible that after a short while a Vicar-Apostolic was sent. The choice of the Holy See fell upon a son of the Order of St. Dominick, then labouring in the City of Dublin, Patrick Raymond Griffith, who soon became the Apostle of the missions in South Africa, and soon after had another Vicariate erected at Grahamstown, with a pro-Vicariate at Algoa Bay. Dr. Brady did not return to the Isle of France, owing to the state of his health. Hearing of the salubrity

of the climate, and above all the great spiritual desolation of New South Wales, he accepted the invitation of Dr. Ullathorne, V.G., and after his arrival in Australia was located at Windsor. When the Ven. Polding resolved to send a pastor to the new settlement at Swan River, he appointed Dr. Brady to the charge of the new mission. He was subsequently appointed Bishop of Perth.

"We come next to the heroic Peter Battalion of the Society of Mary. For years he laboured as a missionary priest in the Islands of Oceanica. He was selected by the Holy See, Consecrated Bishop of Enos and first Vicar-Apostolic of Central Oceanica. Of the labours of his new mission field, he wrote as follows:—'My Vicariate lies nearly in the centre of Oceanica; it comprehends a square district of five hundred leagues, with sundry islands; the principal of these are the Friendly Isles, Navigators' Isles, and the Fiji group. The estimated population is three hundred thousand islanders. There are a vast number of other islands scattered throughout—in the immense ocean—both dangerous to the navigator, and requiring heavy outlay and labour to reach them. We have sixteen establishments, with a staff of thirty-eight, and our converts, Christian and Catechumen, amount to nearly seven thousand souls. Our difficulties are very great, for the Methodists have circulated all the old calumnies against us, and have even excited the poor savages with the cry 'The Pope's men, the French, come to kill them all.' Some of the poor people give credit to their calumnies, and danger meets us at every step.' For years he laboured, aided by his Pro-Vicar, at Wallis Island. His labours were at last blessed. Several Vicariates had been formed ere this venerable missionary was called to his rest. Finding the hour of departure at hand, he had himself carried to the church, and there, in the presence of his flock, received the last Sacraments; was carried back to his house, and a few days afterwards fell asleep in the Lord, on the 11th of April, 1877. After thirty years' of Episcopate, he now rests in his Cathedral at Wallis Island.

"In 1842 Pope Gregory XVI., of happy memory, resolved on sending a Bishop Vicar-Apostolic to Central Oceanica. William Douarre, of the Society of Mary, was selected for the arduous office, and consecrated in France as Bishop of Amata. He arrived at New Caledonia on the Feast of St. Thomas the Apostle, 1843. On Christmas morning he offered, for the first time, the Holy Sacrifice, and he writes thus of his mission:—'The prospects of our mission are not cheering, as the people are idle in their habits and jealous of strangers. As yet we are ignorant of their many dialects, and we hope that the blood of Father Chanel will fertilize the mission of New Caledonia, which is to be the place of my repose, not because I have chosen it, but because the Lord has destined it for me.' Did he foresee that his sacrifice was accepted? That in a short while he would fill many days?

He laboured for a few years and brought many to the fold. The plague broke out amongst the poor savages; he was indefatigable in ministering to the wants of all. As yet, he nor his fellow-labourers show no signs of illness, and the enemy tries to win souls by this very grace given to the poor people. The cry goes forth:—'We die, the Missionaries live! They must have brought the plague upon us.' Some lose confidence, they murmur; but the Good Shepherd is equal to the emergency; he gives his life for the flock; he offers himself a victim, and begs of God to accept the sacrifice of his life and spare the poor young flock that he has just brought forth to Christ. The prayer is heard; the sacrifice accepted; he sickens with the deadly disease. The news spread abroad, and the murmuring now turns to a wail of prayer for the good Father. By an effort he ascends the altar. Amid the tears of the now repenting people he offers the Adorable Sacrifice; the Communion of that Mass is his Viaticum. He blesses his poor people and tells them what he has done, and in a few hours he received the crown of his sacrifices and labours. He died on 27th April, 1853.

"In order of time the venerable martyr, John Baptist Eppalle, comes next. Gregory XVI., of happy memory, had resolved to found another Vicariate in Oceania under the title of the Vicariate of Melanesia and Micronesia, comprising the group of islands known as Solomon's Archipelago. The choice of the Pontiff was a son of the Society of Mary, who had for four years laboured most successfully in the ministry under Bishop Pompallier in New Zealand. He was born in the Archdiocese of Lyons in 1809. His Bishop named him Pro-Vicar in 1842, and sent him to Europe on important affairs of the mission of New Zealand. He was consecrated as Bishop of Sion at Rome on the 21st July, 1844. With a large party of missionaries he left Europe in February, 1845. Amongst the missionaries of the Society of Mary was Father Stephen Chaurain, now the zealous pastor of St. Anne's, Spitalfield, London, who was destined to be the witness of his martyrdom and to receive his last sigh. After a ten months' voyage, Bishop Eppalle entered his mission on the 1st December, 1845, and after offering himself as a sacrifice for the flock confided to his care, Father Chaurain writes the sad, or rather glorious, particulars of the end:—"We had scarcely landed on the island of Isabella, the principal of the Solomon group, in the centre of his Vicariate, when we were attacked. I saw the terrible clubs and hatchets give him mortal blows. He received several wounds about the body. I dragged him, wounded as I was, to the boat, and as soon as possible brought him to the ship, where we saw the full extent of his deadly wounds. He lingered in his agony until the next evening, when his spirit departed, leaving us orphans. On the lonely island of St. George, in the Astrolabe harbour, we interred the mortal remains of the first Apostle of

Solomon's Islands, struck by the hands of those whom he came to call to a life of grace. May the blood of the Shepherd, shed for his flock, speedily serve to their conversion."

"The name of Stephen Rouchouze, Bishop of Nilopolis, should never be forgotten by the Catholics of Australasia. He was assistant Bishop at the consecration of the first Vicar-Apostolic of New Holland, when the drawing room at Bishop's House, Golden Square, was deemed the most suitable place for such an august ceremony, lest umbrage would be taken on that 29th of June, 1834. Another incident in his history will endear his memory to us all. In his early years he joined the Missionary College known as the Congregation of Piepus, which has given to the Church many a martyr. He was appointed to the Vicariate of Eastern Oceanica, then comprising the Marquesas Islands, Tahiti, and Honolulu. He had in his first mission land Father Columbanus Murphy, Father Arsenius Walsh, and Father Desiré Maigret, now the Venerable Bishop of Honolulu. The missionary societies of America and London had sent out their agents with the usual results to heathen missions, and of course the last efforts were slander of the doctrines of the Catholic Church. To counteract such baneful influences Bishop Rouchouze sought for priests and religious teachers who, by Christian education as well as by preaching, were to make known what were the doctrines of the Church so vilely misrepresented and assailed. He returned to Europe in the early part of 1842, and we find in the records of the Society of Piepus that "His Lordship had departed on the 15th December, 1842, for Oceanica, with seven priests, one sub-deacon, seven catechists, and ten nuns of the same congregation, who were to dedicate themselves to the education of youth." The good ship "Mary and Joseph" was to bring them first to the Sandwich Islands. She was seen off Staten Land, to the east of Terra del Fuego, in March, 1843. A storm was raging and icebergs on every side; the rest may be imagined. Of the ship or its passengers no further details are known, save that the islanders declared "that a French ship sunk in the storm." Three anxious years passed, the missionaries and Propaganda hoping against hope; not the smallest tidings of the Bishop or party. The Holy See, convinced that death had the victory, appointed the saintly Monsignor Frances de Paulo Badichon as his successor as Bishop of Babilonopolis.

"Patrick Bonaventure Geoghegan, O.S.F., second Bishop of Adelaide, and subsequently Bishop of Goulburn. The career and labours of this Prelate, the founder of the Church of Port Phillip, deserve a history to themselves. In early childhood he lost his parents; advantage was taken of this by the Presbyterian relatives of his father, and with an infant sister he was forced into a Presbyterian Home, better known nowadays as a Bird's Nest. Who will protect

the faith of this orphan boy? He cannot do much himself, but he can pray and protest; he is barely eight years old. Ah! venerable Fathers and brethren, he is powerful in virtue of his Catholic faith and his deceased mother's example and prayers. Young and helpless as he seemed to be he was constant in prayer, despite the lash and confinement. He heard of Father Cainen, of old Adam and Eve Chapel; he heard that the venerable priest was the help of the helpless orphan, and had founded for them a home. The thought strikes the child of writing to Father Cainen, and of telling him of the suffering he had to undergo on account of his fidelity to his faith; to ask this good old man to come and take his helpless little sister and himself to any place where they may practise their religion. The appeal was not in vain. Father Cainen had many a struggle for justice; at length public opinion was made to bear upon the proselytizers, and, venerable Fathers, startle not at what I shall now narrate! Father Cainen is invited to come and take the boy and girl away. They are turned out into the street in a state of nudity, and the venerable old priest is obliged to divest himself of his coat to cover them. In after years, when Patrick Geoghegan was a priest, pleading the cause of the St. Francis' Orphan Charity, he told the sad tale. It was deemed, and I think justly, the highest panegyric of the deceased founder, Father Cainen. After a while he was sent to Edgeworthstown Seminary, so famous in its days, and subsequently to Lisbon for his ecclesiastical studies. He was ordained a priest by the Papal Nuncio on Easter Saturday, 1835, and returned to Dublin, where he had Father Henry Hughes, subsequently the Bishop of Gibraltar, as his guide and director. Hearing of the sad state of New Holland from Dr. Ullathorne, he offered himself for the mission. He was sent by Dr. Polding as the first priest to Port Phillip settlement. He founded the Church there. His labours were unceasing, and in his struggles for religious equality his life, together with that of the late John O'Shanassy, was imperilled by an Orange faction. The little settlement of Port Phillip became a large city, the capital of a new colony, and an Episcopal See, all in the lifetime of him who offered the first Mass under the shade of the gum trees on the site where St. Patrick's Hall now stands.

"On the demise of Francis Murphy, Dr. Patrick Bonaventure Geoghegan, Vicar-General of Melbourne, was chosen as his successor. He was consecrated in St. Francis' Church, which he had built, by Archbishop Polding, on the 8th of September, 1859. He took possession of his See on the Feast of All Saints, and commenced a crusade for Catholic education. For some years he suffered from an affection of the throat, and whilst in Europe the malady so increased that the Holy See heard his petition for translation to another clime. He was appointed to the new See, of Goulburn on 12th of March, 1864. Whilst

preparing to set out for his new Diocese the malady became deadly. He succumbed on the 6th of May. He found a tomb in St. Francis' Church, Merchant's Quay, Dublin, where he had served as acolyte and priest. I must also refer to those long-suffering men who bore witness to the truth, who week after week were flogged because they would not conform to an alien creed. On my first visit here Archbishop Polding, the Venerable Bede of Australia, introduced me to an old man whose back was hardened, indeed, with the lash. He said, "They flogged me every Monday morning; but they could not flog the faith out of me." He is now enjoying the reward of his long suffering. God knows I do not speak in bitterness of the past, but in a spirit of thankfulness for the peace and liberty we now enjoy. What a change, venerable Fathers, to-day! Oh! if the long-suffering confessors of the faith, Fathers Dixon and Harold and O'Flynn, could have seen this day! Could they have seen the first Plenary Council of Australia! This noble temple, the august assemblage of priests, many of whom have grown old in the labours of the mission. Its Hierarchy, numbering sixteen Bishops, presided over by the last pledge of the Supreme Pontiff's love for his children in this southern land, a Cardinal Prince of the Holy Church. Bear with me, venerable Fathers, if I say that the future historian of the Church in Australasia will reckon the days of the long suffering confessors of the faith as the brightest page in its history. To them the Psalmist's words will apply:—"Euntes ibant et flebant, mittentes semina sua." Whilst of us, the successors of their office, the reapers of the fruits of their toil—"Venientes autem venient cum exultatione portantes manipulos suos."

At the request of the Plenary Council of 1885, Adelaide was raised to the dignity of an Archiepiscopal and Metropolitan See, and the Most Rev. Dr. Reynolds became its first Archbishop. The new Diocese of Port Augusta was also erected, and whilst 40,000 square miles of territory was reserved for the Diocese of Adelaide, the remainder of the vast colony was apportioned between the Diocese of Port Augusta and the Northern Diocese or Vicariate Apostolic of Port Victoria and Palmerston. Notwithstanding this vast diminution of territory, the Catholic population of the Diocese at present is 35,762, with 59 Catholic churches, with several schools and other institutions of education and beneficence.

Diocese of Port Augusta.

IN May, 1852, the whole of the territory now forming the Diocese of Port Augusta (but then portion of the Diocese of Adelaide) was placed in charge of the Jesuit Fathers. These belonged to the Austrian Province of the Society, and had been labouring in South Australia since 1848. The northern population was in those days exceedingly sparse; and the task undertaken by the Fathers necessitated long and frequent journeys of a trying kind. From 1852 to 1857, the burden of the work fell on Father Tappeiner. From 1857 to 1874, when the district was permanently divided and the more northern half assigned to the secular clergy, the Rev. J. E. Pallhuber ministered to the spiritual wants of the faithful. The days of road making had not yet come, buggies were unknown, townships with their accommodation for travellers did not exist. Father Pallhuber, like Father Tappeiner before him, had to make his weary journeys on horseback, and to trust to such shelter as shepherds' huts or the mildness of an Australian night afforded. The migration northwards of the tillers of the soil had not yet begun, and the country was still in the hands of the squatters. Father Pallhuber's flock therefore consisted of the lonely shepherds and their families and the wandering station hands. Father Pallhuber, a Tyrolese by birth, was a born bushman. Though of thin, spare frame, he was seemingly incapable of fatigue. He knew every hill side, every water hole, every track in the north. During the later years of his life (he died in 1890) he was settled at Jamestown, and was under no necessity of making long journeys. The work under much modified conditions had fallen into other hands. To the last, however, his heart was in the back country, and in the spiritual welfare of those whose lot it was to be far away from church and school and priest. By hundreds in the north, to whom his self sacrificing zeal brought again and again the comforts of religion, Father Pallhuber's memory is and for long will be held in benediction.

Nor in his attention to the purely spiritual needs of religion was Father Pallhuber forgetful of its material claims. It was through his efforts that the first piece of ground secured to the Church in the town of Port Augusta was acquired. It was through him too that possession was obtained of the site on which the Port Pirie Church and the Convent of the Good Samaritan now stand. He rendered similar service in many other places, and his selections were, as events have since proved, always judicious. Several churches, moreover, were either built or partly built by him. In his efforts in these directions, he was well seconded by the zeal of the other members of the Society. Twelve stone churches, four presbyteries, and six convents (two of the latter, however, no longer occupied by Sisters) still bear witness to the labours of the first Jesuit missionaries in the north.

The first priest to reside permanently in the town of Port Augusta was Father Henderson, a member of the Capuchin Order. His stay, which was not of long duration, was between the years 1869 and 1872. His appointment was only of a provisional character, for it was not until 1874—as already said—that the Jesuits formally relinquished charge of the more northern portions of the country. The care of the vacated district was assigned to the Rev. B. Nevin, of the secular clergy. Father Nevin fixed his abode in the first instance at Pekina. Later, he moved to the town of Port Augusta. For many years Father Nevin's life was of an arduous character. Though nominally living, first at Pekina and then at Port Augusta, he could scarcely be said to have had any settled residence. Most of each year was spent in travelling. By degrees, however, the population multiplied, and with the increase in the number of souls came an increase in the number of missionaries. The Right Rev. Dr. Reynolds was solicitously mindful of the changes in the distant north, and took care to provide additional priests, as priests became necessary. At the date of the establishment of the Diocese of Port Augusta, the territory originally under the sole care of Father Nevin contained three ecclesiastical districts with seven secular priests to minister to the faithful.

The southern portion of the Diocese was—as will be understood—still in the hands of the Jesuit Fathers. It was divided into four districts, and had seven priests and four lay brothers at the date alluded to.

Notwithstanding his wandering and busy life, Father—or to use the title by which he was subsequently known—Dean Nevin found leisure to attend to the purchase of ground, and the erection of religious buildings in suitable centres. The various properties with which he enriched the Church during his stay in the north were such as could be acquired only by dint of the most strenuous and unremitting exertions. Eleven stone churches, one of which is the present Cathedral; two presbyteries, of which one is the Bishop's house; and three convents—erected by him—bespeak his energy and zeal during his administration of religious affairs. In the month of May, 1871, the Sisters of St. Joseph sailed from Adelaide for Port Augusta. Their first school was a small hired shed near the police station. The history of education in the country subsequently may practically be said to be identified with the history of their labours. Whatever advance was made must be set down—in chief part—to their credit. Living on the merest pittance, satisfied with shelter of the most humble kind, contentedly bearing—for weeks and even months together—the privation of the commonest consolations of religion, they were able to bring the blessings of a Christian education within reach of hundreds of children, who otherwise would have been left untaught. It is no exaggeration to say that in nearly all the main centres of

population, the great bulk of the present generation—of those who are themselves now fathers and mothers—owe in a very special degree their intelligent grasp of the truths of faith and their sense of piety to the disinterested labours of the Sisters of St. Joseph in days gone by.

At the time referred to, the population of the country was unsettled, and continuous migrations were being made farther and farther north. The effect of these migrations was in several instances to compel, for sheer lack of scholars, the closing of the schools. Altogether, at one time or another, the Sisters taught in fifteen townships. On the arrival of the first Bishop they still had six schools open with an attendance of 424. At the same period there were in existence five schools taught by lay teachers with an attendance of 186.

At the request of the Bishops of the Plenary Council of Australasia held in 1885, the Diocese of Port Augusta was erected, extending towards the north to the 25th degree of south latitude; towards the east to the borders of Queensland and New South Wales; towards the west to Western Australia; and towards the south embracing the counties Musgrave, Jervois, Daly, Stanley, Light, Eyre, and thence extending along the Murray River. The town of Port Augusta, which gives name to the See, though small, is already the chief centre for all the surrounding territory. It is prettily situated, and the Catholic church and presbytery are perched on the highest ground, and command accordingly an extensive view of the harbour. The Right Rev. John O'Reily was appointed first Bishop of the See by Brief of the 13th of May, 1887, and was consecrated in the Cathedral of St. Mary's at Sydney by the Cardinal Archbishop of Sydney on the 1st of May, 1888, the assistant Bishops being their Lordships the Bishops of Maitland and Grafton.

The newly consecrated Prelate is a native of the city of Kilkenny in Ireland, and made his preparatory ecclesiastical studies in St. Kieran's College, Kilkenny, completing his course in the great missionary college of All Hallows. For eighteen years he laboured with the zeal of an Apostle in the Diocese of Perth, having the charge of the Freemantle district, and being for a considerable time editor, and, very often too, the printer of the excellent Catholic newspaper, the *West Australian Record*, which has rendered in the past, and still continues to render, most valuable services to religion throughout the whole western colony. He lost no time in entering upon the extensive missionary field assigned to him, and we find him taking formal possession of the Diocesan charge in his Cathedral on the 15th of July, 1888, and immediately afterwards setting out on a visitation of the whole inhabited portion of the Diocese. The official Census for 1891 gives the extent of area of this Diocese as 370,438 square miles, with a total population of 53,184, the number of Catholics being 11,156.

During His Lordship's four years of Episcopate a great deal has been achieved. In 1889 there were 7 parochial districts with 14 priests, 28 churches, and 7 presbyteries. In the beginning of 1893 there are 9 districts, 15 priests, 29 churches, and 8 presbyteries. In 1889 there were 610 children in the schools; in 1893 there are 875. In 1889 there were 6 convents with 15 nuns, besides 11 lay teachers, and 11 primary schools. In 1893 there are 8 convents with 31 nuns, besides 9 lay teachers, 14 primary schools, and 1 high school.

The all-important work, however, to which Dr. O'Reily has hitherto devoted his energies was the wiping out of the crushing debt which for years had weighed down the Diocese, and in this herculean task his efforts have been attended with singular success. The amount of debt on the 13th of August, 1888, was £17,987 2s. 9d., interest and expense accruing to the 30th of November, 1892, added an additional sum of £6586 9s. 2d., making a total of £24,573 11s. 11d. By his exertions in his collecting campaign, £17,348 0s. 6d. was paid off on the 30th November, 1892. But, furthermore, other works were carried on in the meantime, entailing an outlay of £6580 10s. 4d., and for meeting this expenditure an additional amount of £5356 10s. 6d. was collected. Thus, the credit of the Diocese has been made secure, thanks to the energy of the pastor and the generous confidence of a faithful people.

The reception of the Bishop on his first arrival in Port Augusta was a presage of that cordial union and generous confidence which would enable him to overcome all difficulties. No such crowd had ever as yet assembled at the railway station of Port Augusta. The Mayor and Town Councillors were there. The neighbouring municipalities were also represented. The Protestant citizens went thither to show how they appreciated the prestige and advantages that would accrue to Port Augusta from being an Episcopal See. The Catholics had come from afar to welcome the pastor to whose name and fame they were no strangers, and in whose hands they felt that their spiritual interests were secure. All moved in processional order towards the Cathedral. A detachment of Port Augusta mounted rifles formed a guard of honour around the Bishop's carriage, but so dense was the crowd at Flinders' Terrace that further advance was for a time impossible. The whole scene, the bunting, festooning of flowers and Chinese lanterns, the arches of evergreens with their varied mottoes, the ringing cheers, the earnest-loving enthusiasm manifested by all, made it more than evident that the pastor had already won the confidence of his spiritual flock. Addresses expressive of reverence and affection and conveying a hearty welcome were presented at All Saints' Cathedral on the next day (Sunday), and, with those addresses, were united material gifts to aid him in carrying on the work of religion. His Lordship made a lengthened reply, in which he said that "coming as he did from afar, a stranger among people unknown to him, it would have been pardonable in him to feel a

certain agitation and perplexity of mind as to the nature of his welcome; but all such possible doubts and uncertainties had been put to flight by the cordial warmth and the gratifying extent of his reception on the previous evening, a reception in which not only Catholics, but the people of Port Augusta at large, had taken cordial part. He at once felt he had come among a generous and open-hearted people; and his feelings of thankfulness as to the character of the people among whom his lot was now cast were deepened, when he saw before him so large and attentive an assemblage in the Cathedral; when the words of welcome read from the addresses presented were still ringing in his ears; and when there lay before him the munificent gifts which had been presented to him, as the first Bishop of the Diocese, which gifts he would use for the benefit of the Diocese. Such a welcome and such an assemblage of worshippers augured well for the future of the Bishopric, upon which he prayed every highest and purest blessing might descend, and that its people might rejoice in peace and goodwill. Speaking more especially to the members of his spiritual flock, he, though he had worked in a distant field, could say that he was no stranger. They were children of the same Church, all members of the body of Christ. They had one baptism, one faith, one sacrifice, one sacrament, one worship; they were one in soul; sheep of one flock; children of one family. There was a bond of union among all Catholics which held firm in every clime. No matter what sun shone upon them, what country they dwelt in, what nationality claimed them, the community of Catholicism remained intact. But he was not new to Australia; he had spent the best years of his life in it, though in another and remote colony; and it had pleased the Holy Father, the Supreme Ruler of the Church, to call him from a more lowly position to take charge of the spiritual needs of a new Australian See. To compare small things with great, his position reminded him of the call which God gave to Abraham, to go forth from his kindred, his country, and his father's house, into a strange land, that the Lord might make of him a great nation. The comparison between himself and the great Jewish patriarch was a feeble and far-off one; but as it had pleased the Holy Father to select him (he knew not why), in recognising the importance of the Northern District of South Australia, and in creating the Bishopric of Port Augusta, as its first Bishop, he looked upon it as a call from God, and trusted that the Divine blessing would rest upon him in his labours, and that his flock would indeed become a great people." He concluded his discourse with the words:—"As to himself, he had a man's weakness and shortcomings; he was liable to err, but he prayed that the Holy Spirit might descend upon him, that he might be directed how to act, and what to do and say for the weal of the Church, that he might gain strength and wisdom, and walk straightly in the narrow path, showing his flock both by example and precept the way of life."

The Vicariate of Port Augusta and Palmerston.

As early as 1846 the Right Rev. Dr. Serra, O.S.B., was appointed first Bishop of the Diocese of Port Victoria, since called Port Victoria and Palmerston, but, before he took possession of that See, or visited any portion of that Diocese, he was transferred to a Titular See with the Coadjutorship of Perth in Western Australia; and, in the following year, the Rev. Rosendo Salvado, O.S.B., was consecrated Bishop to succeed him in the See of Port Victoria. The Europeans, however, abandoned about this time the whole northern settlement at Port Victoria or Port Essington, and Dr. Salvado assumed the charge of the monastery of New Norcia in Western Australia. About 1881 it was resolved that an organized attempt should be made to establish a mission which, while providing for the spiritual necessities of the very few Catholic Europeans of the Northern Territory, should devote its energies chiefly to the task of civilizing and converting the blacks. The journey of the Rev. Duncan McNab to the Eternal City had much to do with this movement. This zealous secular priest had for some years laboured hard among the Queensland blacks, as he afterwards did among those of Western Australia.

The Jesuit Fathers of the Austrian Province, who have some missions in the Diocese of Adelaide, responded to the appeal made to them, and undertook to send missionaries into the Northern Territory. For many reasons it was believed that there were better hopes of success in that territory than elsewhere. The aborigines are numerous there—they seem to be superior to the blacks of Queensland and the southern parts of Australia both in physique and in intelligence—above all, they inhabit a part of the continent where the white population is small, and where the climate has few attractions for the Europeans. On this account it was hoped that the work of civilizing the natives would not be hampered by the terrible difficulties which have interfered so seriously with success in all parts of the world where the contact between the aborigines and the European races was too close. Besides this it was hoped that the Fathers would obtain help from the South Australian Government, whose jurisdiction extends over the Northern Territory.

But if there were advantages there were disadvantages, too, and difficulties sufficiently obvious and by no means to be despised. This will be clear to anyone who reflects on the position and extent of the Territory and the consequent difficulties of communication.

The Territory extends from the sea to the twenty-fifth parallel of latitude, and from the Queensland border to that of Western Australia. The climate is so trying to white men that employees in Palmerston received a special sum in excess of the salary which would be given for similar work performed under less trying and disagreeable conditions.

In 1882 the Very Rev. A. Strele, S.J., with two other Jesuit Fathers and a lay Brother, arrived at Port Darwin, or Palmerston, and at once began a mission at Rapid Creek, about seven miles from Palmerston. This position made it possible to send a priest every Sunday to Palmerston, to afford the Catholics there the opportunity of hearing Mass and frequenting the Sacraments, and to visit also the gaol and the hospital.

Within a few months of their arrival the effects of the trying climate began to make themselves felt, and one of the Fathers was ordered by the Doctors to return to the south. In the following year, however, another Father and a lay Brother arrived from Europe to take their share of the labour. In 1884 a like addition was made to the little staff.

Towards the end of 1886 it was judged well to penetrate more into the interior, and a second station, about 180 miles from the former one, was established at the Daly River, on a grant of land by the South Australian Government of 100 square miles. The Fathers and Brothers who began this mission had great hardships to endure. It took the missionaries fully three weeks to travel the 180 miles from Rapid Creek to the new station. They arrived in the beginning of the wet season, and they were welcomed by the most fearful thunderstorms. They had no shelter, or next to none, as may be understood from the fact that *corrugated iron* was found to make the most comfortable bed. It had at least the merit of allowing the rain water to run off. They had no meat except what could be trapped or shot in the surrounding woods, and, in such a season, that was not a very reliable source of supply. Their small quantity of flour had got bad, as it easily does in that hot moist region. It was so bad that a neighbouring white mine manager would not give it (he had borrowed a bag) to his Chinese or native labourers. Fever, too, came upon the little band, and ophthalmia to such an extent that they could not see to drive the nails into the timbers of the little house they were building. The wet season now came upon them in all its rigour, and they were cut off for months from communication with Palmerston.

In 1887 the mission received a reinforcement; another Father and two lay Brothers came to help them. At the same time, the Superior of the mission went home by way of America to collect funds for the work, and to obtain men. He was absent almost two years.

About this time it became evident that the first station, established at Rapid Creek, was too near Palmerston, and did not, for the reasons already referred to, present to the missionaries so fruitful and hopeful a field of labour as might be found in the interior. Accordingly the principal efforts of the missionaries were directed to pushing on and developing the work at the Daly River, where it was

hoped that the blacks would be free from that contact with whites which militated so seriously against any efforts made for their conversion; at the same time the whites were not neglected. A church dedicated to our Lady Star of the Sea was built for the Catholics of Palmerston on ground bought for the purpose by public subscription. Up to this time, Mass had to be celebrated in a room hired for the purpose. And, as had been the custom from the beginning of the mission, every few months a Father visited the scattered Catholic families, being absent for weeks at a time.

In the beginning of 1889 the Very Rev. A. Strele returned with one priest and three lay Brothers. He had been in the meantime appointed Administrator of the Diocese, from this time styled Port Victoria and Palmerston, but still retaining his position as Superior of the mission to the blacks. He had also been empowered to administer the Sacrament of Confirmation.

Towards the end of the same year another station was started twenty miles west of the Daly River. This station like the other on the Daly, as will be more fully explained further on, filled the hearts of the missionaries with fresh hopes of success.

At the end of 1889 an important change took place. It was found advisable to alter the arrangement which up to that time kept the administration of the Diocese and the management of the black mission in the same hands. It was arranged that the Administrator should live in Palmerston, the mission giving him a Father and a lay Brother to assist him, and a new Superior of the mission was appointed who fixed his residence among the Daly River blacks.

About the middle of 1892 the health of the Administrator, the Very. Rev. A. Strele, S.J., broke down, and he had to return to South Australia. Meanwhile, the Fathers of the mission undertook to attend to the spiritual necessities of the whites as far as their other duties would allow, but without a residence in Palmerston.

Already in 1891 the Fathers had come to the conclusion that in the interests of the mission it was better to give up Rapid Creek entirely, and of the two stations on or near the Daly River to form a new and more promising settlement. It was with regret they came to this conclusion, because, poor as the outlook was, it was hard to transfer entirely to other tribes the advantages originally intended for the blacks around Palmerston.

The tribes in the neighbourhood of Palmerston were the Larrekiyas and the Woolnas. Before the advent of the Europeans the Larrekiyas were a fine people. An English officer gives an account of them as he found them in the early days of the white settlement. He dwells particularly on their extraordinary and incorruptible purity. But during the years that elapsed between the visit of this

officer, and the arrival of the Jesuit Fathers, a fearful change had taken place. That once happy people had become utterly degraded by contact with the whites and Chinese, and never could be brought under the influence of the missionaries. The Woolnas, whose seat is near the mouth of the Adelaide River, and who came to Palmerston only when their own lands were flooded during the rainy season, were somewhat less difficult to deal with. They came to the mission station. Their women are almost invariably Larrekiyas, hence the language at the station of Rapid Creek was Larrekiya, a language singularly soft and beautiful. Still, though there was a flourishing school at the mission, the old people always held aloof. They had a strange fear that their children would be sent away to Adelaide, and accordingly when they in their periodical peregrinations left Palmerston they could never be persuaded to allow their children to remain. They were so distrustful that they would hardly allow the children to help the missionaries to acquire the native language. Little could be done with them. They could be brought under the civilizing influence of the mission only during the wet season when their own country being uninhabitable they came to do the minimum of work necessary to provide themselves with food and tobacco. Worst of all, it was found impossible to retain any hold on the children as they grew up, and it was seen to be impossible to save them at Rapid Creek from those influences that had utterly degraded the kindred tribe of the Larrekiyas.

The Fathers therefore abandoned Rapid Creek in exchange for which they received a new grant of land on the right bank of the Daly River. This land was so good that it was immediately determined to close also the station on the left bank, and to temporarily abandon the settlement at the Serpentine Lake. The blacks themselves urged the Fathers to this step, pleading with very good reason the extreme poverty of the soil, especially in the first named station.

So it came to pass that in September, 1891, all the forces of the mission were concentrated at the new station of St. Joseph's. Here at last the Fathers have met with results that console them and repay them for so much labour and suffering. The blacks of this portion of the territory accept readily the grace those near Palmerston refused, or only in a half-hearted manner accepted. On the Daly River settlement, the blacks show themselves perfectly capable of appreciating the benefits of civilization. The flocks and herds confided to their care increase and multiply. The black man, generally supposed to be so indolent, does not shrink from the labour of clearing away the heavy timber that encumbers the soil. Nothing delights them more than to see their children in the school of the mission; nothing but the want of funds necessary at present to support them prevents all the children from being brought up in the mission schools. Polygamy and some other pagan customs place hindrances in the way

of the conversion of many of the old people, but they have no prejudice against Christianity, no dislike of it; they are proud that their children should be Christians, and when they feel that death is drawing near they themselves beg to be baptized. A small nucleus of earnest but pious Christians has been formed; the Sacraments are frequently received, pagan customs abandoned, Christian marriages celebrated, Christian families founded; and on the Daly as formerly among the Indians of the back woods of America, or in the reduction of Paraguay, the traveller will feel his heart touched and his eyes suffused with tears as he hears in a tongue unknown to him the *Kyrie*, the *Gloria*, the *Creed*, the Benediction hymns, sung by fresh young voices to music familiar to European ears.

The natives of the northern coasts bear all the traces of being descended, though in a very remote line, from a highly cultivated civilized race. Their worship, indeed, is as degraded and impure as can well be conceived, and demon worship and cannibalism would appear to form part of their impious rites. But the language, in its constructions and forms, is singularly perfect. They have not only a dual and a plural number, but also a special plural termination for the triple number. The masculine and feminine terminations vary in rational and irrational animals, and there is a distinct gender for inanimate nature. The variety in the forms of the verbs is no less striking. Some remains of writing have been seen in the caves along the coast, which, from the accounts given, would appear to have an affinity with the cuneiform characters of the more ancient Assyrian monuments. We fondly hope that, as the Jesuit Fathers extend the sphere of their salutary influence among the northern tribes, further light may be thrown on the hitherto unsolved problem of the descent of the Australian aboriginals.





CHAPTER XIV.

THE CATHOLIC CHURCH IN WESTERN AUSTRALIA.

THE Colony of Western Australia, though the least populous among the Australian Colonies, is the largest in extent of territory, and rich in varied wealth. Including the small islands that are scattered along the coast, it is about eight times the size of Great Britain and Ireland. Its forests of sandalwood find a ready market in China, that timber, on account of its rich perfume when slowly burnt, being particularly in demand for the Buddhist temples. The gold-fields, towards the north-west, have yielded rich returns. The pearl fisheries are some of the finest in the world. A few years ago a large and unique pearl was found in the shape of a cross, most regularly formed. Another beautiful pearl, found in 1889, was valued at £2000. The first attempt at settlement was made at King George's Sound, or Albany, in 1826, and, three years later, the Swan River settlement, with Perth for its capital, was officially proclaimed.

The Diocese of Perth embraces the whole territory of Western Australia, with the exception of the small district around the monastery of New Norcia, which is exempt from Episcopal jurisdiction, and forms a distinct Vicariate-Apostolic.

Albany, the most southern township of the Diocese, is prettily situated on the southern slopes of Mount Clarence and Mount Melville, which, like twin peaks, arise abruptly from the beach to a height of about 1000 feet. Huge volcanic boulders are scattered along the sides and on the summit. The view of

the pretty township and of King George's Sound from the summit is one of surpassing beauty. The first Catholic settler in Western Australia, Mr. Thomas Mooney, an Irish Catholic, is still living there. He, with his family, was stationed at Albany many years before it was visited by a priest. Nothing could exceed the desolation of the settlement in those early days, and Mr. Mooney relates that he was accustomed on Sundays to climb to the summit of Mount Clarence, reciting the Rosary and shedding bitter tears at the thought that there was not a priest, or altar, or Holy Sacrifice within a thousand miles of him; and, turning towards the west, he would unite in spirit with his distant countrymen, and pray fervently to God that he might not be left always in such desolation.

Perth is a beautifully situated city, perched on rising ground on the banks of the Swan River, fourteen miles from the port of Freemantle. The fine black swans that gave name to the river and settlement still frequent those waters, and are to be found throughout the whole territory. Some Catholics residing in Perth addressed a letter in 1842 to Rev. Dr. Ullathorne, whom they believed to be still Vicar-General of New South Wales, praying him to send some missionaries to relieve the spiritual wants of the scattered Catholic settlers. The population, they said, was rapidly increasing, and the Catholics were numerous, but, owing to their spiritual desolation, were gradually being merged in one or other of the Protestant sects. Archbishop Polding, on his return to Sydney from Europe in 1843, by letter of the 1st of September, appointed the Rev. John Brady Vicar-General, with full powers for ministering to the faithful throughout the whole of the western district.

Father Brady was a native of the County of Cavan, in Ireland, and devoted himself to the mission in the Mauritius, where for twelve years he laboured with such devotedness and zeal as merited the applause of all the friends of religion in the island. Returning homeward in ill-health the ship was obliged by stress of weather to put in at Capetown. He found several Catholic families there, but without a priest. He remained for a few weeks, baptized some children that were brought to him, and encouraged the faithful with the assurance that he would make known their sad spiritual condition in Rome. Being in Rome in 1838, he met with Dr. Ullathorne, and, learning from him the many wants of the Catholics of Australia, at once offered his services to give a helping hand for a few years at least in the missions of New South Wales. He arrived in Australia on the 24th of February, 1838, and the district of Windsor was assigned to his spiritual charge. He was indefatigable in attending to the poor convicts, and feared not to publicly denounce the tyranny and barbarous treatment to which they were at times subjected. To the aboriginals, and especially to their children, he was a father. He applied

himself to learn their language, and he formed a native college, in which a considerable number of orphans and other native children were instructed and provided for in every way.

Whilst stationed at Windsor, he came into collision more than once with the local Protestant magnates, through his zeal in guarding the interests of the convicts, who as a rule had no voice but that of their pastor to plead in their favour. Having been for many years in daily use of the French language, he had forgotten to a certain measure the English tongue. Some mistakes in English orthography, which were found in his letters to those magnates, gave occasion to attempts to throw discredit on his sacred calling, which, however, only served to endear him still more to his faithful people. These attacks led to the publication of an interesting letter of Mr. Justice Filhole, one of the Government Judges in the Mauritius, which some years before had been addressed to a friend in France, showing the esteem in which he was held in that colony (19th of October, 1836):—"The ship "Allier," it thus runs, "brings to France Rev. Mr. Brady, pastor of the parish of St. Mary. We could not too highly praise this ecclesiastic. He is the true type of a Catholic priest, perfectly unselfish. He gave everything he had to relieve the distress of the poor, and to educate the children of the parish. A man of ability and learning, he has made himself beloved and esteemed throughout the district of St. Mary's, which of all the districts of those Islands is the one whose estimate has always been reckoned most free from exaggeration or prejudice."

In the beginning of October, 1843, Dr. Brady accompanied by the Rev. John Joostens and an Irish catechist, named Patrick O'Reilly, arrived in Adelaide on their way to Albany. Father Joostens was an aged Dutch priest, who many years before had served as chaplain in Napoleon's army, and had accompanied the Archbishop to Australia on his recent return to the colony. Their arrival in Adelaide was like an angel's visit to Father Benson, who was alone ministering to the few faithful there, and who had seen a brother priest but once during the three years that he had been sojourning in South Australia. They had to wait for some time to find a ship sailing for their mission, but at length a favourable opportunity presented itself, and they landed at Albany on the 4th of November, 1843. They were welcomed there with unbounded delight, but could remain only for a few days being desirous to hasten onwards to the Swan River. Holy Mass, however, was celebrated three times, once in a chapel formed by nature between large boulders of granite enclosing a cruciform area. Six children were baptized, and the missionaries were particularly gratified by the excellent dispositions shown by the aboriginal tribes in that vicinity. They arrived at Freemantle on the 8th of December, and proceeded to Perth on the 13th. They found there some scattered Catholic families whom they consoled by administering the Sacraments,

and offering the Holy Sacrifice. Governor Hutt gave them a cordial welcome, expressing himself much pleased that the long neglected Catholics of the 'settlement would at length be enabled to receive the ministrations of religion from their own clergymen. He granted three allotments of land for church, school and presbytery, and promised a liberal subscription. The foundation stone of the church, destined very soon to be the Cathedral Church, was laid on the 27th of December under the invocation of St. John the Evangelist, whose feast was that day celebrated. In a few hours subscriptions amounting to £160 were handed in, and everything gave promise of a successful mission being established there. A temporary school was opened, and Dr. Brady himself acted as teacher. After about three months, he set sail for Europe to enlist the sympathy of the Society for the Propagation of the Faith in favour of that poor colony, and to secure some zealous missionaries who would devote themselves to the instruction of the aboriginals. In the meantime, Mass was celebrated in a newly erected store, 60 feet by 24, which was often filled to overflowing, many persons coming from a distance of fifteen miles to assist at the Holy Sacrifice, and many Protestants being also desirous to be present at the religious ceremonies. The new church is said to have been erected after a primitive fashion. The four walls were run up, and then the necessary apertures were made for the doors and windows, with the result that buttresses had very soon to be built up to support the tottering walls.

The Archbishop of Sydney when attending a meeting of St. Patrick's Society in that city in June, 1844, referred to a letter which he had just received from Rev. Mr. Joostens from Swan River, and stated that the mission there was going on very well. "Rev. Mr. Joostens," he said, "had erected a church at Swan River capable of holding 150 persons, and he also had a school at which between 20 and 30 children attended daily. The reverend missionary had not as yet been able to obtain any Government aid, as he had not got his letters of naturalization, but this matter was in progress. Mr. Joostens many years ago wished to give himself up to the sacred ministry of God on a foreign mission. But when he spoke of his intention to his mother she would not consent to it, and he relinquished it and yielded to her wishes for a time. Just at the time he (the Archbishop) happened to be in Belgium, the Rev. Mr. Joosten's mother died, and after performing the last duties to her, the reverend gentleman determined on leaving his country and friends, and on coming to Australia for the purpose of devoting the remainder of his days to the good of his fellow men. They might remember this venerable man with his hairs silvered with the frost of sixty winters. See what a sacrifice he has made at leaving friends and home, and all that is dear to men, to come at his time of life to the ends of the earth to console them who sit in the darkness of religious destitution."

Dr. Brady gave very cheering accounts of the mission when he visited Rome, and suggested that Dr. Ullathorne should be appointed Bishop, and that two distinct missions should be established for the aboriginals—one at George's Sound, the other towards the North of Australia at Port Essington. In a letter to Propaganda, dated the 31st of October, Vigil of All Saints, 1844, he states that since the beginning of the colony in 1829 great numbers of Europeans had emigrated to Western Australia, and amongst them several Catholic families, whose children had grown up without the Sacraments and had lost the faith, there being no priest in all that territory. He calculates that "there are in Perth and its district about 5000 of white population and 2000 blacks. In the other districts the European population is but scattered, but the blacks are very numerous being estimated at two millions. The aboriginals are far superior to those of New South Wales; they are of dark olive colour and have long hair. The Government and the white population are most anxious to civilize them and to show some kindness to them." The aboriginals manifested great affection towards Dr. Brady, and expressed their joy in a thousand ways when he told them that he came in the name of the Good Spirit, whom they call Wangaul, to save them and their children from the evil spirit: they brought him branches of olive in token of friendship. The Governor had allotted land in each district for churches and other such purposes. He suggests that there should be distinct missions for the Europeans and the natives. In a second letter written on the 21st of November, 1844, he adds that the Archbishop of Sydney would prefer French or Belgian priests for the mission to the natives. The General of the Passionists had offered to undertake that sphere of the mission if the Sacred Congregation so decided. At present there was only the one priest in the colony, Father Joostens, and he was 68 years of age.

Dr. Ullathorne having declined the proffered dignity of Bishop of Perth, the Holy See, struck with the singular zeal and manifold virtues of which Dr. Brady had given abundant proof in Rome, resolved to appoint him to that onerous charge. His Briefs were issued appointing him to the See of Perth, and assigning to him at the same time the administration of the two Vicariates Apostolic at George's Sound and Port Essington. He received the Episcopal consecration in the Collegiate Church of Propaganda on the 18th of May, 1845, and with him was consecrated the illustrious Archbishop Riario, of Naples, who was subsequently made Cardinal and won universal applause by his heroic devotedness to his flock in the time of pestilence.

Dr. Brady, whose whole heart was in his sacred enterprise, visited France and Ireland in search of missionaries, and soon enlisted a numerous band of priests and catechists and devoted nuns, with whom he sailed in the barque "Elizabeth,"

from London, on the 16th of September, 1845. They were in all a religious party of twenty-eight, besides one secular, a young Roman, Nicola Corporelli, whom the Bishop engaged to teach in his future college, and for whom he obtained the title of Pontifical Consul for Perth. They arrived in Freemantle on the 7th of January, 1846, and on the following day landed on Australian soil. The whole population of the township assembled to greet them. They chanted the Litanies as they rowed from the ship to the shore, and, on landing, intoned a *Te Deum* in thanksgiving for the safe voyage.

There are some features of this remarkable missionary enterprise which merit to be signalised. It was the most numerous religious staff that had as yet landed in Australia. Besides the Bishop, there were seven priests, only one of them, Father Powell, being from Ireland, the others being Italian and French; there was one subdeacon, two Benedictine novices, two lay-brothers of the Congregation of the Sacred Heart of Mary, eight Irish catechists, and six Sisters of Mercy from the convent of St. Leo in Carlow with one novice of the same religious community. Such a band of missionaries would have sufficed to equip the most flourishing of the Australian Dioceses, but it was soon found that there was but little field for them in Western Australia, and that the Catholic families were too few in Perth and its territory. The Census taken in 1848 showed that the whole number of colonists in Western Australia was only 4600, and of these 3700 were returned as belonging to the Church of England, the number of Catholics being only 306. This number, however, soon increased, and during the four years that the Bishop subsequently laboured in the colony more than 300 European converts were received into the Church. The nuns, too, won the esteem and sympathy of all the colonists, and many non-Catholic children attended their schools. The question arose how were so many missionaries to be maintained. The Bishop had hoped that the Government would bear the expense of their voyage to the mission, as it had done some time before for the Protestant missionaries, but this favour was now refused. The Bishop seemed intent only on providing for the convenience of others. He himself set an example of self-denial and self-sacrifice to all the rest. Four wooden posts that supported the church bell were encased with boards, and the room thus formed became his Lordship's residence. The room being only about four feet square, he could not lie down, but was obliged to sleep in his chair. An umbrella was his only protection from the sun's rays and from the rain. When at a later period he rented a two-roomed cottage for a residence he kept no servant, and the soldiers of the Irish regiment stationed in Perth, moved by compassion, volunteered to take in turn the charge of his cooking and other domestic requirements.

The whole missionary party were soon scattered, each one with varied success being engaged in some special missionary enterprise. Father Powell, who was the only English-speaking priest amongst them, had charge of the Cathedral, and, to the great delight of the congregation, preached some beautiful and instructive sermons, but in a few months he fell ill. A wealthy brother of his resident in Liverpool supplied him from time to time with abundant means, but he was obliged, by failing health, to quit the colony. He was subsequently for some years on the mission in South Australia and in Melbourne, and thence proceeded to Sydney where he had for several years the sole charge of the North Shore district. He died in Belgium in the month of March, 1872.

Father Confalonieri was a most devoted Italian priest with his heart wholly set on the mission to the aboriginals, and from the outset volunteered to labour in the Port Essington district, receiving from the Bishop full powers of Vicar-General for that object. Just before setting out from England he wrote to the Secretary of Propaganda a letter dated London, 12th September, 1845, which presents some interesting details not otherwise known to us.

"To give your Excellency before quitting Europe some account of myself and our party is a duty imposed by gratitude, respect, and love, which your excellent heart encourages me to discharge.

"First of all, however, permit me to renew the thanks which my Benedictine companions have already conveyed for the hundred francs paid to me by Monsignor Fornari, Nuncio in Paris. God will repay it to you abundantly in heaven. The health of our whole party and our journey have been blessed by Providence, and we all arrived safe in London. At Lyons we remained seven days in the house of the Marist Fathers, and we succeeded well with the Society for the Propagation of the Faith. A sum of 40,000 francs (£1600) has been allotted to our mission, of which 28,000 have been already paid, and the rest will be soon forwarded. At Paris we were obliged to remain for almost a month to arrange matters with the Society for the Propagation of the Faith, and to provide several things for our future mission. The Benedictine Abbot there gave us a theological student, an excellent youth. At Amiens Providence proved most favourable to us, for Father Liebermann, Superior of the priests of the Sacred Heart of Mary, supplied our mission with three young priests and two lay brothers. Also in London the visit of our Bishop to the Prime Minister appears to have been favourable to the mission. I remained for a whole month in Dublin, where I enjoyed the society of my dear friend, Dr. Doyle. The Bishop in the meantime went in search of missionaries, but, I know not why, he could only secure a number of students, all in rhetoric, though of strong constitution and over twenty years of age, besides one priest. Also six nuns from Dublin, of the Order of

Mercy, came to complete our missionary staff; three of these are professed, three novices, and one assistant. These Sisters will devote themselves to the instruction of youth and to comforting the sick, and will do a great deal of good. On the 15th we will set sail at the mercy of the waves, but in the hands of Divine Providence."

This earnest missionary, accompanied by two Irish catechists, James Fagan and Nicholas Hogan, a few days after his arrival in Perth, set out for Port Essington with the intention of penetrating thence into the interior to evangelize the northern tribes of the natives, whose first apostle he was destined to be. He proceeded to Sydney, and thence sailed for his destination, but was shipwrecked in Torres Straits. All on board perished except the captain of the ship and the zealous priest. He made his way, however, to the poor natives, whom he yearned to evangelize. During the two years that he laboured amongst them he gained about four hundred of them to Christ. Worn out by disease and famine he died a true martyr of charity at Victoria, in Melville Island, not far from the spot now known as Cambridge Gulf, on the 9th of June, 1848. The Commandant at Port Essington wrote to the Secretary of the Archbishop of Sydney, on the 16th of June, 1848:—"Your friend, the Rev. Angelo Confalonieri, was seized with a treacherous attack of fever on the 31st of May, and calmly expired on the 9th inst. He received honourable burial, his own instructions being faithfully carried out, on the morning of the 11th. His remains were accompanied to the tomb by the officers and military with all the respect that was due to a man so highly esteemed."

To the disciples of the Venerable Father Liebermann, the founder of the Society of the Immaculate Heart of Mary, was allotted the mission among the aboriginals of Albany and the southern coast. One of them, however, Father Bouchet, was summoned to his reward a few days after their arrival in Perth. The other two priests, Fathers Thevaux (Superior) and Thierse, with two lay brothers, set out full of courage for their mission field. They found but few friendly tribes of natives, and, as these were constantly changing their abode, but little impression could be made upon them. The missionaries could not speak English, and hence they received no cordial welcome from the European settlers. Their food supplies brought from Perth were quickly exhausted. Indeed, a few bags of flour was all that the Bishop could give them. They settled down on the bank of a fresh water lake, called Lake Matilda, and, so long as their ammunition lasted, they endeavoured to provide themselves with kangaroo and other game from the neighbouring forests. They also entrapped wild fowl on the lake. Some patches of land were cultivated, which, however, yielded a very poor return. Their house and chapel were only wretched huts, hastily constructed with

branches of trees. Their whole congregation did not number more than a dozen poor settlers, some of whom had to travel a great distance. Their condition soon became truly desolate. Food, ammunition, even the wine for the altar began to fail. Their clothes were so tattered that the missionaries were compelled to make soutanes of the few linen sheets they had brought from France. In the life of the Venerable Father Liebermann we are told that he shed tears of emotion on hearing of the privations and sufferings of his devoted missionaries. In accordance with instructions received from Propaganda, he transferred those earnest men from the sterile field of George's Sound to more fruitful labour in the Mauritius.

The central mission to the aborigines was confided to the Spanish Fathers, Dom Serra as Superior and Dom Salvado as his assistant. It had from the first to weather many a storm, but the perseverance, zeal, and sacrifice of the zealous missionaries overcame all difficulties, and were at length crowned with success. In the month of February, 1846, they set out from Perth in search of a site for the missionary settlement. A smiling valley, bordering on a fresh water gully in the Victoria Plains, was selected as their halting place. With their own hands the Benedictine Fathers commenced the task of building a temporary habitation, clearing the ground of timber and planting various seeds. The natives were attracted by these novel proceedings, and, on receipt of food and some articles of ornament or dress, became friendly and gave a helping hand. The supplies, however, became too soon exhausted. For some weeks the only food on which the monks and their companions subsisted was a little rice and the lizards and the insects picked up in the bush. Dom Salvado was sent to Perth to appeal to the Bishop for relief. So sad was the plight of raggedness to which the good missionary was reduced that he had to halt at Barden's Hill, a mile or so from the city, till some remedy could be applied for his tattered garments. A Catholic lady in Perth provided a pair of shoes, and sewed together a new cassock, and thus enabled him to enter the city in decent garb. But the Bishop could give no aid. *Nemo dat quod non habet*. The Bishop was himself the poorest of all the missionaries. At the suggestion of some Protestant sympathizers a concert was given. Dom Salvado was an accomplished musician. A Jewish citizen became the chief patron of the musical entertainment. The Protestant minister lent his piano, and on a memorable evening the missionary for three hours discoursed most eloquent music, charming the Perth audience, and with the result of obtaining sufficient funds to relieve the pressing wants of the Benedictine settlement. A dray and a team of bullocks were purchased, which Dom Salvado himself drove back through the bush well laden with provisions. It was found, however, that the land on which they had begun their toil was already selected by some early settler, so they

moved on to a plot of forty acres, granted to them by the Government on the Moore River, about eighty-four miles from the capital, and there, on the 1st of March, 1847, were laid the foundations of the great Benedictine monastery, to which was given the name of New Norcia. Here, on the following 13th of March, was held the first Diocesan Synod of Western Australia, the Bishop presiding, and the clergy being represented by three priests, Fathers Joostens, Serra, and Salvado, with some catechists. It was resolved to send Dom Serra to collect funds in Europe in aid of the mission. It was deemed imperative in the interests of the natives to secure a tract of land of about 2500 acres around the monastery as a permanent reserve settlement, and, for its purchase, the Bishop, by promissory note, guaranteed the payment of £1280.

Dom Serra was most successful in the arduous task of collecting funds, large sums being contributed by various Benedictine monasteries in Italy and several generous friends, particularly in Spain. At this time Port Essington, or, as it was better known in Europe, Port Victoria, was marked out by the Home Government for a new colony, and it was considered opportune to appoint a Bishop to prepare the foundations of a new Diocese there. Dom Serra, before returning to Australia, was chosen for that missionary field on the 7th of July, 1847, and was consecrated Bishop of Port Victoria by Cardinal Franson, Prefect of the Sacred Congregation of Propaganda, assisted by Most Rev. Dr. McHale, Archbishop of Tuam, and Most Rev. Dr. Nicholson, Archbishop of Corfu, on the 15th of August following.

In the meantime the resources of the Diocese of Perth were completely swamped by the ever-increasing debts and the accumulating interest. The debt incurred by the Right Rev. Dr. Brady for the mission in 1845 was £2492 11s. 6d.; in 1846 there was an additional debt of £1604 8s. 4d.; in 1847 another debt of £1959 10s. 6d.; in 1848 a still larger debt of £2533 12s. 11d.; and in 1849 a further debt of £1364 1s. 3d., making a total of almost £10,000. What added to the alarm, it was rumoured that the sums collected by Dr. Serra were now to be applied to Port Victoria Diocese. As a last resource Dom Salvado was commissioned by the Bishop to proceed to Europe, and, following in the footsteps of his Benedictine brother, to collect funds to pay off the Diocesan debts. Father Joostens had in the meantime abandoned the mission and sailed for Batavia, and, as thus on the departure of Dom Salvado, not a single priest would remain in the Diocese, the Bishop deemed it expedient to promote to the priesthood a young Irish catechist named Donovan. Matters being thus arranged, Dom Salvado sailed from Freemantle for Europe on the 8th of January, 1849, just three years after his arrival in the colony.

The Bishop had left nothing undone to meet the monetary crisis. He had sold out some valuable property which he held in Mauritius and paid the proceeds to the creditors. The sums received from the Society for the Propagation of the Faith had been applied in like manner. And now reduced to extreme poverty he was so wearied and worried by the monetary difficulties that beset him, and by the many pastoral anxieties that are inseparable from a newly founded mission, that his health of mind and body began to fail. He applied to the Holy See for a Coadjutor. The Propaganda decided on appointing Dr. Serra, who was as yet in Europe, to that post. He was accordingly by Brief of the 25th of July, 1849, translated from the Diocese of Port Victoria to that of Daulia *in partibus*, and appointed Coadjutor of Perth and Administrator of the temporalities of the See. At the same time Dom Salvado was appointed Bishop of Port Victoria and received the Episcopal consecration in Naples at the hand of Cardinal Fransoni on the 15th of August, 1849.

The reader may expect some notice of these distinguished Benedictine monks, Dom Serra and Dom Salvado, to whom repeated reference has been already made and will hereafter be made in the present chapter. Spaniards by birth, they at an early age embraced the monastic life in the noble Abbey of St. Martin of Compostella. On the suppression of the religious houses in Spain, they betook themselves to Italy and were admitted to the monastery of La Cava, near Salerno, in Southern Italy. There they were formally aggregated to the Cassinese Benedictine congregation. They felt themselves, however, irresistibly drawn towards the foreign missions, and proceeding to Rome, with the sanction of their Abbot, placed themselves at the disposal of Monsignor Brunelli, at that time Secretary of the Sacred Congregation of Propaganda. Their visit to Rome happened to coincide with the appointment of Dr. Brady to the See of Perth. Hearing of the desire of the worthy monks to labour in the foreign missions, the zealous Bishop invited them to accompany him to his distant missionary field and they gladly consented. On the 5th of June, 1845, they had a special audience of the Holy Father, Pope Gregory the XVI., himself a son of St. Benedict, who encouraged them to persevere in their pious resolution, and at the close of a beautiful exhortation used the remarkable words, "Forget not that you are children of that great Patriarch our blessed father Benedict, be mindful of the example set you by those apostolic men, our brethren, who of old not only converted to the faith so many nations and peoples, but likewise instructed them in the ways of civilization and the arts of cultured life, and remember that you are entering on a work like to theirs. And now go forth, and may the blessing of the God of Heaven descend on you and on the work which you have undertaken." We may now resume our narrative.

Dr. Serra, accompanied by seven priests and thirty-two aspirants to the Benedictine habit, sailed from Spain on board the Spanish frigate "Ferrolana" on the 9th of October, 1849, and arrived at Freemantle on the 29th December. He was welcomed with every possible demonstration of joy by the worthy Bishop, who, in an eloquent discourse on the following Sunday, when Episcopal High Mass was sung by the Coadjutor Bishop, did not fail to recall the landing of the great Benedictine monk, St. Augustine, on the shores of Kent with forty missionaries, and to express the hope that no less fruitful of blessings would be the arrival of the new missionary staff bearing its commission from the same Holy See and the Successor of St. Peter.

Dr. Serra, with his companions, set out for New Norcia early in January, 1850, and the arrival of so many fervent religious gave new life to the infant monastery.

The appointment of Dr. Serra to administer the temporalities of the Diocese of Perth without assigning to him the burden of the many debts incurred already by Dr. Brady, only served to intensify the difficulties and confusion that already existed. Dr. Brady accordingly set out for Rome in the beginning of February and arrived there in the month of May, 1850. During his stay in Rome he strenuously advocated the interests of the Diocese and of the Australian Church, and at his last audience with the Holy Father the Pope used the words, "You must return to your people." The good Bishop set off at once for his distant Diocese, forgetful of the rule that missionary Bishops when paying the visit *ad limina* are not allowed under censure to return to their Sees until they receive the sanction of the Congregation of Propaganda. Dr. Brady arrived at Freemantle towards the end of December, 1851. Violent dissensions between the Irish Catholics and the Spanish clergy soon became the order of the day, followed by continual litigation in the civil courts. Dr. Brady withdrew from the colony in the month of August, 1852. He spent some time in Rome, and subsequently resided for the most part in his native Diocese of Kilmore, in Ireland. He never, however, resigned his See, and he continued Bishop of Perth till his death at Amelu les Bains, in France, on the 2nd of December, 1871. When the See of Trinidad was vacant in 1862, Dr. Brady was one of those whose names were mentioned for that appointment. The Right Rev. Dr. Browne, Bishop of Kilmore, thus wrote to the Most Rev. Dr. Cullen, Archbishop of Dublin, on the 20th of November, 1862: "I am requested by the pastor of St. George's, Granada, to mention the name of the Right Rev. Dr. Brady, Bishop of Perth, in Australia, for the vacant See. His manners are agreeable, I might say courtly. He speaks French fluently, and is capable of giving solid instruction in French and English. He never feels happy but when laboriously employed in the

works of the ministry. Having passed the greater part of his life in warm climates, the climate of Trinidad would admirably suit him. He is at present in France."

The character and zeal of the worthy Bishop are admirably set forth by R. R. Madden, Esq., who, in 1848, was Colonial Secretary in Perth, and thus wrote from Dublin Castle on September 27th, 1853, to Very Rev. Dr. Meagher, Vicar-General of the Diocese of Dublin.

"On my arrival in the Swan River settlement (Western Australia), of which I was Colonial Secretary, I found Dr. Brady (the R. C. Bishop) contending single-handed against the entire local Government, every member of which, with two exceptions, was bitterly opposed to Catholicity. The colony was administered by Irish Orangemen for the interests of Orangemen, and with the views of Orangeism. Lord Grey knew this, and being determined to break down that Government of a faction sent out a Roman Catholic as Secretary, the first Catholic ever appointed to that office in the colonies—myself. I found Dr. Brady battling for his mission stoutly and sincerely, not always discreetly or effectually, with a set of unprincipled astute bigots in authority. But he established the mission, and he maintained it in spite of them up to the time of my arrival. Without his pertinacity, and I would almost say daring, in confronting powerful opposition, in contending against adverse circumstances of the most formidable kind, the mission never could have been established. From the time of my arrival I took care that Dr. Brady and his mission were no more troubled, disturbed, or warred with. I got the mission encouraged and aided by the Government. I obtained grants from the Council for its schools, a burial ground, the right of visiting prisons, &c., for it. During the year that I remained in office in the performance of his clerical duties—I mean, administering the Sacraments, assisting at the altar, visiting the sick, promoting the education of the poor, rescuing their children, and even adult Catholics, from Protestant schools and communion with Protestant churches (which had gone to an enormous extent before the mission was established), in assisting the distressed, and, above all, in dealing charitably and kindly with the poor natives—I can safely say that the conduct of Dr. Brady was most exemplary. He lived in a miserable hovel without comforts of any kind, on the simplest food: his diet was not only, to my certain knowledge, coarse and poor, but often scanty in the extreme. Dr. Brady had got so much into this mode of life that he desired no other for himself, and the belief seemed to have grown on him that all other persons in religion about him or connected with the mission (however differently physically constituted) could have no other desire and were capable of living as he did. This was a great mistake, and it led to all the difficulties that took place. A map was printed in Rome, a copy of which is in my possession, wherein the

whole continent of Australia is divided into Roman Catholic Bishoprics, and therein the Catholic population of the town of Perth is set down at 3000. Now when I left the colony in 1848, long after this map was made out, the Roman Catholic population having increased in the meantime, the total number of Catholics did not amount to ninety, resident in Perth and in a circuit of ten miles round it, while in the entire Catholic community that frequented the Roman Catholic chapel of Perth there was but a single family above the rank of artisans or common labouring people, and that was my own. The total number of Catholics throughout the entire colony of Western Australia was about three hundred."

On the departure of Dr. Brady, the administration of the Diocese devolved on the Coadjutor, Dr. Serra, to whom special faculties were soon after communicated for that purpose by the Holy See. The Archbishop of Sydney, commissioned by Propaganda to inquire into the condition of things in Perth, arrived at Albany on the 4th of June, 1852, and writing to Dr. Serra says:—

"Albany, June 4th, 1852.

MY EVER DEAR LORD,—

Benedictus Deus et Pater Domini N.J.C. qui consolatur nos in omni tribulatione nostra. So far have I come in safety on my way to you, and to the afflicted children under your immediate paternal care. I left Sydney on the 15th of March, and was detained in Adelaide upwards of six weeks, a space of time which, however, gave me more repose than I have enjoyed for many years. From Bunbury, which I hope to reach in a week, I shall again write. It is a long solitary ride of 200 miles, accompanied by a policeman, and the weather is very showery."

He subsequently writes from Belvidere, Australind, on the 15th of June:—"I write this in the house of Mr. Walter Clifton, who received me with so much kindness on the night of my arrival in these parts;" and from the same place on the 29th of June:—"I employed last week and until to-day in giving missions, part of three days at Bunbury, where eighteen received Holy Communion, and again at Dardanup, and the same at Belvidere. I could not give Confirmation, not having the Sacred Chrism."

A letter from the Superior of the Sisters of Mercy at Perth to the Archbishop of Dublin on September the 25th, 1852, gives some further details regarding the mission at this period:—

"The Archbishop of Sydney," she says, "has been in Perth, and had intended giving a series of missions in the various towns, but has been obliged to leave before he could carry out his intention." She adds: "His Grace expressed great regret at the want of such means of rousing up the religious feelings of the people, and also at the want of Catechetical instructions for the men who belong to the humblest class of our poor countrymen, and we have but one Irish priest who can with difficulty attend to one town. There are three Spanish priests, but they do not speak the English language well. The Bishop (Dr. Serra) understands

and speaks English very well for a foreigner, but he never preaches. The convict system being mild, very many of the ticket-of-leave holders are becoming respectable members of society, and remarkably attentive to their religious duties. Villages and towns are rising up in all directions throughout the colony, peopled by Irish immigrants, soldiers and their families, and others—all these are to be visited and instructed. Every ship brings one or more Protestant ministers sent by Government to reside in the different localities. I dread to think that the poor weak Catholics may go to the Protestant churches for want of their own church and pastor; they have done it before, and may again. We have endeavoured to lighten the burden on the mission by opening a school for the children of the gentry distinct from the poor school. It is doing very well. The children who attend it are all Protestants, but very well disposed. Thank God, it has tended to remove many prejudices against our holy religion. Notwithstanding all discouragements, we asked and obtained the Bishop's permission and full approval to commence a collection for the building of a schoolhouse for the children attending the poor school whose number is ever on the increase, and whom we are obliged to crowd into a room not large enough to contain the half of them conveniently. The Catholics are all poor people; the greater number of the Protestants are all also poor and but few are wealthy, yet we have collected nearly £300, principally from the Protestants, who value the schools so much that they freely gave what they could afford. It has been calculated that the building will, in this colony, cost over £800."

From Adelaide on October the 15th, 1852, the Archbishop of Sydney again writes to Dr. Serra:—

"After a sufficiently pleasant passage we reached our destination late in the evening of the 4th inst. Our departure from Freemantle on the 19th was distinguished by a most miraculous escape from apparently imminent destruction. We had not cleared Rotneest Island, when about 10 at night we were suddenly becalmed, and then the 'Louisa' (ship) was carried rapidly by the current and swell towards the reefs and breakers. We were helpless, and each moment destruction seemed to be approaching. In the conviction that all ordinary means of escape were unavailing, I made a vow to the ever Blessed Virgin to celebrate three Masses in grateful acknowledgment of her intercession, and commenced the Litany. I may say, in that very moment, a breeze unexpectedly sprung up most favourable. We were enabled to tack, and in a few minutes we were out of danger. I beg to be most kindly and gratefully remembered to the Rev. Mother and the good Sisters of the convents, and to all my other friends."

In 1853, Dr. Serra again visited Europe, and brought with him on his return in 1855 some students and lay brothers and missionaries, and also four Sisters

of the French community of St. Joseph, to whom he gave charge of the schools at Freemantle. By aid of the lay brothers, some of whom were skilled workmen, Dr. Serra erected the episcopal residence, known as the Palace in Perth, which at that time was the finest building in the city. He also erected a large presbytery at Freemantle, and a solid building used as an orphanage at Subiaco, a few miles from Perth. In 1859, he quitted the colony appointing one of his priests, the Rev. Martin Griver, Administrator of the Diocese during his absence. In 1862 he resigned the Coadjutorship of Perth, and with the sanction of Rome withdrew to Spain, his native land, where he laboured strenuously till his death on the 8th of September, 1886. One of the chief works that engaged his attention during those years of his ministry in Spain was the establishment of a religious community of nuns for what was called "the work of redemption," and particularly devoted to reclaim poor wayward females to the paths of virtue. These nuns were styled the Oblates of the Most Holy Redeemer. Their head house was in Madrid, and at the time of the Bishop's death there were already sixteen houses established in various towns of Spain. At his death he bequeathed among other religious legacies his sacred vestments and religious ornaments to the Diocese of Perth; £10 to the Sisters of St. Joseph at Freemantle; £10 to the Sisters of Mercy, Perth; and £10 to the Bishop of Perth for the Cathedral Church.

One fact connected with Dr. Serra's administration deserves to be recorded. When he was about to proceed to Port Victoria he presented in person a petition to Pope Pius the Ninth on the 27th of August, 1848, praying that the new Diocese would be placed under the special patronage and invocation of the Blessed Virgin, Immaculate in her Conception, and, furthermore, that on the Feast of the Immaculate Conception of Our Lady a plenary indulgence might be gained by all the faithful under his jurisdiction with the usual conditions. Pius the Ninth wrote with his own hand the attestation that he granted the petition. Some years later the Bishop, being again in Rome as Administrator of Perth, presented a similar petition that all the favours thus granted to Port Victoria would be extended to the Diocese of Perth. The Holy Father again on the 30th of April, 1854, with his own hand granted the request. The originals of both petitions with the autographs of Pius IX in the above memorable years are preserved in the Diocesan archives of Perth.

The Rev. Martin Griver, who in 1859 was deputed to act as Administrator of the Diocese by the Right Rev. Dr. Serra, was continued in that office by rescript from Rome, in 1862, and as such governed the Diocese till he was appointed Bishop of Tloa and Administrator-Apostolic of Perth on the 10th of October, 1869. By special Brief he was translated from Tloa *in partibus* to the Episcopal See of Perth on the 5th of August, 1873.



RIGHT REV. RUDESINDO SALVADO, D.D., O.S.B.,

ABBOT OF ABBEY, SAINTS' CATHOLIC, NEW, MONTREAL.

1. RIGHT REV. MATTHEW GIBNEY, D.D.,

BISHOP OF PERTH.

ON THE WALL OF THE FIRMAMENT, CONFESSION AND BISHOP'S PALACE, PERTH.

3. VERY REV. A. BURKE, V.G.

4. RIGHT REV. MARTIN GRIVER, D.D., LATE BISHOP OF PERTH.

WEST AUSTRALIA.

This pious Bishop was born at Granollers, a small town in the province of Barcelona, in Spain, on the 11th November, Feast of St. Martin, 1810, and, in honour of the Saint whose Feast was being kept, received the name of Martin. He gave proof at an early age of being called to the priesthood, but, in the circumstances of Spain in those days, the colleges being closed and the religious banished, it seemed difficult to hope that his vocation could attain its purpose. He accordingly studied for the medical profession, and took out degrees in medicine and surgery. In 1843, when Queen Isabella assumed the direction of affairs, the horizon became brighter for the Church, the exiled Bishops were restored to their Sees, and ecclesiastical studies were resumed. The young physician resolved to avail himself of the opportunity now presented of satisfying the yearning of his heart, and at once entered on his theological studies. Promoted to the priesthood, he was one of the first to throw in his lot with Dr. Serra (who was born in the same province, their birthplaces being within a few miles of each other) for the distant mission of Port Victoria, and subsequently for Perth. On the 20th of August, 1849, the forty missionary pilgrims assembled in the Church of Barcelona to invoke the blessing of God upon their enterprise. The Litany of the Blessed Virgin being intoned, the whole group, surrounded by their friends and accompanied by a number of pious citizens, preceded by a banner of our Lady's which was borne aloft, marched in procession to the wharf, where they took ship for Cadiz. There, on the 5th of October, they embarked on board the Spanish frigate "Ferrolana," and, after a prosperous voyage, all landed on the 29th of December in Freemantle. Soon after his arrival Father Griver was appointed to the post of duty at the native mission of New Norcia. In less than three weeks after his landing at Freemantle he was already on his way with his companions inland to his post. The road was but a sand track of the most primitive description; the means of conveyance at command of the party imperfect in the extreme. The journey was one of about ninety miles. Yet its accomplishment cost them a toilsome march of nine days. An agreeable and, in a small way, a touching surprise awaited them on their arrival. A little group of natives—the first fruits, as it were, of the dusky race which the missionaries had come so far to evangelize—came forth, green boughs in hand, to greet the missionary band. Their untutored welcome was the outcome of the quiet and patient labours of the first missionaries who had settled on the spot three years before. The hearts of the new arrivals were filled with hope and gladness, and, in the fulness of their exultation making their way to the humble church, they gave expression to their feelings by intoning the *Salve Regina* and the *Te Deum*.

Immediately on the arrival of the party with which Father Griver journeyed, the individuals composing it were distributed by their Superior on various works.

The labour of all was of manual kind. There was ground to be grubbed and cleared, fencing to be erected, sheep to be looked after, and the imperfect shelter existing increased and improved. There was no room for idlers or for lovers of their own comfort and ease. To speak of food would be superfluous. The missionaries thought themselves lucky if they had of the plainest of dietaries just enough to eat.

Father Griver was not allowed to remain long in New Norcia, and Guildford became the theatre of his spiritual labours. A description of the journey thither written by himself affords us a vivid picture of the difficulties that beset the missionary in those early colonial days. He thus writes: "On the 27th of March, at 6 o'clock in the morning, being Wednesday of Holy Week, I, Martin Griver, accompanied by seventeen Brothers, left New Norcia for Guildford, walking, and carrying everyone his own provisions of bread, tea and sugar, a pannican, and a blanket to sleep in the bush, and a few bottles of water, for there was no water to be found for many miles. Having walked about twelve miles a Brother was seized with rheumatic pains, and he remained on the road waiting for the carts that were to follow the next day, and another Brother remained to assist him, to whom we gave all the water we carried with us. On that day we walked twenty-eight miles till we found the water pool. Brother Rodriguez, being much fatigued, was seized with hemoptysis, but the blood spat out was not very much. On the following day he was able to walk with the rest. We slept three nights in the bush. On Good Friday we were very tired, but, considering how much Jesus Christ suffered for us walking to Calvary, we derived great comfort from the thought; and, on Holy Saturday morning, we arrived at Guildford, where His Lordship Dr. Serra had rented a house; and the carts with the rest of the Brothers arrived four days after. In this we lived as in a monastery of strict observance, observing exactly the rule of St. Benedict, and performing our sacred functions."

In January, 1851, Father Griver was transferred to the Cathedral in Perth, which was thenceforward to be his special missionary field. As Administrator of the Diocese he found that little or nothing had as yet been done in the church building line. The temporary Cathedral has been described as "a diminutive shanty of frail construction and insignificant appearance." A room in the cottage occupied by the Sisters of St. Joseph was used for the celebration of parochial Mass on Sundays in Freemantle. Three small oratories at Bunbury, Dardanup, and Toodyay, completed the list of the parochial church structures in the Diocese. The Administrator set to work in earnest to remedy this condition of things. In 1860 churches were commenced in Freemantle, Guildford, and York. In 1863 the foundation-stone of the Cathedral was laid, and the stately sacred

edifice, to the great joy of the Catholic citizens, was dedicated on the 29th of January, 1865, having cost £4000, exclusive of the High Altar, church furniture, and various decorations. He endeavoured also to provide schools for the Catholic children. At an earlier period in the history of the colony the few Catholic schools in existence had been in receipt of a subsidy from Government, which, though small, was yet of considerable help. Through some disagreements between Bishop Serra and Governor Kennedy this boon had been withdrawn. Dr. Griver, however, was not disheartened. The Catholics were few and poor, but he was most sparing in every personal expense, and whatever he could save by austere frugality was all devoted to the works of religion and education. The faithful people in their poverty corresponded to his earnest zeal. As a result great progress was made. The influence of the Church extended, and its strength was consolidated. Churches were multiplied; the number of schools increased. Several young Irish priests were added to the ranks of the clergy, and found full scope for their zeal. A letter of Dr. Griver on the 1st of December, 1868, gives some details of the work which was thus being done: "This convict settlement has, during the past eighteen years, received 10,000 prisoners from Great Britain, together with the pensioners and their families, who were in charge of them. This contributed very much to the material prosperity of the colony, but the same cannot be said of its moral bearings. To-day, however, all this is at an end, and transportation to Australia has altogether ceased. By the aid of the Society for the Propagation of the Faith, and, with the sums collected here among Protestants and Catholics alike, we have erected a small church at Northampton, a new township 296 miles to the north of Perth, and another at Bunbury, 113 miles to the south. The erection of an orphanage has for a long time been considered a matter of necessity. Again and again the Government was asked to permit the Sisters of Mercy to take charge of the Poor House children, and to grant a small sum for their maintenance. This, however, was always refused. At length, last year, the Governor sanctioned that the children would be given in charge to the Sisters without contributing, however, to the erection of buildings, or to the support of the Sisters in charge. We have resolved to erect a new convent for the Sisters of Mercy, and to devote the old convent erected twenty years ago to the orphanage. Already seventeen orphans have been admitted by the Sisters, and the Government makes a small allowance weekly for their maintenance. As regards the blacks, there are about forty of them at the Benedictine mission of New Norcia. Almost all the females were educated here by the Sisters, and were then married to young Christian blacks belonging to the New Norcia station. There are very few blacks, however, in this vast but almost uninhabited colony. The greater part of the

aboriginals die young, those especially who are at service among the colonists. The food and manner of life of the Europeans are not suitable for them."

In the following year, writing to the Society of the Propagation of the Faith he gives an example of the difficulties that beset a missionary in Western Australia. In the month of August that year one of his priests, stationed 250 miles to the north of Perth, was summoned to baptize a child 130 miles farther north. He halted at his little Church of Our Lady, 55 miles from his residence, and thence started on horseback across a desert carrying with him vestments and all the requisites for Holy Mass. He baptized the child, heard confessions, and said Mass; and was back to Our Lady's Church on Saturday evening. There a messenger awaited him summoning to attend a sick person 35 miles in a southerly direction. On Sunday, after celebrating Mass, he proceeded to administer the Sacraments to this sick person. Thence he had to undertake another journey of 90 miles to baptize two children. He was back again at Our Lady's Church on Friday to attend to the immediate wants of that district.

Towards the close of 1869, as we have seen, he was called to administer the Diocese as Bishop. Dr. Griver accordingly proceeded to Rome, where on Trinity Sunday, in the Church of St. Agatha of the Irish College, he was consecrated Bishop together with the Right Rev. Dr. Power of St. John's, Newfoundland, Cardinal Cullen, Archbishop of Dublin being the consecrating Prelate, the Assistant Bishops being the Right Rev. Dr. Goold, Bishop of Melbourne, and Right Rev. Dr. Grimley, Bishop of Antigonish and Vicar-Apostolic of the Cape of Good Hope. The newly consecrated Bishop took part in the Plenary Vatican Council, and subsequently, accompanied by four priests, returned to Australia, landing at Freemantle in the end of July, 1871. The Diocese, long a stranger to the privilege of having a Bishop for its ruler, was jubilant with the idea of welcoming at length as its Administrator one invested with the insignia of episcopal rank. The news of Dr. Griver's arrival was the signal for an outburst of enthusiasm amongst the faithful of the Diocese. Addresses expressive of joy and devotion were presented to His Lordship by the Catholics of Freemantle immediately on his arrival; and these were supplemented by others of no less marked fervour as soon as he reached Perth. A public soiree, at which His Excellency Governor Weld and suite were present, was held a few days later in his honour. And as he successively visited the outer districts of his Diocese, the Catholics of each locality vied with each other in emulating the example set them by the chief city and port. If ever the coming of a father caused rejoicing in the hearts of his children, the return of Father Griver, now Bishop, from Europe lent gladness to those under his spiritual care.

The See of Perth became vacant by the death of Dr. Brady towards the close of 1871, and Dr. Griver by Brief of July 22nd, 1873, was translated to it. He continued to be as heretofore unwearying in every work of the sacred ministry, and a model of every virtue to his flock. In his penitential austerities he rivalled the mediæval anchorites. He would often spend the whole long day in the Cathedral in prayer before the Most Holy Sacrament, and his thoughts were constantly fixed on God. His character has been faithfully sketched by one who was familiar with his daily life:—"Patient, pious, and inspired with a most ardent zeal, he was indefatigable in the discharge of the duties of his sacred office, and seemed insensible to bodily fatigue or weariness of mind, so long as the spiritual needs of his flock called for his care or the sacrifice of his time. Duty was a thing sacred in his eyes, and in the most pithy of its details and the most trivial of its phases commanded his entire and absorbed attention. In little things he was punctilious, as he was exact in great; nor could he easily be induced to allow weight to those practical inconveniences which other men might readily accept as excuse for being content with the substantial fulfilment of the law. In his pastoral visitations, which he made with singular regularity, he strove to bring the graces of his ministry home to every soul within his reach. In the country portion of his Diocese it was often impossible from the nature of things that candidates for Confirmation should be found in that state of preparation in which the faithful, living near a church and easily accessible to their pastor, usually are on the advent of their Bishop. Dr. Griver recognized the peculiarities of the situation, and with that common sense, tempered by humility that was characteristic of him, proceeded in such instances to supply as best he could for the deficiency. Acting as a simple catechist, as a missionary priest, or as a Bishop, he was alike content so long as the spiritual gain was obvious and he was serving souls. In the circumstances to which we refer, he set himself to the elementary work before him, with a diligence equal to that which only the higher functions of his ministry might seem to claim. He gathered the children round him, or he took the uninstructed adult in hand. He repeated the prayers, he recounted the mysteries, he enumerated the commandments, and explained the Sacraments of the Church. Making his work practical, he prepared his hearers for confession, and taking his place in the sacred tribunal patiently helped them in the examination of their life, aroused them by his exhortations to sentiments of contrition, and crowned his efforts in their behalf by the grace of absolution. And then, and only then, assuming his episcopal character, proceeded with that sacramental rite which it was his peculiar office to discharge. In the hearts of his people, the record of his gentleness, his meekness, his untiring spirit of labour and prayer, is written in living

language to the force of which we could not add by any effort of our pen. He lived for his people, and he lived amongst them; and his life was an open book, in the pages of which even those who ran could read the evidence of his merits and his worth. To say that he had not a single ill-wisher amongst the many individuals subject to his spiritual rule would be, whilst saying the truth, to say what would furnish but an inadequate idea of the hold he had upon the affections of his flock. So far from having an ill-wisher, he had not one among his spiritual children who could be said to be neutral in the question of his deserts. In every heart Bishop Griver had an undisputed place, nor was there one which did not admit his claim upon its affection and respect."

In 1882, Dr. Griver paid his visit *ad limina*, remaining for some time in Rome, and proceeding to his native Spain and to Ireland. In the account of the mission which on this occasion was drawn up by His Lordship some interesting facts are recorded. There were then about 8500 Catholics in the Diocese, and 1300 children in the Catholic schools. During his absence from the colony in 1870, his Vicar-General, Dr. Gibney, and the clergy and laity prevailed on the Government to restore the grant formerly allowed to the Catholic schools. It is to be remarked, however, that the Catholic schools receive only half the amount that is allowed to the Public Schools whilst double the average attendance is required for them; for instance in the Public Schools the average attendance of ten children entitles them to Government grant; but an average attendance of twenty is required in the Catholic schools.

"The Cathedral stands upon what is called Victoria Park, the finest site in the city of Perth. It was marked out for the Protestant Cathedral, but when this city began to take shape, the Protestants preferred that their church would be erected near the Government and official buildings, and hence Victoria Park remained vacant. The old Catholic Cathedral and institutions were adjoining it, and on the occasion of some public ceremonial at which the Governor was present, when all were lamenting the too limited dimensions of the church which was crowded to suffocation, some of the clergy and laity availed of the opportunity to petition that the adjoining vacant land would be granted to them for a new Cathedral. The grant was made, and now the stately Cathedral of the Immaculate Conception crowns that beautiful site.

"The Sisters of Mercy have three convents with twenty-five nuns. They have also two orphanages, one for girls with forty-five children, and one for boys with fifty-five children. Their head convent is greatly admired, being one of the finest buildings in Perth. It was built from plans given by an Irish Fenian convict. For some time the Government refused to recognize the nuns' schools or orphanage, but the unquestionable merit of the Sisters and their success in

teaching overcame every obstacle." Regarding the boys' orphanage the Bishop adds that it was "a splendid building and originally intended for a Benedictine monastery. Four hundred acres of land are attached to it, running around three sides of a large swamp or lake; the Government has now authorized the draining of this lake, and if we be able to carry it out, we will receive an additional 800 acres of the reclaimed land for our orphanage."

The account given of New Norcia is very interesting. There were then about 100 aborigines settled down there, having their own homes and holdings. "They cultivate the land, take part with the lay brothers in all the various details of farm work, and conform to all the usages of civilized life. One day each week they get a run in the woods, hunting the kangaroo and opossum, or collecting wild fruits. They display considerable agility, and have been particularly successful in all matters of handicraft. Their cricket club is the best in the colony; they have borne away the palm in shearing; some of the native girls displayed wonderful skill in telegraphy; some of the grown boys trained at the monastery have proved themselves excellent masons." On one occasion at a remote missionary station the Bishop met with an aboriginal who had grown up at the monastery of New Norcia. He prepared the altar most tastefully, arranged everything with the greatest skill, served Mass with singular precision, and approached the Sacraments with exemplary piety. "The native children eagerly learn the catechism and are particularly fond of music. Several of them have become excellent musicians."

Dr. Griver took part in the Plenary Council of Australasia in 1885, but he was then sinking under the burden of years and infirmities, and at his request a petition for the appointment of a Coadjutor Bishop was forwarded from the Council to the Holy See. The choice of Rome fell upon the Rev. Matthew Gibney, Vicar-General of the Diocese, but before the Briefs of his appointment were received Dr. Griver was summoned to his reward. On the Feast of All Saints, the 1st of November, 1886, the piety of the Prelate, notwithstanding his infirmities, inspired him with the desire and imparted the strength to celebrate Pontifical High Mass in the Cathedral. In the evening he assisted at Benediction of the Blessed Sacrament. Immediately afterwards he became suddenly weak, and in three hours his saintly life was closed by a saintly death.

We have referred to the penitential austerities for which this holy Bishop was remarkable. When his remains were being prepared for burial, great was the surprise of those who were engaged in this work of mercy when they found fixed to his back between the shoulders and partly imbedded in it, a thick wooden cross about a foot in length from which five iron spikes penetrated into the flesh. This instrument of torture must have been his companion for many years for the

flesh was healed around the wounds, and the skin beneath the cross had become hard and dry. The cross was apparently kept in position, not only by the spikes but also by a knotted cord, which starting from the summit of the cross was drawn over the shoulders and then tied tightly round the waist. By this ingenious device the saintly man, like another St. Paul, mortified himself and chastised his body and kept it in subjection lest while he preached to others he himself might become a castaway.

On the very day of Dr. Griver's interment an official letter from the Cardinal Prefect of Propaganda was delivered to Dr. Gibney announcing his appointment as Bishop of Scythopolis *in partibus* and Coadjutor of Perth with the right of succession to the See. The next mail brought the Briefs of his appointment, and on the 23rd of January, 1887, he was consecrated Bishop of Perth in his Cathedral Church by the Cardinal Archbishop of Sydney, the Assistant Bishops being the Right Rev. Dr. Salvado, Bishop of Port Victoria, and Right Rev. Dr. Reynolds, Bishop of Adelaide.

Some account has already been given of the beginnings of the Benedictine settlement at New Norcia. A further sketch of that great monastery will not be without interest. We parted with Right Rev. Dr. Salvado when appointed Bishop of Port Victoria. He had scarcely begun his preparation to set out for that distant mission, when it became known that the intended colony had been abandoned, and that the officials stationed at Port Essington had been withdrawn. He resolved thenceforward to devote himself entirely to the monastery at New Norcia. He received abundant alms in Italy and Spain; several aspirants presented themselves for the religious life, and he was soon able to send forward from Cadiz thirty-nine youths and a few priests to join the newly erected Benedictine monastery in the wilds of Western Australia. In 1853 Dr. Salvado returned to Australia from Europe, and during the forty years that have since elapsed he has been identified with the growth and the success of New Norcia. He more than once visited the home countries in the interval, always in the interests of his great monastery. He took part in the Vatican Council in 1870. He again visited Rome in 1882 when he had a most comforting audience of the Holy Father on the 27th of April. From Rome he proceeded to France, Spain, Belgium, and England in search of aid for his Aboriginal mission. In 1885 he took part in the Plenary Council in Australasia held in Sydney, and, at his request, two years later a Coadjutor Abbot was appointed in the person of the Prior of the monastery, the Right Rev. F. Dominguez. The monastery itself with the land adjoining, comprising an area of about sixteen square miles, had already been made an Abbey *nullius*, exempted from the Diocesan Episcopal jurisdiction, and erected into a distinct Vicariate Apostolic, by His Holiness on the 12th of

March, 1867. From that date the work of progress has never ceased. In 1871 a cruciform brick chapel was built 102 feet by 20, and a pro-monastery, 120 feet in length by 20 in width, and 3 stories high. Two wooden dwellings, 100 feet by 18, were erected for native boys and girls, besides seven brick cottages, 30 feet by 17, with two rooms in each for married natives. At that date three hundred acres of land had been cleared, 200 of which were under cultivation yielding 3000 bushels of wheat and barley and 15 tons of hay; 3 acres were planted with vines which yielded 200 gallons of good wine; there was a large and productive garden, and about 1 ton of tobacco was produced as an experiment. An official report made in 1877 returned as then living at New Norcia 34 married civilized aborigines with their 14 children, and, further, 16 native girls and 14 native boys—in all 78 aborigines. The community consisted of 5 priests and 63 brothers, and 30 other Europeans were employed in the monastery. The present Vicar-General of Perth, Rev. Dr. Bourke, gave the following account of the monastery and its work in 1884. "The monastery is surrounded by cottages built for married natives, of whom there are about 20 resident. These cottages, with the schools for boys and girls, the granary, stables, storehouses, and workshops, make up a good sized village, in the midst of which stands the chapel, a building of considerable size, and not wanting in architectural merit. There is also a post and telegraph office, the postmistress and telegraph operator being a native girl, pupil of the institution. The mission lies 84 miles north-west of Perth, and a pleasant morning's ride from a neighbouring township called Bindoon. It is an agreeable surprise for the early traveller to come upon the view of the bright settlement in the midst of dreary bush; the gleaming white of many lime-washed buildings shows well in the morning light. His attention is fixed, perhaps, by the tolling of a fine bell calling to early Mass. A crowd of some seventy or eighty black boys and girls are bustling towards the chapel, while the more staid steps of their native parents, friends, or relatives, take the same direction. At Mass all attended with edifying devotion. On Sundays a portion may be seen to go to Communion, and on festivals as many as thirty or forty may be observed approaching the Holy Table. After Mass the visitor is invited to partake of the well-known hospitality of the Benedictines at a substantial breakfast, and he is conducted afterwards to see the whole house at work. There is an extensive garden and orchard close at hand. As far as the eye can reach there are fields which are the scene of ceaseless labours. The monks and their sable protégés are everywhere busy. The boys' school and the girls' are not far off. They are easily recognisable by the noise and clatter which children delight in, but the din of an adjacent building is earsplitting. A great steam engine is in full blast at its uproarious work, driving machinery, which thrashes, cuts chaff, stacks hay, grinds

corn, or gives motive power to a variety of other mechanical devices. Or, perhaps, the traveller to avoid a blazing sun will have journeyed by the light of the bright Australian moon, and reached New Norcia in the small hours of the new day. His ears will be saluted by the recital, in grave and solemn voice, of the divine office, or his whole soul enthralled by the chanting of the hymn of St. Benedict, with which the deep voiced community of fifty monks close their early devotions. Many travellers call in this way, as the mission is on the high road to Champion Bay and to the north of the colony, and every visitor departs deeply impressed by the fervent piety and prudent zeal of the Spanish brotherhood. The plan of following the natives in their wanderings, and dwelling with them in their huts, was tried for a short time by the missionaries but quickly abandoned. It was found necessary to induce the blacks to adopt a fixed place of habitation, and acquire some few habits of industry before they could be christianized. On account of the fewness of the tribes and the great diversity of dialects, the labour to convert them is great and the result scanty. In every fifty miles or so of district there is a different tongue, and population is kept down by incessant assassinations. The theory of the natives is that no one dies a natural death. The magic of another tribe has wrought the mischief, and a life must be taken in reprisal. They take a low place in the scale of intelligence, remaining children to the last in their simplicity and in their feebleness of will. Constitutionally, also, the aborigines are very delicate. Death has been making so much ravages among them as to threaten at no distant date to exterminate them altogether. All the first dwellers in the vicinity of New Norcia have quite passed away long since. The main hope of the missioners is centred in the children, who are trained to piety and industry at the institution. The mortality at the mission as elsewhere has been great, although every care is taken of the health of the native inmates. The young people die fortified by all the Sacraments of the Church, and the old natives are prepared for eternity as far as their intelligence and perception of Divine things permit. That the aboriginal Australians, when early and sufficiently instructed, are capable of truly receiving religious impression, has been so abundantly proven as to be quite beyond further question as regards those who have had experience among them. Instances might easily be given of even singular graces of which they were the recipients. The writer once knew a native known by the name of Alick among the English settlers. Alick had been for some time at New Norcia, but, growing sick, was permitted to make a tour in the bush, a course often taken when the natives are unwell. He called on me at York, a town and district of which I was the resident priest. He asked me to go to baptize an orphan child of whom he was the nearest surviving relative, and consequently over whom he had the greatest right of control. I did so, but was

not permitted even to see the child by the bush natives. Alick waited his opportunity, and carried the dying child in his arms to the chapel for baptism. He had another contest with the wild natives about the burial, but at length succeeded in having the little one buried in consecrated ground with Christian ceremonial. I heard no more of Alick for a couple of months after this, until, late one winter's evening, I was told a native was very ill and wanted to see me. It was Alick who had come to make his confession and receive the last Sacraments. He had journeyed far away into the bush, getting worse and worse daily. When he at length felt convinced that death was approaching, he turned round to make his way towards me. For many days he was carried by the natives in their fashion of riding on the shoulders. The last fifty miles of the journey was done in a spring cart lent by a Protestant settler, who was moved to compassion by poor Alick's intense desire to reach me before he died. The faithful creature received all the rites of Holy Church, and was placed by the side of his little relative in a Catholic cemetery. Mere theorists may declaim that the Australian aborigines are incapable of improvement, not even of social amelioration, much less of religious culture. Not so, however, Dr. Salvado and all others who, like him, have had intimate acquaintance with the blacks, and who, in their regard, have been witnesses to the validity of the Scriptural prophecy, or, perhaps, threat, that what has been hidden from the wise and prudent is often revealed to little ones."

We are reminded of the great mediæval monasteries when we read of the actual resources of New Norcia, with its 20,000 sheep, 250 horses, 300 head of cattle. It has 50 acres of enclosed garden, in which the vines, oranges, lemons, mulberries, and other fruits are cultivated; all sorts of vegetables are there in abundance, and 70 beehives. About 700 acres of land are now cleared and under cultivation for wheat, barley, and other cereal crops. 20,000 acres are held in fee simple, and there are about 300,000 acres of leasehold, for which £1000 is annually paid to the Government. Sir Frederick Napier Broome, the Governor of the colony from 1883 to 1890, gives the following account of New Norcia:—

"The Spanish aboriginal mission of New Norcia, on the Victoria Plains, which pays the Government £1000 a year for its grazing rights, is one of the most interesting establishments of the sort in the world. It is presided over by the good and reverend Bishop Salvado, assisted by a number of Benedictine Brethren, reverend and lay. Here you may see a mediæval monastery, with its religious and laborious life in chapel and in field. Wheat, grapes, olives, figs, and all manner of produce are cultivated on the extensive farms. Australian natives not only sing in church, or study in school, but are engaged, side by side with the monks, in agriculture and various industries, besides playing the violin and other instruments in the mission band, and cricket in the mission eleven, which visit Perth for an occasional match, and are generally victorious.

“The New Norcia mission merits much more notice than time allows me to give it. Its philanthropic and practical work among the aboriginals of the colony has now been carried on for more than a generation. Year by year, with infinite pains, and labour, and expense, it turns a number of natives into Christian and civilized beings. The Australian aboriginal is a difficult and, unless caught very young, is generally considered a hopeless subject for the missionary; but the good Bishop and his Benedictines persevere, and succeed, too, in their devoted and admirable work. From what has been said it will be seen that they have accomplished much, and certainly more than any single organization in Australia. The first principle of the work at New Norcia is that it shall go beyond schooling and religious teaching. I have known a full-blooded, low-type savage go out from this noble mission into civilized life not only a good Christian but an expert telegraphist.”

The Rev. Alexander Maitland, an Anglican missionary from Delhi in India, visited New Norcia in the month of August, 1890, and left on record his impressions as follows: “After two days spent in New Norcia I am grateful for the opportunity here given me of expressing my deep sense and grateful appreciation of the unbounded hospitality and sympathetic kindness and attention that has been shown me throughout my stay. It would be both out of place and presumptuous in me to say a word of eulogy of the venerable Abbot and Bishop, the Right Rev. Dr. Salvado, but I may be allowed to record my gratitude for his great personal goodness to myself, an entire stranger to him till the moment of my arrival at New Norcia. I have been surprised to find, not as I expected, an organization for reclaiming from savagery and training in the elements of civilization the natives of Australia, but the natives living as an integral part of an organized Christian community, humanized, civilized, Christianized. I can imagine no more complete answer, the answer of accomplished facts, to those who maintain that it is useless to expect more from the aborigines than from animals, and that all efforts to humanize them are thrown away. The faith, patience, and courage which have been enabled to effect this and to establish the monastery and Christian village of New Norcia as we see it now are beyond all praise of man. Their success, we may believe, is the seal of their acceptance by Him for whom all has been done.”

To resume our account of the Diocese of Perth. The Census of Western Australia in 1891 gives the population of the colony at 49,782, whilst the Catholics number 12,602, of whom there are 1535 children receiving the blessings of Catholic education. Through the energy of the present Bishop, a great impulse has been given to the erection of churches, convents, and schools, and, notwithstanding the comparatively small number of Catholics, the principal towns

are fully equipped with as solid and beautiful religious edifices as are to be found in the other colonies. It would be difficult to find anything more complete than the religious buildings clustered around Victoria Park in the city of Perth. There is the Palace, the work of Dr. Serra; the Cathedral, a grand imposing building erected by Dr. Griver; the beautiful Convent of the Sisters of Mercy; the schools; the old Cathedral, now incorporated with the orphanage; and, at a short distance, the new schools and hall—all overlooking the Swan River, and commanding the finest position in the capital. The southern township of Albany has also its religious group, a fine presbytery and Convent of Sisters of St. Joseph, a small but beautiful Gothic church, and schools, which have now become too small, and are about to give place to more imposing structures. The northern town of York is no less progressive. Its church, opened in 1887, is perhaps the finest Gothic architectural monument in the colony; the old brick church, now used as a school; the Convent of Sisters of Mercy, and a comfortable presbytery—all prove what great things can be effected by persevering energy combined with earnestness in the sacred cause of religion. Freemantle, Bunbury, and Geraldton all have their fine religious institutions and schools. Dr. Gibney has left nothing undone to multiply the Catholic schools and to improve their efficiency. When receiving an address from the Young Men's Society at Greenough, on the occasion of laying the foundation-stone of a new convent and school in that township, in November, 1889, His Lordship made the following remarks:—

“It gives me very great pleasure and satisfaction to receive this beautiful address from the Greenough Catholic Young Men's Society, and to be in your midst to perform this ceremony—a ceremony to take part in which I came from Perth I may say expressly. It is a great pleasure to me to see so many persons present to-day, as it augurs well for the future of this undertaking, and it is gratifying to me also to take part in the work you are now initiating, because I can assure you this educational work of ours is one I have deeply at heart. Believe me when I say my love for the children, my anxiety for the future well-being of the rising generation, and my consequent desire to see facilities provided for giving them a suitable education, has led me to make the resolve, that I will not allow a Catholic church to be erected where a school house is needed. I would far rather give the children a sound Catholic education, such as the nuns are able to impart, and do impart to the children, than anything in my power to bestow; and I would not have those present forget that the work we inaugurate to-day, besides being of importance to the Catholics of the locality, is also one of very great value and importance to the whole community in these parts. The benefits and advantages which will follow in its train will be available to those outside as well as to those inside the Catholic Church, as

has been the case in other parts of the colony, and indeed everywhere, where convents have been established; but of course the matter is of primary importance to Catholics. A child well trained is likely to grow up into a man or a woman whom it is a pleasure to know, a delightful acquaintance, a loving parent, and one who deserves a blessing from God Almighty; and the education which the good religious Sisters give to the children is a moral as well as an intellectual education. You must bear in mind, as I had occasion to say at Freemantle the other day, that education embraces two fields which have to be cultivated, the one is the intellectual, and the other is the moral—the one is in the mind and the other is in the heart; and if you have both these fields well cultivated, the result is you have perfect men and women, because you have the bright intelligence together with the good dispositions, whereas, if you eliminate one, you have only half the work done. If you have a well trained intellect, one capable of grasping great knowledge, and of forming a clear and full notion of the laws of the various subjects which have been matters of study, of what good is all this if the moral training has been neglected? In such cases the better part of the field has been left uncultivated. For after all what is there to recommend a man if he be not a good man, what is there to admire in a woman, let her be ever so clever, if she be not virtuous. It might be a subject of reproach to say to a man your intellectual training has been neglected, but if you were to be able to say to him your moral character has not been formed, there would be the real sting, for what indeed after all is the sterling value of education which does not improve the moral and spiritual side of our children's natures, and make them moral men and moral women. If the heart be not trained in the principles which should guide it, our educational work is in vain, worse indeed, for it is a most baneful work, a work as disastrous as would be that of crowding all available sail on to a ship which lacked ballast. The two educational fields I have referred to must be cultivated if our work is to be a sound work. The Sisters are not hirelings, but do their work for the love of God; they see in the children what Jesus Christ taught them to see in them when, in the presence of a number of astonished lookers-on, he took in his arms one of these children, embraced it, and said, 'Whosoever shall receive one of such children in My name receiveth Me, and whatsoever is done unto one of these little ones in My name is done unto Me.' The great motive which actuates them is not a money making one. They do the work for the love of it, and for the love of God. As soon as this foundation stone is laid, I am going to help you so far as I can in raising the superstructure, but in turn I am going to ask you to help me with other works of similar kind. The Catholics of this colony have undertaken to raise £4000 for educational work,

and during the same time the Government do not give us half that amount. Besides which, and because we teach the children those religious principles which we dare not dispense with at any price, what does the Government of the colony say to us? It says that although we are forced to recognise that the children attending the Catholic schools are so far as secular education goes quite equal to, if not in advance of, those attending the Government schools we will only pay to the assisted school a grant half as large as that we are paying to our State schools. In effect, what is said to us is this: We fine you for teaching your children there is a God, and for attending to their moral training. To put it this way is not putting it too strongly, in proof of which I refer any one of you to the official reports. From these you will find that in efficiency our schools compare favourably with the Government schools. We return quite as high, if not a higher percentage of 'passes' than do the other schools; then why should we not receive the same assistance? To my mind it is manifestly unfair under the circumstances to deny us support equal to that accorded to schools whence the name of God is practically banished. It remains for the people to say whether this state of things is to continue; the power is in their hands to put a stop to it if they will only use that power, and I hope they will use it that God may be honoured."

In the year 1889, the Bishop accompanied by two Vincentian Fathers, and assisted by the local clergy in their respective districts, undertook the serious task of giving a religious mission throughout every part of the Diocese in which Catholic families were to be found. This wonderful tour was beset with many difficulties and inconveniences and dangers, but was most successfully carried out to the great joy and consolation of all the faithful of the Diocese. It occupied about ten months.

The chief work, however, which has hitherto engaged His Lordship's attention and energy, has been the organization of a new native settlement under the care of the Trappist Fathers in the northern district at Beagle Bay. On June the 4th, in 1890, he set out with the Abbot Ambrose of the Trappist Order, a police trooper, and a native guide, on horseback from Derby, in search of a suitable place for the intended settlement. The Bishop thus registers their progress in a letter written on July the 8th, towards the close of their journey:—"A party, consisting of Abbot Ambrose, a police trooper, a native guide, and myself, left Derby to select a site for a mission reserve on the 4th June. The native falling ill, we made a halt at the Yeeda Station. On the 6th we crossed the Fitzroy in the direction of the reserve. Having missed the pool towards which we directed our course we were obliged to camp that evening without water, but during the night heavy rain fell. On the 9th we struck the Fraser River, and

followed its course for two days, after which we camped a second time without water, on which occasion also a heavy downpour of rain occurred. So far we had fallen in with no blacks. On the 15th, Abbot Ambrose was down with the fever. On the 17th, we reached Father McNab's deserted mission station. Having been a week without flesh meat, we here devoted a day to hunting in order to obtain a supply. In this place we found about twenty natives. Those who were their companions at the mission in Father McNab's time are now on a station belonging to Messrs. Hadley and Hunter, who employ about sixty natives, and describe them as quiet and docile. We again started on the 19th with replenished meat stores, and on the 20th reached Beagle Bay. During this part of our journey we met many natives travelling towards the south. We passed through four distinct tribes. Baldwin's Creek was reached on the 25th. Here our supply of provisions began to run short, and finding we could not make Garnot Bay as intended, we struck across to Lake Louisa, thence to Lake Flora. We missed the latter lake, but, fortunately, came upon a swamp called Yabba, a favourite resort of natives, of whom, however, we saw none. On the 30th we continued our return journey, during which the Abbot was again attacked by fever. We arrived at Derby on the 4th July with party and horses all safe. My sincerest thanks are due to the resident magistrate of Derby, Mr. Lodge, to the Commissioner of Crown Lands, and the Commissioner of Police, for the valuable and willing assistance they have given me. Their help has done much to make our trying expedition successful. We have chosen a site for a mission station in the vicinity of Beagle Bay, and will endeavour to assemble natives upon it. The land on this selection is good, but the natives are few in number. Abbot Ambrose and ex-trooper Daly, who purposes joining the Trappist Order, have left by the overland route for Goodenough Bay, and will take bullock teams on from Yeeda. We sail for the reserve this evening in the police boat, the captain of the "Otway" having refused to land us at Beagle Bay. In about two months I hope to have all settled, and to be able to begin my return journey to Perth."

There never perhaps was seen in Perth a more earnest and enthusiastic display of Catholic affection for their pastor than when the whole body of priests and people greeted Dr. Gibney on his arrival in the Cathedral after that perilous journey. In the address presented on that occasion by the united clergy and laity, it is said:—"Not without anxiety have we followed the notices that reached us of your Lordship's heroic labours in the north. These toils, undertaken in the welfare of the aboriginal tribes of that part of the colony, we knew were not to be undergone without serious risk, even of life itself. And we also were aware that it was not only peril from the fierce and savage natives—to whom many a pioneer has fallen victim—that had to be feared, but also the yet more certain

danger from the malarial character of the climate under the inevitable conditions to which your Lordship was exposed in the wilderness, while engaged in founding the mission which is to be carried on by the Trappist Fathers. We rejoice that the dangers are now happily passed away, and that they have resulted in the establishment of the mission station at Beagle Bay, piously named the "Holy House of the Sacred Heart," which with God's blessing upon it, and under the conduct of the zealous missionaries of La Trappe, may one day rival in its career of usefulness the great native mission of New Norcia."

The Bishop in his reply gave some details regarding the disposition of the natives and his hopes for their future lot. "The mission is now," he said, "an established fact, and with the blessing of God and under the zealous care of the good missionaries, much will be done to better the condition of the poor natives. These natives are a singularly fine race of men. They are noble and high-spirited, and though in their natural state wild and savage, yet in the hands of the kind-hearted Fathers they are gentle as lambs. You do not know them, but I do, for day and night, and week after week, while seeking a place to establish the mission, did I travel with them, and always found them patient under difficulties, and sincerely grateful for the services we came to do them. I ask you to pray for the Trappist Fathers—to pray often as I do to God to grant them health and strength to continue their charitable labours as nobly in the future as in the first days of their mission. You do not, you cannot, know as I do all that has to be endured, all that has to be suffered in commencing such a work as they have set their hands to. They have begun their labours splendidly, but, to carry them on to a successful completion, they want helping hands. They want a staff, a large staff of helpers, such as is now in existence at New Norcia, mentioned by Father Bourke, to work the complete reclamation of the natives, and the number of this staff I have fixed at twenty-five. More there may be, fewer there cannot be. You must bear in mind that these natives, though black in colour and savage by nature, are our brethren, with souls to be saved, and composed of the same flesh and blood, and shall we not do something to ameliorate their sad condition? Thanks be to the merciful God, I am able to inform you that these noble, kind-hearted Fathers have already done much to raise the aboriginals from their former state, and to give them an insight into the grander purpose of life, and to implant in their hearts a desire to merit the glorious hereafter. I mentioned before that we had much to endure, much to suffer, and I must add, and I do not blush to make the acknowledgment, there was much to be feared. Situated as we were in the wilderness, at the mercy of strange savages, we found much to awaken within us sensations of fear. But God gave me a duty to perform, and, though I am not a hero, I knew I must do it or die in the attempt. However,

God strengthened me, and I always did my best. Thanks be to Him, all those perils are now passed, and once more I am amongst you, and thank you from my heart for your kind welcome. Once more let me tell you how truly glad I am to be with you again."

During the following months the Bishop was untiring in providing for the stability of the native settlement. He purchased a large station with all its appliances, situated a little to the north of the land allotted to the natives, and presented it as a gift to the Trappist Fathers, for the use of the natives. He paid a second visit to Beagle Bay to complete the preparations for the Trappist Community, and, during the Abbot's absence in France, he, with his usual paternal consideration, sent one of his priests, Father Duff, to aid by the consolations of the sacred ministry the laborious monks whilst laying the foundations, or perhaps we should rather say, drawing the first outlines of what is destined to become a grand centre of Trappist Australian monasteries. The account given by this intelligent priest of what he saw at the infant institution will be read with interest. "The temporary monastery," he says, "which is constructed of wood beams and rafters covered with large sheets of bark stripped from the cageput, or paper bark tree, is situated on a little elevation. The edifice was put up by the two missionary Fathers themselves, assisted by Brother Daly and the natives. It is about 55 feet in length (100 feet now) and about 20 in width, and contains twelve cells and one large room. At a few yards distance stands the church, built of the same material, and adorned with its little cross. The monastery itself is surrounded with a large verandah and the whole work reflects the greatest credit on the architectural ingenuity and the mechanical ability of the Fathers, who about twelve months before came to that very spot almost disheartened and apparently helpless. On the completion of these buildings and the fencing in of a garden, the Very Rev. Abbot started for France to seek recruits, and probably to obtain pecuniary assistance from the Central House of the Order at La Trappe and from the Propaganda at Rome for his beloved home in the wilds of Kimberly. Hence, there was only one missionary Father at the station at the time of my visit. When I rode up to the monastery I found him busily engaged in cooking the dinner for his whole household, which consisted of himself, two lay Brothers, and about thirty natives, including men, women, and children. We dined in the open air under the scanty shade of a gigantic aged tree. The dinner chiefly consisted of vegetables of different kinds, but so skilfully cooked that they made a most delicious repast. It may be mentioned here that, in accordance with the rules of their Order, the Trappists never use meat. We had scarcely finished our meal when the natives came for theirs—some from the garden where they had been working and others from the bush

where they had been hunting. Amongst them I noticed a very old man with a chieftain's lofty bearing, and who, as he observed that I was taking stock of him, came up to me, gave me a warm shake hands, thus giving me, I suppose, every assurance that I was welcome into the territory over which, as I learned from himself and his descendants (for he seemed to be the patriarch of the place), he once held sway; but the days of his battles are over, and poor old Cormar, or Williams, as he is now called, seems perfectly satisfied that himself and his kinsfolk and relations are secure against hunger and want for the future, and that his beautiful wells and extensive plains are in the hands of those who will utilize them for the benefit of the remnant of his tribe. When the natives had satisfied themselves with the flesh of emu, kangaroo, rich vegetable soup, and wheaten bread, they repaired to their respective labours or places of employment. At sunset they joyfully returned again to the homestead. A short time after their arrival the Rev. Father blew the horn for Divine worship. In answer to this call natives flocked from every direction until they were all collected outside the church door. Then the priest came robed in the black serge habit of his Order, and with a crucifix in his hands. As soon as he took his accustomed place, the congregation knelt down in the sand, and the Father immediately commenced the devotions, which consisted of the Rosary and hymns translated by himself into their own language. Here they prayed and sung for half an hour. All seemed to take a great interest in the singing of the hymns, but more especially the young chief chanter, Felix, and the little boys and girls. When they got their supper they retired to their own quarters. Myself and the two lay Brothers had our tea under the old tree where we had our dinner to-day, but the Father, though seated with us, did not take any, as the Trappists, as well as abstaining from the use of meat, also eat only one meal in the twenty-four hours from September till Easter Sunday. After tea we had a long conversation about the intellectual capabilities of the natives, in which he assured me that, if taken properly in hand when young, they were as easily trained and educated as whites or the natives of New Caledonia, where the missionary had spent many years. At about 9 o'clock I retired to my cell for the night, where I slept soundly until I was aroused from my repose at a very early hour next morning by Brother Daly. I do not know what time it was, but I am sure that the birds were yet asleep in the trees, and that there was not a glimmer of daylight in the sky. I hastened to the little church, where the three monks gave themselves up to prayer and meditation for an hour. Then the Prior blew his horn, as there is no large bell as yet in the institution. In response to this summons a number of native boys immediately entered the chapel. The two eldest, who were about ten and eleven respectively, put on their cassocks and

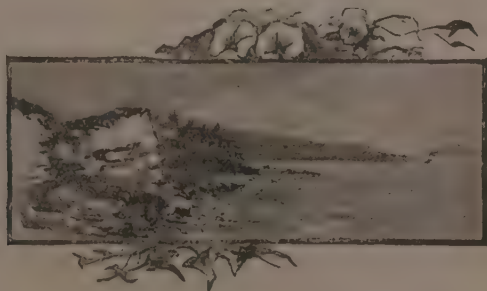
surplices and served Mass with more exactness and perhaps greater reverence than white boys, whilst their companions, with clasped hands, looked on with awe and wonder. After breakfast Father Alphonsus invited me to go down with him and see the garden, which is about 400 yards from the house and church. In the course of five minutes we found ourselves in a well fenced plot of ground, containing about four acres of fertile soil, with numerous springs, and almost literally clothed with tropical fruits and vegetables of every kind, the seeds and plants of which, as Brother Daly informed me, were kindly presented to the mission by the former director of the Port Darwin Government Gardens. The place at the time of my visit, it must be remembered, was little more than a year old, and yet I could not help noticing and admiring the beans in full bloom, the cauliflowers extending their green umbrellas to protect their large and snowy hearts from the intense heat, beds of esculents curling their leaves over their thickening stems, the melons and cucumbers basking in the sun, whilst bananas, pine apples, and tobacco grew as luxuriantly there as if they were indigenous to the soil."

On the 24th of May, 1892, His Lordship Dr. Gibney presented an official report to the Government relating to the auspicious beginning which had been made of the native settlement. Some extracts from it will suffice to reveal to us the energy and the spirit of sacrifice of the heroic pioneers in this great work of Christian civilization:—"In May, 1890," he says, "two priests of the Order of La Trappe came to Perth at my request, supported by the recommendation of His Eminence Cardinal Moran, Archbishop of Sydney, to view the situation and prospects of establishing a mission on an area in that district reserved by our Government for the aborigines. This reserve was made on the eastern coast of the Promontory known as Dampier Land. I accompanied them to Derby, and rode from there with the Abbot and Mr. Daly, who volunteered his services, to explore the place. Mr. Daly has since joined the Order. The Government Resident had instructions to provide us with horses and a native guide. When we crossed the Fraser River, we travelled up by the eastern coast, and down by the west to Carnot Bay. On our return trip, we struck for Lakes Louisa and Flora, but found them both dried up. It took us just a month to explore the place, and acquire the necessary information to enable us to decide on the most suitable place for the mission station. We found that nearly all the natives were on the western coast, at Beagle Bay and north and south of it. On this coast we met about 300 natives all told, and from what information we could gather the total number would be between 500 and 600. This determined me to request the Government to make a reserve back from Beagle Bay as a central and suitable place, which they did, and for which I am duly thankful. Here then is the

mission station just a few miles back from the bay. The land is all low lying. There are no water courses, but numerous springs and some large swamps, about which the vegetation is luxuriant. The flies by day and the mosquitoes by night are almost intolerable. The country is well wooded, may be a fairly good cattle country with plenty of coarse grass, but there is some poisonous herb about destructive to horses. Five horses belonging to the mission here died by it. When starting on our exploration expedition, Mr. Lodge, Inspector of Police, inspired us with confidence by assuring us that the natives inhabiting the country in the direction of the reserve had given no trouble since Father McNab had been amongst them. The first party we fell in with was in the neighbourhood of Goodenough Bay. When they saw us they immediately fled and hid in the bush, but when later on they understood from our guide that we were brothers of Father McNab, they came to our place of encampment, showing signs of friendship, presenting crabs and fish. In turn we gave them bread, tea and some tobacco, of which they are passionately fond. These were a remnant of the tribe amongst whom Fathers McNab and Treacy had lived. They showed us where the priest's log house had been; the place and all that it contained was burned. Father McNab left all his personal effects behind him, being very ill; Father Treacy had already removed, having caught fever and ague. There lay, scattered about, the remains of a cart, buggy, ploughs, harness, and a great variety of utensils all devoured by the flames. We found different tribes at the following places—Yabba, inland from Goodenough Bay; Lombardina, Swan Point, Beagle Bay, Bullabulman, Baldwin's Creek, and Carnot Bay. At three of these places, viz.:—Yabba, Lombardina, and Beagle Bay, we saw about 70 natives at each. Having decided on the place to establish the mission, we returned to Derby. Mr. Lodge kindly placed the police boat at our service to convey myself and one of the priests together with our supplies to Goodenough Bay. Here we awaited the bullock team, which came up after a fortnight in charge of Mr. Daly and the Abbot. Travelling was very tedious, as in many places a way had to be cut in which the natives helped cheerfully; nor was it any better from there to Beagle Bay. Throughout this trip I had varied experiences of the native character. Almost invariably they approached us with their spears and other weapons, but when they saw our hands empty, they stuck their spears and showed no signs of distrust. I believe the confidence we showed in them disarmed them. The other priest and myself were entirely at their mercy during the fortnight we were kept in waiting. One day I counted seventy. They are a splendid race of men. Certainly some of the young men were perfect pictures. Of an average height, well shaped limbs, good round heads, high foreheads, and large dazzling eyes. They knock out the two front teeth and wear a bone in

the nose. They have no shelter day or night, only what the trees afford, and they rarely have any clothing, but at night they always lie around a log fire. Some days I took parties out to clear a road for miles on in the direction the team was to come; at other times I got them to open up wells to make provision for the animals. They always worked willingly and never complained, although we could not deal out provisions generously, as our supplies were very limited, and we could not be certain when we would get more. This uncertainty was heightened by the fact that I offered the captain of one of the steamers belonging to the Adelaide Steamship Company £40, if he would take us and our small stock of provisions from Derby to Beagle Bay and he refused. I was glad afterwards he did refuse me, as we gained valuable experience. A hundred times these men could have killed us if they had a mind. I was practically alone with them when out, and the priest whom I left behind was alone, and neither could say we ever saw a frown from any one of them. They showed other good traits of character. When we made a start with our first load in the direction of Beagle Bay, we left one of them in charge of the tent in which provisions of various kinds were packed. And although he ran short of provisions—the team not returning as soon as expected—the poor fellow never forsook his post, nor did he touch a thing in the tent, and he told us, through our guide, that one of the men was near murdering a boy whom he one day found in the tent. The same lad had stolen flour before, and they followed him and brought him to me, and they wondered I did not whip him; nor was this a solitary instance. Another man in charge on another occasion gave similar proof of trustworthiness. And again a cargo of goods—comprising flour, rice, tea, sugar, &c.—from Freemantle was left on shore by a pearler, at one of the creeks off Beagle Bay, and several days passed before we got a word. A black man was told to mind them. He did so faithfully, and although there were many of them about nothing was touched. Immediately on settling down, having erected our canvas tents, the Fathers set to work. One took a party to grub (I had the privilege of grubbing out the first tree). Another headed a party at hoeing and digging, while others, old men chiefly, were armed with sticks to break up the lumps, and Mr. Daly put others to cut and carry timber, while he, with a few more, started a rasper fence to enclose the garden. Within a fortnight, while I stopped with them, there was a goodly sized garden enclosed and planted with varieties of tropical seeds and plants, kindly sent them by the curator of the Government gardens at Port Darwin, South Australia. As I wished to see the children before leaving, the Fathers proposed to give a dinner to all the women and children who chose to come. Twenty women presented themselves, and sixteen of them had babies in their arms. There was not one half-caste amongst them. I was greatly struck on


observing how singularly modest these creatures are in their own wild woods. They never by any means approach a man of their own accord, and I repeatedly observed that when any of them had occasion to speak with men she always held a shade before her face—a piece of bark or something to obstruct the view. It is the greatest pity in the world they were not taken in hand before those wretched Asiatics and South Sea Islanders came upon the coast. These have a very evil influence on both men and women, and their employers do not consider it their duty to check them. The community now established at Beagle Bay consists of four priests and six brothers, of whom six are French and two British-born subjects. I volunteered an engagement to the Government to form a community of not less than ten, on receiving certain concessions agreed upon. It was therefore incumbent on the Abbot, when he consented to undertake the work, to return to Europe to complete the number. Accordingly he set out from Perth in February, 1891. During his absence, there was only one priest, and Messrs. Daly and Montague, novices, on the station. Although few in number they did a great deal during the year, having built a house about 60 by 30 feet, also a chapel and sheds, besides considerably enlarging and improving the garden. I may add that I purchased Headly and Hunter's station, "Lombardina," which is north of the mission, and on which there are a good many natives. On that station there are 50 head of cattle, 332 sheep, and 2 horses, also two schooners. The stock is an acquisition to the mission, but a boat was a necessity. The Abbot returned to Beagle Bay in March last (1892) bringing with him two priests and four brothers."





CHAPTER XV.

THE CHURCH IN QUEENSLAND.

N June 3rd, 1859, the *London Gazette* published the official announcement that the Moreton Bay district, in deference to the repeated petitions of the leading settlers, was erected into an independent colony under the name of Queensland. As early as 1824, Moreton Bay was chosen as a convict settlement, and it was in those days considered so remote from the approaches of civilization that none but the most turbulent convicts were sent thither, whilst the officers in command were entrusted with almost unlimited power. In the month of May, 1842, the district was proclaimed open to free settlement. Even then, however, its development and progress were but slow. The missionaries, in their letters of the year 1844, speak of Brisbane as a small village. The Government Census in 1846 gave it 829 inhabitants, whilst the population of the whole Moreton Bay district was only 2257. As late as 1860, the total population of Queensland was only 28,056, the Catholics being reckoned at little more than 7000. There were only a few scattered houses in Brisbane, the most remarkable building being the gaol. The post office was a one-storey weatherboard shanty, and most of the houses followed suit. When the first Bishop arrived in 1861, he asked whilst standing at St. Stephen's Cathedral, "Where is the city of Brisbane?" There were as yet creeks running across even the main

FACSIMILES OF THE TWO FIRST BAPTISMAL CERTIFICATES GIVEN IN
QUEENSLAND.

Anno Domini 1844. Die 20. Mensis Junii
Ego Joseph Snell Mission. Apost. in Insula Dunwich,
Moreton Bay, baptizavi infantem praesentatum a
Patre, annorum circiter tres, natum ex Dick Smith
Hibernensis, et Neli Indigena, cui impositum est
nomen Albertus Maria. Patrinus fuit Joseph
Daps Anglicus. —



J. Snell Miss. Ap.

Anno Domini 1844. Die 20. Mensis Junii
Ego Joseph Snell Mission. Apost. in Insula
Dunwich, Moreton Bay, baptizavi infantem, presen-
tatum a Patre, annorum circiter Sex, natum ex Dick Smith
Hibernensis, et Neli Indigena, cui impositum est nomen
Johannes Maria. Patrinus fuit Joseph Daps Anglicus.



J. Snell Miss. Ap.

street, and in bad weather all the streets were quite impassable. How changed was all this when the Census was taken in 1886. The population of Queensland had increased to 322,853; the Catholics numbered 77,000, and Brisbane had grown into a great city, remarkable for public buildings of which any capital of Europe might justly be proud.

It would be difficult to find a country richer in material resources than Queensland. The gold ore exported from the colony, from 1860 to 1875, was valued at seven millions sterling. There are extensive coal-fields, which, as yet, are but little worked, and silver, tin, and copper are found in abundance. The orange tree, the banana, and the vine attain great perfection; the pine apple is cultivated in the fields like cabbages in the home countries. Pearl fisheries are found along the coast and in the adjoining islands. The Barrier Reef is quite a distinctive feature of the Queensland coast. At a distance of about 100 miles from the mainland a coral reef runs parallel almost the whole length of the colony, the sea in the intervening space abounding in fish, and being mostly calm as a lake. The Carpentaria district was at first considered unhealthy. Considerable sickness had arisen from the marshes and the rank vegetation, for the grass grows to a height of seven feet, and in the rainy season rots on the ground. According, however, as herds and flocks have been introduced, and the lands have been brought under cultivation, the sickness has disappeared.

Father Therry was the first priest who visited the district of Moreton Bay, and that once only in the convict days. Dr. Polding writes from Windsor, in New South Wales, on the 10th of February, 1838, that it was his purpose to send two priests to Port Macquarie and Moreton Bay; but for a considerable time he was unable to carry out his intent. He himself visited Brisbane and a considerable part of the inhabited district of Moreton Bay in 1843. He landed there on the 24th of May, Feast of our Lady, the Help of Christians, and on the following Sunday in a temporary chapel celebrated Holy Mass at which about 130 Catholics assisted. A letter from Moreton Bay, announcing that happy event, stated that the faithful had now hopes to have very soon a resident priest, but added: "We have no school yet, and very little prospect seemingly of soon getting one, owing, it is said, to the difficulty experienced in getting a schoolmaster and mistress to reside here." Letters, on the 1st of July following, state that the Roman Catholic Archbishop and Rev. Dr. Gregory had gone on a tour through the district, visiting the various stations on the route, and administering the Sacraments to the scattered faithful, who, for years, had not had an opportunity of receiving any religious consolation. At the above date the Archbishop and his companion were on the Darling Downs, and were expected to return to Brisbane in about ten days.

The special purpose, however, of Dr. Polding's visit on this occasion was to make a commencement of a religious settlement for the aborigines in the Moreton Bay district. The first proposal of the Government was to grant a tract of land for the aborigines about seventy miles in extent, situated not far from Brisbane, and richly studded with Bunya Bunya trees, the fruit of which is particularly acceptable to the natives; but it was finally decided to set aside for that purpose, for a few years, the Dunwich or Stradbroke Island, thus the more effectually to keep the natives separated from contact with the white settlers. The Government calculated that in 1843 there were about 1500 aborigines within a radius of fifty miles around Brisbane. The Moreton Bay Protestant missionary report had no tidings of success among those natives. The report on the Macquarie aboriginal station in December, 1841, conveyed the intelligence that the blacks had become extinct in those parts. The report on the Wellington Valley Protestant settlement was no less unsatisfactory. During the ten years ending the 31st of December, 1842, it had cost the Government £6000, nevertheless, the report adds, "Amongst all those young aborigines, who for years past have been, more or less, attached to the mission, there is only one who affords some satisfaction and encouragement."

We need not dwell on the proceedings of the Passionist Fathers, to whom the Dunwich or Stradbroke Island mission was entrusted, as another chapter has been devoted to that subject. One curious record remains of that mission in the form of a certificate of baptism administered by Father Snell, who accompanied the Archbishop on his first journey to Brisbane. It attests in a formal way, first, that, on the 20th of June, in the year 1844, he, Joseph Snell, Missionary-Apostolic in Dunwich Island, Moreton Bay, baptized an infant about six years old, presented by the father, named Dick Smith, an Irishman, the mother being Neli, an aboriginal; the name John Mary was given to the child in baptism, and the sponsor was John Joseph Daps, an Englishman. Secondly, with the same formalities it attests the baptism on the same day of another child of the same parents, three years old, who received the name Albert Mary, the same Englishman being sponsor. Dr. Polding took a deep interest in the mission to the aborigines, nevertheless that mission may be said to have languished from the outset from the want of means, the Government making no grant towards its maintenance, and the island of Stradbroke being too remote to receive effectual aid from the more populous districts of Australia. The Archbishop addressed the St. Patrick's Society, Sydney, on the 9th of June, 1844, soliciting aid for this aborigines' mission. "The missionaries," he said, "have done much for these poor people, and have so far conciliated their affections that they have even made an offering of their children to them for the purposes of education. The clothing you sent them last year is nearly

worn out, and our missionaries do not feel disposed to go amongst them in their present nakedness, for I need not tell you how fickle the savage mind is, and how disposed it is to become hostile to those who have not at hand the means of continuing to supply some of its craving wants. I was present last year when the clothes were distributed to them; and it delighted me to see, when one got his blue coat, another his red coat, another his black coat, how they skipped and jumped about with joy. 'Would to God,' I said, 'that I had a sufficiency at my disposal, and how happy and contented I could make these poor simple people.' Some two or three of them misconducted themselves, and did not receive any clothes that day, but, when they manifested sorrow for their error, they knelt down and made the sign of the cross on themselves, after which I gave them the garments, which they received with the greatest delight."

At a later period the Archbishop requested the Holy See to transfer the Right Rev. Dr. Salvado, Benedictine Abbot at New Norcia, in Western Australia, to the charge of the aboriginals of Queensland, with an independent jurisdiction for the Abbey, and with an extensive settlement for the natives, at Gladstone. This, however, does not appear to have met with much approval either in Rome or in New Norcia, as it was feared that the departure of Dr. Salvado from Western Australia would lead to the ruin of that, the only Australian successful native establishment. In October, 1858, the Archbishop set out on horseback from Brisbane, in company with Archdeacon Rigney, on a seven weeks' tour through the inland districts of Queensland. On the 29th of November he wrote a hurried letter to Rome to Right Rev. Dr. Goold, Bishop of Melbourne, from Drayton, in the Darling Downs. "The pressure of time," he says, "will only permit me to write a line to acquaint you with my whereabouts. I am so far on my way to Sydney after a ride of some 600 miles through those large squatting districts, from which the native inhabitants are disappearing to make room for sheep and cattle. Still there remain considerable numbers, chiefly about the small towns and stations. At Maryborough, on the River Mary, in the County of March, I found a most excellent man of the name of Cleary, a great friend, too, and protector of the aboriginals. He is a single man, and has made his will in favour of the Church, or rather made over to the Church the property on which he resides, being a house such as you find in the bush and twenty-eight acres of the richest land. He has retained only a life interest in it, but the Bishop, when he comes, will be its occupant until another residence may be raised. Here he has a large number of natives in employment. I saw many engaged in cutting a large dyke, whilst the women and children were busy weeding a piece of land in preparation for corn. He gives them flour and tobacco, sometimes meat. This is on one side of the River Mary. On the other side is

his run, 16 miles by 7, with scrub containing opossum and other native animals. This, he considers, and I also, the best place for the establishment of the mission in the first instance, as it is divided from the town by the river, and is not likely to be intruded upon. In the event of Dr. Salvado being removed to this side, as I trust will be the case, it would be well to include the County of March, *Comitatus Marchensis*, within his jurisdiction, and I think that Maryborough, *Mariopolis*, would form in many respects a better title to a See than Gladstone, which I mentioned in a former letter. I regret much being hurried as I was into negotiations or propositions so important. Thanks be to God, my mind has again recovered its tone, which I acknowledge was much shaken by the annoyances of this last year. It would have been well had I made the visitation of the entire of my jurisdiction before I had done what has been done. This I shall accomplish within the next six months. All things, however, are in the hands of Him, who knows how to use our weaknesses, and even the self-seeking of designing men, in furtherance of His own most gracious designs. With the exception of Ipswich and of Brisbane, the Catholics in these parts are few in number. In the course of my visitations the numbers have been 10, 20, 40, 5, 42: those thirty or forty miles apart, the intermediate spaces, as regards human beings, being unoccupied. Two other towns, Drayton and Warwick, are rising fast. Would it not be well to propose a secular priest for South Australia, successor to Dr. Murphy? There is an old friend of mine, Rev. Francis Thomas MacDonnell, Canon of Clifton, resident at Shortwood, who, if not too old, would make an excellent Bishop, I think, for these colonies. I hope to return about the 16th to Sydney." A postscript is added: "I think this Diocese of Moreton Bay would suit Dr. Gregory; there is not so much to be done as in the larger Diocese of Maitland. In that case Maitland might be, as heretofore, for my Coadjutor."

Father McGinnety and Dean Hanly were the first priests stationed for ordinary missionary work in the Moreton Bay territory. In the Diocesan records of Sydney, there is the entry: "Rev. MM. McGinnety and Hanly left Sydney 9th December, 1843, in the steamer "Sovereign" for Moreton Bay, to commence the arduous labours of the mission in that hitherto unavoidably neglected portion of the Diocese of New South Wales." A beautiful church of stone was commenced a few years later at Ipswich by Father McGinnety. It was considered a hazardous enterprise in those days; but Father McGinnety was a truly zealous and devoted man, and he successfully completed the sacred structure at a cost of £7000 in 1859. The first chapel in Brisbane was nothing better than a rude shanty, which was run up soon after the Archbishop's visit in 1843. A stone church, 45 feet by 25, under the invocation of St. Stephen, was built by Father

Hanly. This for some years served as the Cathedral of the newly erected Diocese till the erection of the present grand Cathedral of St. Stephen. The old building still remains, and, till the erection of new stately buildings in 1892, was used as the girls' parochial school. The presbytery in those early days was a small weatherboard house situated at the back of the church. It has been enlarged from time to time, and is at present used as a temporary infant school. Dean Hanly's name is still cherished throughout the Brisbane district. On one occasion he had to swim the river on a sick call. Many of the old people still recite the prayers which they learned from him. For the convenience of the settlers, he with a few able men built a plank bridge across the river, which still remains. Another trophy of his zeal that may still be seen is a widow's house which he erected. She lost her husband before he had time to build a house on their newly acquired holding in which all their means was spent. Father Hanly took off his coat, and with axe in hand set to work to erect a comfortable weatherboard cottage for her. A few settlers came to aid him, and the work was soon completed. Such were the beginnings of what was soon to become the flourishing Diocese of Brisbane.

In the month of August, in 1858, the Archbishop of Sydney presented to the Holy See through the Right Rev. Dr. Goold, Bishop of Melbourne, who was at the time in Rome, a formal petition for the erection of the Moreton Bay territory into a distinct Diocese. The petition bears date "Sydney, August 11th, 1858." He recommended that the See should be fixed at Ipswich. He thus writes to the Bishop of Melbourne:—"I enclose a form of supplication to the Holy Father for the erection of Ipswich into an Episcopal See, having for its jurisdictional territory the civil boundaries of the new colony of Moreton Bay. The erection of the See will be quite in conformity with the principle hitherto followed, that where there is a separate civil jurisdiction there shall be a separate ecclesiastical jurisdiction. This has been done in the cases of Tasmania, Adelaide, and Melbourne." In the course of a few months the name of Ipswich was laid aside, and Brisbane was alone referred to as the future See. It was described, however, as the poorest of the Australian Sees, and "without even the ordinary resources." The Very Rev. Dean John Lynch was one of those recommended by the Archbishop for the new Diocese: "He is strictly moral (the Archbishop writes), has done great good as the head of the total abstinence movement, and has acquired immense influence with all parties, Catholic and Protestant, in the Maitland district." It is added that he was possessed of considerable means which could be laudably applied to develop the work of religion in Brisbane. The name of Father Popinal, visitor of the Congregation of the Marists, was also mentioned, and he is referred to as "a very superior man, full of life and

energy, and holy." But the Archbishop adds: "All things considered, a secular priest is for certain reasons to be preferred." Dr. Polding had also urged the Holy See to erect Maitland into a distinct Diocese, with the Right Rev. Abbot Gregory, O.S.B., as its Bishop, and to appoint another Benedictine to succeed Dr. Davis as his Coadjutor with a See in *partibus infidelium*. He now requests Dr. Goold not to quit Rome till he shall have secured all those appointments: "These Bishops," he adds, "being consecrated, we will hold our second Provincial Council. You will have an excellent aid in Mr. Frederick Weld, who goes by this mail direct to Rome. He may stay in Egypt for a time, but he will be surely in Rome in November. You may trust him without any fear."

Seven months later the Archbishop again writes to Dr. Goold who was supposed to be still in Rome, and urges him in particular to secure the speedy appointment of a Bishop for Brisbane. It was indeed the poorest and most unprovided of the Australian Dioceses yet, the Archbishop adds, "it is the one, I think, in which religion will most flourish in course of time." He had in the meantime changed his mind in regard to the names to be presented for the See. He now considered that it would be expedient to appoint a Benedictine as Bishop of that poor Diocese "as a practical refutation of the atrocious calumnies uttered again and again against the Benedictines," and he specially recommends for the position the Rev. Norbert Sweeney, O.S.B., Prior of Downside, for whose appointment as Coadjutor he had already petitioned. "He was most highly recommended to me (thus the Archbishop writes) by my late venerated Coadjutor, as possessing every desirable quality in an Australian Bishop. He has had large experience in government, and the flourishing state the establishment he has governed has been brought to speaks well for his administrative talents. He is an excellent preacher, energetic, spiritual, and is now engaged in editing ascetical works very much esteemed." Before this letter reached Rome the choice of the Holy See had fallen upon the Rev. James Quinn, D.D., priest of the Archdiocese of Dublin, whom, at the suggestion of the Bishop of Melbourne, Dr. Polding had named as third on his list for the See of Adelaide, in succession to the deceased lamented Bishop, the Right Rev. Dr. Murphy, but who for ability, energy, and experience was specially recommended by Dr. Goold as alone suited for the arduous task of building up the Church throughout the vast territory of Queensland. As the burden of spiritual government of this great colony, destined at no distant day to be a group of flourishing Dioceses, fell for the first upon the shoulders of Dr. Quinn, or to give him the name by which he is better known throughout Queensland, Dr. O'Quinn, it will not be uninteresting to the reader to enter with some minuteness into the details of his eventful life, for

many particulars of which I am indebted to one of his zealous priests well acquainted with the illustrious Prelate, and fully cognizant of the administration of Diocesan affairs during his Episcopate.

The Right Rev. James O'Quinn was born on the 17th of March, 1819, at Rathbawn in the County of Kildare, six miles from Naas and fourteen miles from Dublin. His father was a well-to-do and highly respectable farmer; and his mother was sister to the Rev. Father Doyle, of the Church of SS. Michael and John, in the city of Dublin, a great benefactor in many ways of the Irish Church.

At a very early age the future Bishop of Brisbane was sent with his brother (the late Bishop of Bathurst) to a high-class school in Dublin, kept by Mr. Kelly. At this school he made rapid progress in classics, mathematics, modern languages, and the other branches of a first-class education, such as is required for candidates intended for the ecclesiastical state.

After finishing his preparatory studies with great credit he was taken to Rome by his uncle, Father Doyle, and entered as a student in the Irish College. There, in the centre of Christendom, he was destined to pursue his studies under auspices of the most favourable kind. Rome—that is, Rome under the Popes, before the revolutionary rabble had polluted and contaminated it—breathed into the young student the very spirit of faith and piety. Its magnificent churches and basilicas, its palaces and monuments, its treasures of Christian art and literature, were all calculated to make a deep and lasting impression on the mind and heart of the youthful ecclesiastic. That they did so in the case of the future Bishop of Brisbane was evident to everyone who had an opportunity of hearing him speak of his college life in the Eternal City—a subject on which he was always pleased to dilate. His fellow students of the Roman Universities were of all nations and tongues—from every country in Europe, and, indeed, from every quarter of the globe. It was a polyglot school, typical of the Catholic Church, the Church of all ages and nations. No training can be more valuable for a man destined to deal with people of different nationalities than this life in common with the representatives of all nations. Petty prejudices, national and provincial peculiarities, insular ignorance and exclusiveness break down and disappear under a liberal and Catholic training of that kind. Besides, there was the keenest competition and rivalry amongst the various nationalities who were thus brought into contact in the same school. Above all, Rome then, as always, could boast of the most brilliant professors and masters in the world, many of whom have since become famous in history, theology, science, and literature. Some of Dr. O'Quinn's Irish class fellows were endowed with splendid talents, such as, for instance, Archbishop Croke; the late Bishop of Bathurst; Rev. Dr. Forrest, for many years Rector of St. John's College in Sydney; Abbot Smith, O.S.B.; the late Monsignor Forde, and

many others. It has always been acknowledged that, even among class fellows such as these, Dr. O'Quinn was reckoned a most brilliant student. He was, however, naturally of a delicate constitution, and his health gave way under the severe strain of constant study and application. He completed his course in 1845, and graduated with high honours, receiving the degree of Doctor of Divinity, and a gold medal from Pope Gregory XVI. He would have been ordained priest that year, but that his Superiors decided that he should remain in Rome to prepare to defend a thesis in universal theology. This academical display was prevented by the political troubles which shortly after broke out, and which very soon culminated in the flight of Pope Pius IX. to Gaeta and the proclamation of the short lived revolutionary Government in Rome.

Dr. O'Quinn was ordained priest on the Feast of the Assumption of the Blessed Virgin, the 15th of August, 1847. Towards the end of the same year he arrived in Dublin in delicate health, and was appointed to temporary duty at Blackrock, near Dublin, where, through the kind attention of devoted friends, he gradually recovered strength. Very Rev. Dr. Ennis, the parish priest of that district, entertained the highest opinion of Dr. O'Quinn, especially on witnessing his zeal and devotion during the dreadful cholera visitation of 1848-49. On the breaking out of that epidemic, the young priest had his first experience of missionary labour, and a truly terrible experience it was. Men and women who, to all appearance, were in perfect health in the morning, were hurried into eternity before the sun went down. It is difficult to picture the horror and alarm of the people. Dr. O'Quinn had scarcely a moment's respite from the continuous round of sick calls. Only just recovering strength, he was summoned at all hours of the day and night, and, of course, with every probability that he might himself be the next victim.

Work of a very important nature was soon found for Dr. O'Quinn in the city of Dublin, namely, the establishment of a great University school. Even in remote antiquity, long before their conversion to Christianity, the people of Ireland were remarkable for their love of learning. Such is the testimony of the ancient Irish annals, and that testimony is corroborated by the literary and artistic monuments of pre-Christian Ireland. This love of learning grew and intensified under the beneficent sway of the Christian Church. Ireland, as we read in the Roman Breviary, soon became the "Island of Saints." She became at the same time the land of doctors and teachers. When the Roman Empire and Roman civilization perished under the savage onslaught of the northern barbarians, Ireland, remote and isolated in the extreme West, became the sanctuary and refuge of religion and learning. Moreover, from her bosom went forth the devoted bands of missionaries who laboured with the greatest zeal and success throughout the



LATE RIGHT REV. JAMES O'QUINN, D.D.,

MOST REV. ROBERT DUNNE, D.D.,

QUEENSLAND.

length and breadth of Europe. Ireland was in those ages a light shining in darkness. Her children bore the glad tidings of peace to the wild and savage conquerors of the North, and subjected them to the yoke of Christ. Those Irish missionaries founded, in many lands, Churches of which to this day they are the titular saints and patrons. At home in Ireland schools for all classes flourished throughout the island. To them flocked students from Britain and the Continent. These Irish schools were "free schools" in the fullest sense of the word, for they gave to the knowledge seekers everything "free, gratis, for nothing." This golden age of Ireland was only too brief. Then followed a period of gloom and sadness. For almost a thousand years there was little of peace or prosperity within the four seas. The Irish lost everything in a temporal sense, their property was confiscated, their language was banned and stamped out, they were made outlaws in the land of their birth. It was a crime to be a "mere Irishman," to speak the Irish language, or to conform to Irish customs. Worse than all, after the English nation became Protestant, it was an unpardonable crime to be a Catholic. Irish Catholics dare not presume to give or receive Catholic education. Special penal enactments were made on this subject amongst which was one making the Catholic schoolmaster as dangerous as the wild beast, the same reward, £5, being given for the head of a schoolmaster as for the head of a wolf. Stringent as were the laws against religion and education, they failed to accomplish their purpose. In Ireland education was indeed the "pursuit of knowledge under difficulties," and it is not to be wondered at if educational methods and appliances in those days were very imperfect. It is unnecessary to say that the Church was ever anxious to make provisions for the education of the people and availed herself of every means and every instrument at her disposal for that purpose.

The education question was the subject of earnest consideration by the Irish Bishops about the time that Dr. O'Quinn entered on his missionary career. The higher education, in particular, required to be organized and developed. The secular colleges of the New Queen's University had been condemned by the Pope. These Queen's Colleges were commonly known as the "Godless Colleges" and were, as far as Catholics were concerned, a decided failure. The Catholic University was founded in Dublin with the blessing and approbation of the Pope, and the Rev. Dr. Newman, who, since then, has worn the Roman Purple with such dignity, was appointed the first Rector. A University cannot exist without schools or colleges. The Archbishop of Dublin was particularly anxious for the foundation of at least one school in Dublin which might be worthy of the name of a University school. His Grace, after due consideration, selected Dr. O'Quinn as the first president of the new school, which was situated at Harcourt-street. It was placed under the patronage of St. Laurence O'Toole, who was Archbishop of Dublin

in the time of Henry II. The institution, which was generally known as St. Laurence O'Toole's Seminary, was officially opened on the Feast of St. Laurence, the 14th of November, 1850, but pupils had been received from the previous Easter. The event proved that the Archbishop had made an excellent choice when he appointed Dr. O'Quinn the head and ruler of the new school. He held the position for nine years, that is, up to the time of his appointment as Bishop of Brisbane. St. Laurence's Seminary was a complete success. The best professors and masters were selected. Dr. O'Quinn's motto always was "Aim High," and he acted on it even at this early date of his ecclesiastical career. He spared neither expense nor pains on his school, and the result corresponded to his toil. It was at once admitted as a school of the Catholic University, and it fully satisfied the eminent and critical scholar, so thoroughly imbued with the University spirit, who then reigned over the Catholic University. The success of its scholars is a further proof of its high position as a school. The pupils of St. Laurence's Seminary have won honoured places in society, and have done credit to their school and its founders. As an evidence of the general success of the school, it may be mentioned that when Bishop O'Quinn visited Ireland in 1871 he met at a reunion one hundred and twenty of his old Harcourt-street students—priests, doctors, lawyers, military and naval officers, merchants, etc., who thus, by their presence on the occasion, testified that they largely owed their success in life to the education and training received at St. Laurence's Seminary, and adopted that mode of honouring their former president. Although the Harcourt-street school was not an ecclesiastical seminary, Dr. O'Quinn had the consolation of knowing that a considerable number of his students embraced the ecclesiastical state, and in the pursuit of their vocation reflected additional lustre on their school and its founder. One of these clerical students is now the very learned and patriotic Archbishop of Dublin, the Most Rev. Dr. Walsh.

The position occupied by Dr. O'Quinn, as the head of the University School in the city of Dublin, did not allow him to devote much of his time to the duties of the mission. Although not attached to any particular mission, very important clerical duties were allotted to him and the priests of his seminary. Archbishop Murray assigned to the priests of that institution the chaplaincies of St. Vincent's Hospital, the Loretto Convent in St. Stephen's Green, and the Convent of the Sisters of Mercy in Baggot-street. His Grace appointed Dr. O'Quinn confessor of the Sisters of these three convents, which office he held until the date of his consecration as Bishop in 1859. The convents mentioned included a great part of the nuns then in the city of Dublin. The Sisters of Charity had charge of St. Vincent's Hospital; and the Sisters of the Loretto Convent and the Mercy Convent were chiefly devoted to the work of education. The Baggot-

street Convent is the mother house of the Order of the Sisters of Mercy, an institute now well known and highly esteemed throughout the English-speaking world.

Dr. O'Quinn, being the confessor and director of the Sisters of Mercy, was naturally much concerned in all works of importance in which they were engaged. Two instances may be cited. The Sisters, from their constant visits to the sick and dying poor in the city of Dublin, and seeing hundreds die for want of proper care and medical attendance, had long in contemplation the erection of a large hospital where the sick poor would receive all necessary attention and the best medical advice. The illustrious Archbishop of Dublin, Most Rev. Dr. Cullen, afterwards Cardinal, did everything to encourage the Sisters of Mercy in this great work of charity. Very soon they purchased a site for the Mater Misericordiae Hospital, trusting to the charity of the benevolent for the funds to complete the work. From the report issued in 1869 it appears that, up to that date, £36,000 had been spent on the undertaking, of which the Sisters had contributed £10,000. Besides, during the first eight years, £13,000 was spent on the maintenance, etc., of the patients. The first steps for the erection of this hospital were taken in the year 1855, and since then the work has been going on gradually and surely. The following extracts from Dr. Bristowe's report to the Government on the hospitals of the United Kingdom will give some idea of this magnificent institution:—

"The Mater Misericordiae Hospital, founded in the year 1861 by the Sisters of Mercy, and as yet incomplete, lies to the north of Dublin, on the confines of the town. It occupies an elevated site, and is surrounded by large open spaces. On the score of salubrity the site seems wholly unobjectionable.

"The hospital, when complete, will form a quadrangular building, and will hold, we believe, 500 beds. The anterior portion is a handsome symmetrical three-floored building, presenting on each floor a corridor at the back, extending from end to end with wards and other rooms opening out of it in front, and with staircase, operating rooms, and offices (forming a compact block), extending from its central part backwards.

"The hospital is kept scrupulously clean, and its ventilation and, indeed, all its internal arrangements, seem admirable. Patients are admitted without any recommendation other than the fitness of the case for admission, and all classes of disease are eligible except infectious fevers.

"The hospital promises, in our opinion, to be, when complete, one of the finest hospitals in Europe. It is built on the corridor plan; but the distribution of corridors, and wards, and beds is such as entirely to neutralise any ill effects that could possibly flow from the adoption of this plan, while all the advantages that spacious, cheerful, well-ventilated corridors afford are thoroughly secured."

The Mater Misericordiæ Hospital is indeed a noble institution, supported by voluntary contributions, and is evidence at once of the excellent management of the Sisters of Mercy and of the charity and benevolence of the Irish people. The sick poor of all denominations are received, the urgency of the case being the only recommendation required. Lord O'Hagan's testimony is worthy of being cited: "This hospital is open to all subjects of the Queen, and to all creatures of Almighty God. It is open in the sense that the only qualification required by any man who comes to seek admittance here is that he should be suffering. No unhappy creature, who has disease upon him, or who has been disabled by an accident, is obliged to go and beg at a great man's steps for an order for admission. In this place the door is open, and any man who comes and presents himself, if he is found capable of receiving assistance, that assistance is freely given him. The hospital is open to all the world; it is open to people of all religions. Here the rights of conscience are respected; and, when men come within those walls, they find a care and devotion—an unselfish, self-sacrificing devotion, which are not to be found in many institutions in the world."

Dr O'Quinn took a deep interest in the original planning and arranging of the Mater Misericordiæ Hospital. The idea of such an hospital had been a considerable time under consideration before the work was actually commenced. It was thought desirable that the founders and managers should be able to avail themselves of the experience of other great hospitals in England and on the Continent. Accordingly, at the suggestion of Archbishop Cullen, some Sisters from the Baggot-street Convent of Mercy proceeded to France for that purpose. The Archbishop appointed Dr. O'Quinn to accompany the three Sisters who were selected. In 1854 these Sisters, thus accompanied, set out from Dublin to Amiens, in France, where they were to receive suitable training in hospital work, for which the French Sisters have always been remarkable. Besides undergoing this training they were commissioned to inspect the principal hospital buildings in France and in London, in order that, in the hospital projected in Dublin, they should have the benefit of the fullest knowledge and the most recent improvements. All this was part and parcel of the planning and organizing of the Mater Misericordiæ Hospital, and the result was the establishment of an institution ranking in the first class, and a credit to all who took part in its foundation.

In another undertaking of the Sisters of Mercy Dr. O'Quinn took also a prominent part. Few events of recent times did more to popularise the Catholic Church in England and to remove the absurd prejudices of the English people against the Catholic clergy and nuns than the experience acquired by the English officers and officials during the Crimean War. Since then the religious Sisters have been, as a rule, treated with kindness and courtesy by respectable

English Protestants. What a Scotch nobleman, Baron Napier, said of himself some time ago in Edinburgh may be applied to almost all the Protestant British soldiers who saw the Sisters of Mercy at work in the Crimea. After describing their zeal and devotion in the care of the sick of all denominations he took care to observe that, though religion was the motive of all their actions, they never attempted to make a convert. "But," he says, "they made one convert. They converted me—not to believe in the Catholic faith, but to believe in the Sisters of Mercy." The same result followed the labours of the Sisters during the war between the Northern and Southern States in America. In both cases they knew no distinction of race or creed, but devoted themselves to the service of suffering humanity. In 1854 the Superioress at Baggot-street received instructions from Archbishop Cullen, then in Rome, to prepare to send a number of Sisters of Mercy to nurse the sick and wounded in the Crimea. The Very Rev. Dr. Yore, Vicar-General, appointed Dr. O'Quinn to accompany two of the Baggot-street Sisters to the convents in different parts of Ireland for the purpose of obtaining Sisters who would volunteer for the Crimean mission. His Lordship on several occasions narrated this incident in the following terms: "It happened that, while sitting with a few very agreeable friends one evening after dinner when I resided in Dublin, I was informed that two ladies in a carriage outside wanted to speak with me. I went immediately to ascertain who they were and what might be their errand. I found that they were two Sisters of Mercy, and, after exchanging salutations, one of them said they would be obliged if I would get my hat and coat and accompany them. I asked where to? She replied that there was no time for explanation, that they were already in danger of being late for the train, that they would tell me on the way. So they did. It appeared that a number of Sisters of Mercy were wanted as nurses at the Crimea, and the Government applied to Dr. Manning, now Cardinal Manning, to obtain them, and the two Sisters already mentioned were on their way to the South of Ireland to collect them. After travelling all night we arrived at Kinsale very early in the morning. Having seen the Sisters to their convent, I went to the church to perform my devotions. I soon fell into a sound sleep where I knelt, and continued so until aroused by the commotion of a number of persons around me. These good people looked perplexed and alarmed at seeing a stranger dressed as a priest in such a helpless and inexplicable condition. I felt bound to allay their concern by explaining how I came there, by which they seemed greatly relieved. I may, as well tell you, too, the result of our visit. When the Rev. Mother had heard the business on which the Sisters had come she at once sent to request that the Bishop would be good enough to come down from Cork to settle the matter. He arrived within a few hours, and the

whole community, commencing with the Rev. Mother herself, begged of him on their knees to be allowed to join in the perilous expedition. All they saw in the dreadful accounts that at that time reached home from the Crimea was that it afforded a short cut to heaven. The Bishop allowed the Superioress, with four of the Sisterhood, to accompany us. Another Sister from the County of Cork joined us—she was a young lady of about two or three and twenty. Her father was absent, and therefore could not take leave of her, but a friend telegraphed to him, and he met us at the railway station of Mallow. We were made aware of his presence by hearing him call out the name of his daughter as he ran along the platform. Coming breathless to the window of the carriage in which she was, he inquired excitedly why she was leaving, where she was going, etc. The young Sister, turning very calmly to the Rev. Mother, said, 'Rev. Mother, may I speak to papa?' Rev. Mother replied, 'Certainly, dear.' The conversation was short; he soon learned the facts of the case. He declared that she had his full approbation and blessing—that he had given her to God, that he never would repent of it. A gentle voice said to him, 'Good-bye, papa; take care; the train is moving,' and we rolled on."

The time was now approaching when Dr. O'Quinn was to sever his connection with the city of Dublin, where he had attained so high and honourable a position, and where he had so many friends by whom he was loved and respected. He had made St. Laurence's Seminary a great success. It had become a first-class school, and its success financially was such that it brought in a revenue which, after all expenditure, left a large surplus. Dr. O'Quinn had good reason to regret his voluntary severance from his agreeable surroundings in the Irish capital. But the true priest must ever be ready to obey the call of duty, and go to the ends of the earth, if necessary, at the voice of the Vicar of Christ. This voice directed Dr. O'Quinn to leave home and country for a new and arduous career at the antipodes.

The Right Rev. Dr. Goold, Bishop of Melbourne, being on a visit to Ireland and Rome at the time of the erection of the New See of Brisbane, requested Archbishop Cullen's sanction to present the name of Dr. O'Quinn as the first Bishop. The Archbishop's sanction was readily accorded, and within a few months the President of St. Laurence O'Toole's Seminary was preconised Bishop of Brisbane by Pope Pius IX on the 14th of April, 1859. The Right Rev. Dr. Goold wished himself to be the bearer of the Pontifical Briefs of the appointment to Dr. O'Quinn, and at once setting out for Ireland arrived in Dublin on the 24th of May.

After duly recommending the matter to God, Dr. O'Quinn placed himself at the disposal of the Holy Father. His consecration took place in the Church of

the Catholic University, Stephen's Green, Dublin, on the 29th of June, 1859, the Feast of SS. Peter and Paul. His Grace Archbishop Cullen being prevented from performing the ceremony through indisposition, the Most Rev. Dr. Dixon, Archbishop of Armagh, was the consecrating Prelate. The other Bishops present were the Right Rev. Dr. McGettigan, Bishop of Raphoe; the Right Rev. Dr. Moriarty, Bishop of Kerry; the Right Rev. Dr. Kilduff, Bishop of Ardagh; the Right Rev. Dr. Walsh, Bishop of Kildare and Leighlin; the Right Rev. Dr. Cantwell, Bishop of Meath; the Right Rev. Dr. Furlong, Bishop of Ferns; the Right Rev. Dr. Delaney, Bishop of Cork; the Right Rev. Dr. Derry, Bishop of Clonfert; the Right Rev. Dr. Gillooly, Bishop of Elphin; and the Right Rev. Dr. Leahy, Coadjutor Bishop of Dromore.

The sermon was preached by the Right Rev. Dr. Moriarty, who was then and for many years after one of the most eloquent preachers in Ireland. The preacher drew special attention to the fact that the newly consecrated Prelate had before him a work of the most arduous nature. He was to plant the religion of Christ in a new and as yet undeveloped country, and to carry the faith of St. Patrick to the ends of the earth. There was a very large assemblage of priests, and as numerous a congregation as could be accommodated in the University Church. The number of Bishops and priests present at the consecration may be taken as a fair indication of the honourable status Dr. O'Quinn had attained in the Irish Church, and of the esteem in which he was held by his brethren in the ministry. The many friends, lay and clerical, of the new Bishop were divided in mind. They were glad and they were sorry; glad that he was raised to so high and holy an office in the Church; sorry to think that he was so soon to leave for a strange land to enter on a career in which privations and suffering of mind and body would undoubtedly be in a great measure his lot. Indeed, his Dublin friends were not in a position to understand what missionary life in Queensland was likely to be. Nor could the Bishop himself fully realize the nature of the labours and trials that awaited him. Not that even the gloomiest picture would have shaken his resolution or damped his energies, for he was, throughout his whole career, remarkable for a brave and courageous spirit. We may be sure that the new Bishop of Brisbane prepared to set out on his mission with all the ardour and devotion that becomes the successors of the Apostles. His confidence in God rendered him fearless, for he was always firmly convinced that when one undertakes a work for God's sake he need not be anxious about the issue of his labours. This maxim he constantly urged on others, and there is an abundant evidence that he made it an important part of his own rule of life.

The first care of the new Bishop was to make provision for a supply of priests and nuns for the Diocese committed to his charge. It was not enough to

provide for the immediate wants of the mission; it was essential that a constant supply would be forthcoming from time to time as might be required. Dr. O'Quinn, therefore, determined to lose no time in pleading the cause of his new mission at Rome and several other places on the Continent. Shortly after his consecration he set out for Rome to visit the Holy Father and receive his instructions and his Benediction. During his stay in the Eternal City he had the privilege together with the Venerable Rector of the Irish College of presenting to the Holy Father at a public audience all the Irish residents and visitors, and he read in their name an eloquent address, expressive of their traditional love and inalienable devotedness to the Successor of St. Peter, and condemning in the strongest terms the vile attempts of the secret societies throughout Italy, allied with the statesmen of England, to sow discontent and to stir up the embers of revolution throughout the Papal States. Returning from Rome, he visited France, Belgium, and Germany, in order to make provision for a supply of priests and for the education of students at the colleges and seminaries of those countries, as well as at Rome.

Having completed his arrangements, the Bishop set out from Dublin on the Feast of St. Francis Xavier, the 3rd of December, 1860, and sailed from Gravesend for Melbourne in the ship "Donald Mackay" on the Feast of the Immaculate Conception, the 8th of December. He was accompanied by five priests and six Sisters of Mercy. The priests were the Rev. Dr. Cani (now Bishop of Rockhampton) and the Rev. Fathers Tissot, Cusse, Hodeburg, and Renehan. The Sisters came from the Mother House of the Order in Baggot-street, Dublin, and were under the direction of Mother Mary Vincent (Whitty). The Bishop, with the priests and nuns, arrived at Melbourne on the 12th of March, 1861, but there they had to endure the hardships of quarantine, so that they did not reach Brisbane till the 10th of May.

No one acquainted with the Brisbane of to-day would recognise in it the Brisbane of thirty-two years ago. Most of the city was then simply bush, and Queen-street (the principal street) was in several places scarcely passable. The Bishop used to tell that one of the first things he noticed on the day of his arrival was a bullock team stuck in the mud in Queen-street. The three principal houses in the town in 1861 were Dr. Hobbs' (used as a Government House), Dr. Fullerton's (now All Hallows' Convent), and "Dara" (now the Bishop's residence), which at first was rented, not being purchased until January, 1864. The nuns were at first located in the old presbytery at St. Stephen's, but in October, 1863, the site of their present convent (All Hallows) was purchased from Dr. Fullerton.

It is not possible at this distance of time to realize the hardship and trials to which the priests and nuns and the Bishop himself were for a time subjected.



RIGHT REV. JOHN CANE, D.D.,
BISHOP OF ROCKHAMPTON.

RIGHT REV. JOHN HUTCHINSON, D.D., O.S.A.,
TITULAR BISHOP OF MAXIMIANOPOLIS AND VICAR-APOSTOLIC OF COOKTOWN

QUEENSLAND BISHOPS.

The chief burden pressed on the Bishop, who had the whole responsibility and had to provide for all contingencies. It is only from a comparison of the state of religion in Queensland in 1861 and 1881, that we can form any idea of the gigantic labours of the first Bishop of Brisbane and his helpers, both priests and nuns. As for the Bishop himself for many years he was accustomed to all the hard work of a missionary life—sick calls, preaching, hearing confessions, etc., and, indeed, he pursued the same course to the end of his life, as far as his declining health would permit. In his visitations he travelled almost the whole colony. For most of the time he made his journeys on horseback, and it was not until 1873 that he indulged in the luxury of a buggy, and then only on account of rheumatism. In his journeys he had to suffer all the inconveniences of bush life; and there is no doubt that the fatigue in riding, exposure in camping out, etc., made most serious inroads on his constitution and reduced him to painful infirmity at a comparatively early age. A word or two about a few of his visitation tours will show the kind of work in which he engaged for many years. Almost immediately after his arrival in the colony he set out in the middle of July, 1861, in company with Fathers Renehan, Hodeburg, and Tissot, on his first Diocesan visitation. Sailing from Brisbane, they landed at Maryborough, and starting thence on horseback visited Gayndah, traversed the Burnett and Condamine districts, as far as Condamine, and returned to Brisbane *via* Dalby, Toowoomba, and Ipswich, after travelling more than a thousand miles. In 1869, the Bishop unattended by any priest, visited the Cape River Gold-fields, landing at the present site of Townsville. Again in 1872, accompanied by the Rev. James J. Horan, he visited the Etheridge and Charters Towers Gold-fields, starting from Cardwell, on the seaboard. During this visitation he was obliged to camp out on seventeen nights, in the open air on the bare ground. His food for the most part consisted of sardines, and what is well known in the bush as damper, that is, a sort of bread made of flour and water, which the Bishop and his chaplain had themselves to mix together and bake as best they could.

In a similar way he visited the Palmer Gold-fields in 1874, immediately after their discovery, starting from Cooktown. These visitation tours will help us to realize the nature of the labour demanded from a missionary Bishop in the early days of Australian settlement.

As a rule, in making the visitation of the Diocese, he had to depend on the hospitality of the settler whom he might happen to meet, but in Queensland, as throughout the other Australian colonies, the Catholic Bishop or priest was sure to be welcome irrespective of the settler's creed. Dr. O'Quinn was a good horseman, and he used to say that if he felt indisposed in the morning, and got a sick call that would take him fifty miles through the bush, he would feel

better and better every mile that he travelled, from the purity and elasticity of the air, and a certain charm in those solitary excursions through the untrodden woods in search of human souls needing his ministry. One incident which he used to narrate will serve to illustrate how on such occasions Divine Providence guides the footsteps of the missionary when seeking for the straying sheep.

One evening a Presbyterian settler kindly asked the Bishop to stay the night in his house. The traveller gratefully accepted the invitation, and on the following morning inquired if there were any of his flock in that part of the country. The gentleman said he had heard there was a Catholic, a German, very ill many miles off, and no doubt the sick man would be glad of his ministry; and at the same time he offered to send one of his retainers to show the Bishop the way. His Lordship immediately got ready. He rode a good horse, but was not so well mounted as his guide, to whom he said: "You can ride on a bit, and I shall overtake you." The man glanced somewhat contemptuously at the Bishop's horse as much as to say: "Do you fancy you would overtake me with that animal?" He set off, however, and after a little the Bishop followed. When the latter had ridden five or six miles without coming in sight of his guide, he began to understand the meaning of the man's look; by and bye he felt convinced he should not overtake him, and in the end he made up his mind to do without him, and to pursue the direction he had received, with the sun alone for his guide through the uninhabited tracts; his dog, an indispensable companion on such occasions, and always a trusty friend, accompanying the horse and rider. They had already gone a long distance—dog, horse and master—when the former caught sight of an emu, and forthwith gave her chase. It would have been out of the question under any circumstances for the traveller to desert his faithful four-footed friend—so on they all went—the dog flying at the emu's throat, and the Bishop getting into the spirit of the chase as the wild hunt dashed on.

When at length the dog was whistled back, the traveller found that he had lost his way irretrievably. Sending up a prayer to heaven, he threw the reins on the horse's neck, and let the animal take his way. The creature's instinct came to the assistance of the party, and presently he was found picking his steps through some underwood, where there was a faint indication of a path which the rider had not observed. Once on the track, the Bishop felt sure that he should soon have some evidence of human life; and in fact not very long after he came on a solitary cottage in which, however, there was no living thing visible. Dismounting and looking about for some sign to stimulate his hope, he espied a newly washed shirt hanging up to dry in a little paddock behind the tenement. This was great encouragement; he looked at the article with peculiar

interest, and to his no small satisfaction discovered legibly marked on it the good Irish name of O'C. In much better spirits he mounted again, and set forth in search of his countryman.

On he went, and still no sign of life until, having reached the brow of a hill, he saw in a plain stretched out beneath him a flock of sheep peacefully grazing. This was the next best thing to O'C—— himself, and he proceeded in his search for the owner of the shirt and the sheep. Suddenly he became conscious of the presence of a man with a gun on his shoulder, standing under a tree, and with lowering brow gazing suspiciously at him. Going up to the stranger he addressed him as O'C—— without, however, inducing him thereby to unbend. "I think I know some friends of yours," the Bishop then added, mentioning the name of a priest in Ireland. An expression of joy and interest came over the man's face. "I have often wished and longed!" he said, "to hear something of my relatives, but never could get any information about them." He then told how he had come out to Australia a poor boy of ten years of age. His parents were Irish, and had settled in England and had died there. His only remembrance of religion in connection with family ties was the incident of being on one occasion taken by a sister to a Catholic church. This was all he remembered of religious observance, and he yearned for more.

As the conversation proceeded the Bishop became convinced that he had personally known members of the settler's family, including two highly respected priests, and he related circumstances connected with them. The poor fellow was greatly comforted and quite softened, and frankly told his own history since he came to the colony. Thereupon the Bishop, sitting down on the trunk of a tree which lay beside them, instructed him in the Christian religion, heard the confession of his whole life, and then and there under the blue vault of heaven, and, as a true shepherd of souls, raised his absolving hand, and, in the name of his Lord and Master, imparted the blessings of Divine mercy to the straying child. The Bishop felt that he had been sent thither by the great Father for that purpose, and it was indeed a solemn moment for the two men so strangely brought together.

When all was done, and it was time to think of the first object of the journey (the sick German), O'C—— gave the Bishop the best indication he could of the direction in which the foreigner's settlement might be found. "But you must want refreshment, sir," he then added. "As you go back you will pass the cottage, and if you put your hand into a hole in the wall near the door you will find the key. Go in and you will find something in the cupboard." No sooner was the matter mentioned than the Bishop discovered that he really was hungry. He gladly accepted the invitation, and, on obeying the directions, found a cold

turkey and some very good bread, butter, and cheese, which, with a drink of milk, or, perhaps, a cup of tea that always stands ready on an Australian hotel, applied a sumptuous repast, while the dog beside him got a share, and the horse, with its head half in at the door, was not left an idle spectator of the scene. All three refreshed, the party set out again in search of the sick German, and, after a long journey, found his house. But here there was no welcome. The patient said he was not a Catholic, and did not want a priest; the wife was very uncivil; the daughter alone showed some sign of respect and attention to the visitor. The Bishop took his departure, feeling that he had met in O'C—— the man to whom he was really sent, and that he had done all that he could for him. Late in the evening he reached his halting place, whence scouts had been sent out in search of him. As serious alarm had been felt on account of his prolonged absence, so was there great rejoicing when he made his appearance. All those kind and hospitable feelings were exhibited which give so great a charm to the simple life of the forest and the plain.

The Bishop of Brisbane was only too well acquainted with the wretched condition of the great mass of the Irish people in their own land, the result of ages of misrule and oppression, of spoliation, confiscation, and landlord tyranny. Dean Swift used to say that the Irish nobility were to be found on the quays of Dublin, an exaggerated way of expressing the melancholy fact that the ancient owners of the Irish soil had been robbed of their lands and trodden down to the lowest social stratum. Time and again in after years did Dr. O'Quinn allude to this sad fact. The "exodus" of the Irish race to America after the famine of 1847 was too terrible and striking a phenomenon not to arrest the attention of even the least observant. The Bishop on his arrival in Queensland saw the wide field it opened to industrious people of all nationalities, and it occurred to him that, as the Irish people were compelled to fly from their native land, he might easily confer a benefit on them and on the new colony by attracting to Queensland at least a portion of the emigrants who crowded the quays of Queenstown and Liverpool. He accordingly represented the matter to the Queensland Government with the view of obtaining certain concessions which would enable him to bring out to the colony a number of industrious and respectable emigrants from Ireland. The application was favourably received, and the "Queensland Immigration Society" was organised under the patronage of His Lordship. Agents were appointed in Ireland for the purpose of making known the advantages of emigration to Queensland, and of explaining the conditions on which passages would be granted. The greatest care was exercised in the selection of suitable emigrants; ships were chartered, and the whole work carefully organised. The immigrants were chiefly, but not exclusively, Irish, and it was acknowledged on

all hands that they were, as a class, highly creditable to the Society under whose auspices they were selected. In all, ten ships brought immigrants under this arrangement. Besides the ordinary Government officers, each of the ships had a priest on board, and his presence was not only a consolation to the emigrants, but also a guarantee for order, harmony, and propriety during the voyage.

The first ship to sail from Liverpool for Queensland with 400 Irish passengers was the "Erin-go-bragh." Those emigrants had been selected by the Rev. Patrick Dunne, and he himself accompanied them on the journey. This distinguished priest, after devoting himself for a few years to the duties of the mission in his native Diocese of Leighlin, came to Australia about thirty-five years ago, and has ever since strenuously laboured to spread the blessings of the faith throughout Queensland, Victoria, and New South Wales. He is still living and indefatigable in the work of the ministry, and holds at present the responsible post of Vicar-General in the Diocese of Goulburn. He was most active in promoting the Queensland immigration scheme. Those whom he selected were, for the most part, farmers with their families from the neighbourhood of Tullamore, who, through bad land laws, were forced to quit their small but comfortable holdings to make way for sheep and cattle runs. The voyage of the "Erin-go-bragh," which lasted five months, was in many respects a memorable one. The passengers, before the close of the voyage, had christened the vessel "Erin-go-slow." As the supply of fresh water was coming short, they called at the Cape of Good Hope, where the tanks were replenished and fresh provisions put on board. A few days after they had again set sail the ship began to leak. Working at the pumps was thenceforward the order of the day. It was soon discovered that a large augur hole had been bored through the bottom of the ship, without, however, the copper being displaced. This seemed to justify the suspicion of foul play on the part of some anti-Catholic miscreant, the more so, as the Orangemen of Liverpool, before the vessel set sail, were heard to prophesy that it would never reach the shores of Australia. A good angel, however, watched over the Irish pilgrims, and the prophecy of evil was not verified by the event. Father Dunne shared all the privations and discomforts of ship life, and, throughout the tedious journey, proved himself to be a true Soggarth Aroon. St. Patrick's Day was kept with religious solemnity and due rejoicing, and, as there happened to be a birth on board, there was the ceremony of a baptism to add variety to their festive celebrations. On account of the happy coincidence of the birth on the feast of Ireland's patron Saint the name of Patrick was unanimously selected for the baby. Next day the father of the child came in a state of anxiety to the priest, and said, "Your Reverence, we made a great mistake last night, for sure Paddy is a little girl." A council

of all the interested parties was quickly convened, and Father Dunne relieved them in their perplexity by registering the little innocent victim of the christening blunder as Mary Patrick. Having seen his fellow travellers comfortably provided for in Queensland the intrepid missionary hastened back to Ireland, and accompanied a second contingent of emigrants in the "Fiery Star." He again sailed in the same vessel on its homeward voyage when it had the misfortune to be burned at sea. The passengers and seamen were almost all non-Catholics, and, when the fire broke out, they took to the small boats, leaving Father Dunne and the cook and a few of the sailors on the burning ship. Those boats and their burden were never more heard of; but the next day the priest and his companions were at the last moment rescued by a passing barque. In three years this devoted priest traversed the vast expanse of ocean between Queensland and England six times, and he enriched the land of his adoption with devoted bands of settlers as earnest, intelligent, and industrious as ever quitted the "green hills of Holy Ireland." Altogether, about 6000 Irish colonists under the protection and guidance of the Immigration Society were landed on the friendly shores of Port Moresby. Hitherto the little Church of St. Stephen 45 feet by 25 feet, sufficed to accommodate the Catholics of Brisbane. On the first Sunday after the arrival of the "Erin-go-bragh," the new colonists flocked thither, and the church was found to suffice no longer for the congregation. On that day the Bishop made the resolution, though it took him twelve years to carry it out, to erect a new Cathedral worthy of the Queensland capital.

The immigrants, on their arrival, were duly cared for at the Society's depôt in Brisbane, and every effort was made to get them employment with the least delay possible. The Irish people thus introduced were and are the mainstay of Catholicity in Queensland, and no one can question that, as Christians, as citizens, as patriots, they have been a most valuable addition to the population of the colony.

Unfortunately, the system soon came to an end. An absurd clamour arose that too many Irish were coming, and that by-and-bye the colony might be called not Queensland but Quinnsland. Pressure was brought to bear on the Government; the concession of assisted immigration was withdrawn, and the "Queensland Immigration Society" was finally dissolved in 1865. From an Irish and Catholic point of view this was greatly to be regretted. From a social and economic point of view the same may be said. Since 1865, despite all regulations, the quality of the immigrants brought out at the expense of the colony under other auspices has on too many occasions been anything but satisfactory. At all events, Dr. O'Quinn, in so far as he was allowed to act in this matter, conferred no inconsiderable benefits on both Church and State.

In the year 1869, Dr. O'Quinn took part in the Provincial Synod held at Melbourne, and, at its close, proceeded to Rome in company with the Archbishop of Sydney. His Grace, however, was struck down by sickness on the way, and was compelled to retrace his steps from Egypt, and the Bishop of Brisbane continued his journey alone. Dr. O'Quinn took an active part in the proceedings of the great Vatican Council, and was elected by the suffrages of the assembled Prelates to be a member of the Episcopal Committee to deliberate on the best manner of developing and promoting the foreign missions. He obtained leave of absence from the Council to proceed to Ireland in search of priests, and was invited to confer Holy Orders in St. Patrick's College, Maynooth, at the annual ordinations held at Pentecost in 1870. He returned again to Rome in the month of July, and, when the Council was prorogued, he was selected as one of the special committee of ten Bishops who were appointed to consider during the recess the various matters that had been suggested to the Council regarding ecclesiastical discipline. He was present in Rome in September when the assault on the city was made by the Italian army, and, with his usual earnestness, he hastened to the point of attack on the Porta Pia to comfort the Papal Irish Zouaves by his presence, and to administer the consolations of religion to those that might be dying or wounded in the assault. The Zouaves subsequently related that he displayed the greatest courage on this occasion, not only exercising his sacred ministry, but also visiting the men and bringing them refreshments under fire.

An instance at this time is recorded of his remarkable coolness in moments of danger and of the singular influence which he exercised over those who were most opposed to him. Whilst travelling homeward from Rome, accompanied by a friend, he entered one evening a restaurant at Ancona, and after a time some young Italians engaged in conversation with him. Those gentlemen made no secret that they belonged to the Carbonari, and they said everything offensive in their violent attacks on the Papal Government. Dr. O'Quinn was more than a match for them in such matters of dispute, as he was a perfect master of the Italian language, and was thoroughly conversant with the details of the usurpation by the Italian Government, and he even ventured in strong and measured language to point out the danger to society of the organization of the Carbonari to which they belonged. Stiletos were soon drawn and revolvers were heard to click. He continued, nevertheless, as coolly unmoved as if he were seated in his study. With the one sentence, "I thought that Italian gentlemen knew how to reason and loved fair play," he completely vanquished them. The would-be assassins after a while laid aside their weapons and began to chat freely and frankly with their friendly reprover. On many occasions in Queensland he gave proof of the

same coolness in moments of difficulty. When the Ipswich railway works were suddenly stopped, the navvies became mutinous and marched in a body on Brisbane, demanding bread or work. Government House was regularly besieged by them, and Sir George Bowen and his Ministers were at their wits' end what to do, being utterly powerless to cope with the danger. The Bishop, however, was equal to the occasion. Alone and unattended he presented himself at the men's encampment, and, addressing them in a few telling words, soon induced them to lay aside their threatening attitude, and to seek redress by more constitutional means. On another occasion he gained a like moral victory over the Brisbane Orangemen. The 9th of November, 1874, had for a long time been placarded as the day for a general muster of all the members of the craft at Oxley Pocket to protest against the Pope and Popery, and to revive all their traditions of hatred against everything Irish and Catholic. Dr. O'Quinn resolved to take part in the proceedings. To the great surprise of the Orangemen, the Catholic Bishop, the very man whom they were most fiercely about to denounce appeared amongst them. He mounted a cart to address them, and when their hissings had ceased he spoke to them with such calmness and affability and tact, and in such simple words of common sense, that the hisses were soon changed into cheers, and the intended enemies became patient listeners and admirers, if not warm friends.

Dr. O'Quinn, accompanied by Archdeacon Rigney of the Diocese of Sydney, two other priests for Brisbane Diocese, and ten Sisters of Mercy, sailed from Southampton in the clipper "Silver Eagle" on the 25th January, 1871, and arrived in Sydney on the 25th of May following. Four days later he embarked for Brisbane, where he was once more welcomed with joyous acclaim by a devoted people.

The Episcopate of the Right Rev. Dr. O'Quinn extended over a period of twenty-two years—from the 29th of June, 1859, to the 18th of August, 1881. As he did not reach the colony until May, 1861, the period of his actual work in the Diocese was twenty years. At the end of every ten years, Australian Bishops are required to go to Rome, *ad limina Apostolorum*, to present themselves before the Vicar of Christ, and give an account of their work. The late Bishop of Brisbane fulfilled this obligation for the first period on the occasion of his attending the Vatican Council. Death prevented his second visit to the Eternal City. For some months before his death (in August, 1881) he was engaged in preparing for that visit, which he intended to make early in 1882. The report which he presented for the first ten years and the report prepared for the second ten years will furnish the best history of his work in the Diocese of Brisbane.



1. HON. THOMAS BYRNE.

2. HON. A. J. THYNNE.

3. MR. JUSTICE REAL.

4. LATE HON. JOHN MACROSSAN.

5. HON. G. W. GRAY.

MEMBERS OF THE LAITY IN QUEENSLAND.

His Lordship after the adjournment of the Vatican Council, and before returning to his Diocese, presented to His Eminence Cardinal Barnabo, Prefect of the Propaganda, the report on the Diocese of Brisbane for the ten years from 1861 to 1871.

In this report, which is in every way a thoroughly accurate and reliable document, a comparative view is given of the state of the Diocese as it was in 1861, and as it was in 1871. Some of the most important particulars are tabulated as follows:—

	1861.	1871.
Priests in the Diocese	2	30
Catholic population	7000	30,000
Schools	4	28
Churches	4	30
Convents	0	4
Orphanages	0	1
Industrial School	0	1
Debt, in Pounds Sterling	1250	0

Referring to the matter of expenditure, the Bishop remarks that up to 1859 State aid was given to religion, but in that year a law was passed by the Queensland Legislature abolishing all such aid. The two priests, who officiated in Queensland prior to the passing of the law, were still left in the enjoyment of their annual stipend of £200. The Bishop and the new priests had no resource but the voluntary contributions of the faithful. "Yet," says the Bishop, "from the very first moment we resolved according to the doctrine of the Apostle (*qui altari inservit de altare vivat*) to live by our ministry, contenting ourselves with the offerings of those for whose salvation we laboured." He adds that the practice of State aid had rendered the people so unaccustomed to contribute to the support of religion that, though naturally generous, they did not immediately recognise the necessity of so contributing. They were not, however, long in accommodating themselves to the new order of things, and they have ever since been generous in their support of all religious, educational, and charitable works. In concluding his remarks on the subject of revenue, the Bishop added that his experience up to that time led him to the conclusion that "means would not be wanting to support other Bishops, if new Bishoprics were created." "It shall be my duty," he says, "to present to your Eminence, as soon as possible, the other details necessary to enable you to judge of the opportuneness of erecting such Bishoprics." Even at that early date, Dr. O'Quinn recommended the subdivision of the then Diocese of Brisbane. He renewed his recommendation

a short time before his death, on the ground that the territory was too vast for the rule of one Bishop, being, as he reminded the Cardinal Prefect of Propaganda, greater in extent than "Spain, France, and Italy together."

Dealing with the condition of Catholic education, the report states that the law which abolished State aid to religion also cut off the grant formerly made for religious education. The introduction of the secular system, under the sole control of the State, rendered it necessary to make immediate provision for the establishment and maintenance of schools in which Catholic children would receive a good education in both secular and religious subjects. The Bishop says: "Trusting in Divine Providence, and relying on the strong faith of our Irish Catholic people, we resolved to uphold our schools. After a contest of six years, sustained by heroic efforts, and at great sacrifices on the part of our nuns, their schools are generally recognised as among the best in the colony, even in secular teaching.

"So great was the admiration and sympathy aroused by their zeal and singular ability that their pupils, even those of the better class, emulated each other in helping the Sisters, not only in teaching, but even in the most domestic duties. Moreover, as evidence of the quality of the education which they themselves receive from the nuns, they consented to undergo the public examinations together with the professional teachers.

"The nuns of the religious congregation, called the Order of the Sisters of Mercy, were only six; but others joined them by degrees, so that now, between choir and lay Sisters, they numbered twenty-six, and, with their assistants, persons principally trained by themselves, over forty. So great was their success, and so fully were the merits of their moral as well as of their literary training recognised, that the Catholics of all the larger towns in the colony, and with them also many Protestants, constantly asked to have convents established in their respective towns. Neither did the Government fail to appreciate their services. The same allowance is made by the Board of Public Education to the convent schools as to others. It is to be regretted that a principle so equitable and conducive to harmony should not be upheld by all. There is with us, as everywhere else, a party who seek to deprive Catholics of their social rights and of their due proportion of the public funds, to which they contribute in common with the rest of the population, and who allege their conscientious conviction as a reason for committing this injustice and fraud.

"Hence, we are obliged to guard the liberty of education with the same jealousy as we have to watch that of religion. If our teachers were entirely dependent on a Government composed of, or influenced by, such parties as those referred to, the liberty of education would be no longer secure, just as the liberty of religion would be insecure if the clergy were similarly trammelled.

"The nuns have at present a training school in which most accomplished teachers are being formed, and nearly all of whom aspire to be enrolled in the congregation of the Children of Mary. Success in this respect, which most of them attain, necessarily implies solid piety and perfect exemplariness on their part. In fact, these young teachers form in themselves a band of *Maestre Pie* (pious schoolmistresses), but without the title; and, as such, without any other tie than that of Christian virtue, and, though dispersed through the colony, they allow themselves to be governed from the centre. We all feel most profoundly and with deep gratitude that, in the matter of female education especially, our merciful Lord has aided, by His Divine grace, our weakness and incapacity."

The Bishop, in this report, acknowledges the kindness and liberality shown by very many non-Catholics to himself and the clergy, and especially to the nuns. He says:—

"I may mention that, under the patronage of Sir George and Lady Bowen, and by the active aid of numbers of the Government officers, the Sisters realized, by a public bazaar and grand drawing, the large sum of £3000 at a period of unusual pecuniary pressure, to enable them to pay off a debt unavoidably contracted in providing a residence for themselves and those under their charitable care. The same was repeated under the patronage of the late lamented Colonel Blackall. Nor are they less indebted to Sir Maurice O'Connell, who, as well when Acting-Governor as when President of the Upper House, has invariably come to their assistance when required. I am but stating a fact, though a singular one, when I mention that the difficult and laborious work of conducting the grand drawing was conducted principally by Protestant gentlemen and ladies, and that the contributions which made up the large sums realized were given, for the most part, by Protestants. I have lately learned by letters from Brisbane, and mention with pleasure, that His Excellency Lord Normanby, though but a short time in the colony, has, among his other acts of benevolence, shown the like protective kindness towards the good Sisterhood.

"Were I to enumerate to your Eminence the several acts of kindness that I have myself experienced at the hands of Protestants throughout my Diocese, this report would exceed proper limits. I shall merely mention that, during my last visitation, performed immediately before I left my Diocese, Protestant gentlemen invariably supplied the horses I rode—showed me hospitality wherever I went—and that in some of the more remote districts, where suitable accommodation was not to be had, the Protestant magistrates gave me up their own residences, in order that I might be the better enabled to attend to the spiritual wants of my flock."

Death prevented the Bishop from making his second decennial visit to Rome. He had, however, made preparation for his report on the state of the Diocese,

showing the progress made during the period from 1871 to 1881. In his first report the Bishop had suggested the subdivision of the Diocese, and further experience had still more convinced him of the desirability of the change. In 1878 he drew up a report "suggesting the division of the Diocese of Brisbane into four, and setting forth the dimensions and resources of each." This report was addressed to the Sacred Congregation of Propaganda, in answer to a request of the Cardinal Prefect asking for a statement of the best means of promoting religion in Queensland. In his report the Bishop notes the great material progress of the colony from the date of separation, which was also the commencement of his own episcopacy. He speaks of the increase of population; of the development of trade, commerce, and industry; and of the opening up of the country by means of roads and railways. The new Sees he proposed were Maryborough, Rockhampton, and Townsville. In reference to this most important subject he wrote as follows:—

"Amongst the means which contribute most to the rapid increase of population are railways, seaports, telegraph lines, the presence of a Bishop with a staff of clergy and religious teachers who accompany him. The Diocese of Brisbane at its commencement had no railways, no telegraphs, and only four seaports open. At present it has five railways either existing or in course of construction, telegraph lines all over the colony, and thirteen open seaports. Under the proposed division, Brisbane would retain one seaport and one railway with a branch. Maryborough would have three seaports and three lines of railway; Rockhampton would have four seaports and one line of railway to the interior; Townsville would have five seaports and a railway to the interior.

"The presence of a Bishop in each of the proposed new Dioceses would at once double or treble its resources, as to priests, religious teachers, and revenue; and would cause, more than anything else, a rapid increase of Catholic population, and render the efforts of the Bishop of Brisbane far more productive in the portion of the Diocese that would remain to him. Every Bishop coming from Ireland has a following of his own, both of priests and religious teachers, and possesses a facility of continuously increasing them through the influence of his ecclesiastical friends at home.

"On comparing the condition of each of the other divisions with that of Brisbane in 1859, it will be seen that any of them is better prepared to receive a Bishop than Brisbane was at the period mentioned. The substance of the statement, as above given, was laid before the Archbishop and Bishops at our last meeting in Sydney, July 31, and they were all of opinion that each of the proposed new Dioceses was ripe for formation.

"The first, or Brisbane Diocese, has an area about eight times as large as that of Ireland. The interior, by which is meant fully three-fourths of the whole, is very thinly populated. The railway, which has already advanced in one direction 250 miles, and in another 60, and is being continued, will cause the population to increase far more rapidly than it did heretofore. It may be fairly estimated that within from five to ten years from this time further subdivisions will be desirable.

"Amongst the religious institutions existing in this division, the Juvenile and Orphanage School requires special notices. It possesses a landed estate of about 3000 acres, on which it stands in a healthy and cheerful position, overlooking Moreton Bay. This estate is vested in trustees, and will hereafter contribute largely to render the institution self-supporting. The pension of the juvenile school is so low that parents with small means in country districts can afford to get their children educated there. The institution is under the direction of the Sisters of Mercy, seventeen of whom are attached to it, with seven secular teachers, principally orphans brought up in the establishment. The directresses are persons of ability and considerable educational attainments, and, through their exertions, the school has become very efficient, and is regarded throughout the colony as successful in bringing up children, not only in respect of their secular and religious knowledge, but likewise as to their preparation for business. The training given is industrial as well as literary. The inmates number about 250. Such institutions as this promise to be the best means of giving a Catholic education to the children of humble Catholic families, sparsely scattered throughout the country districts. Without them it would be impossible to give such children a Catholic education. Only under the fostering care of a resident Bishop can such schools be brought to any high degree of perfection.

"There are in connection with the orphanage two Industrial Schools for advanced children, one for girls, and one for boys. In the institution for girls, instruction is given in every branch of dressmaking and lace-making, and those who have an aptitude are brought up as teachers. This institution is called St. Ann's Industrial School. That for boys is called St. Francis de Sales' Printing Office. In it the boys are taught printing. The former is highly successful, having been in existence some ten or twelve years; the latter, which had been but recently established, promises to do well. From this office there is issued a well-conducted weekly Catholic newspaper.

"The second, or Maryborough See, exceeds Ireland in area by about 2500 square miles. It is comparatively compact, rapidly increasing in population and resources, and possesses a nice church intended to be the first portion of a Cathedral. It has likewise a landed estate, lately acquired, of over 3000 acres,

which is intended to serve for the same purpose as that above mentioned in connection with Brisbane. The estate is the property of the Sisters of Mercy, but they and whatever they possess belong to the Diocese in which they reside. I have just returned from visiting that district. I estimated the annual revenue of the place under good management at £1000, which would suffice to support two or three priests, besides contributing to the general revenue. With a resident Bishop it would produce considerably more. I speak only of the parish, not of the proposed Diocese of Maryborough.

"What has been said respecting the purchase of land and the erection of Catholic institutions in Brisbane and Maryborough holds likewise for the third or Rockhampton division, and has, besides, this advantage over Maryborough, that the quantity of land is larger, and that the school is already in operation. The proposed Rockhampton Diocese is about four times as large as Ireland. The revenue of the town alone is sufficient to support a Bishop, being for the year ending 31st December, 1877, £1227. It has at present among its convent schools an excellent girl's boarding school, under the care of the Sisters of Mercy.

"The fourth, or Townsville division, is about eight times the area of Ireland. It abounds in mineral resources. Its five ports now open, and its railway now commencing, will cause a very great spread of population over its whole area. Before I went to Rome in 1869 I visited the southern portion of it, where there was then only one priest. In the other places, which are now most opulent—Charters Towers, Cooktown, etc.—there was not a single resident. I visited twice since my return the part that constitutes the Vicariate, and other parts of it three times, so that I have ocular evidence of its progress. On the occasion of my first visit in 1868 I camped on the bank of a river, where the largest inland town now stands; the place was then quite uninhabited. On my second visit in 1872, passing by the same place I found that a gold-field had been discovered, and a considerable number of people had assembled there. On my third visit in 1876 I travelled from Townsville, the seaport, in a mail coach, and over 100 well mounted horsemen came out to receive me and conduct me into town. The survey for a railway in the same direction is nearly completed, and, probably, before the lapse of two years more will be constructed. The presence of a Bishop in this division is sadly needed. I have given directions to the priest in charge of the parish of Townsville to procure a portion of land such as has been provided for the divisions already mentioned, and promised to help him to pay the purchase money. I think it probable that within ten years it will be advisable to subdivide this division."

In the letter, which accompanied the official report, Dr. O'Quinn added:—"Your Eminence may be surprised at my suggesting the creation at once of so

many Dioceses, but permit me to ask you to reflect that you requested me to suggest the best means of promoting religion in Queensland. The mode I have suggested is beyond all doubt the best, and in answer to your invitation I have suggested it. Nearly nine years ago I made the same suggestion without detail, both in my report to Propaganda and in my conversation with your Eminence and the then Cardinal Prefect. The Protestants who can get no support for their clergy, and have but very poor attendance in their churches, have already selected a Bishop for one of the territories I named, and he is at present on his way here. In each of the places named by me there is superabundant territory, and quite a sufficient support and population enough for a Diocese. Now is the time that land can be easily secured as sites for schools and churches and religious institutions, and likewise as endowments. Every year that the appointment of Bishops is deferred an opportunity of advancing religion is being lost. Let me likewise say distinctly that foreigners are not suitable as Bishops here in Queensland. Religion must lose immensely by their appointment. The formation of the Church on a basis suited to the circumstance of the country and the political institutions under which we live will be retarded. The Irish Catholics, who are the only Catholics here, will lose their faith, and a gross injustice will be done them by placing over them people whose language and habits they don't understand, and who have little or no sympathy with them. I merely touch on this subject now, but I shall feel bound to return to it. Of course in these observations I don't mean such men as Dr. Cani, who have lived long enough among the Irish to understand their language and habits, and sympathise with them. I may now tell your Eminence that I have been greatly blamed by the Catholics of the Queensland Vicariate for handing them over to foreigners, as they said. It was in vain that I said I had no hand in it; it was done irrespective of me, and even without my knowledge. They could not realize that: they said it was a gross injustice to them after having purchased land, and built a church and priest's house, within so short a time to have a priest sent there whom they didn't understand and whom it was painful to listen to. I say all this in the interests of religion, and with the most profound respect and deepest love for the Holy See."

In another letter the Bishop repeated that he had no desire but to promote the interests of religion in the colony:—"Throughout the vast Diocese of Brisbane," he says, "the Church is firmly established. The Bishop holds the reins of Government in his hands with as much control as the parish priest of a small suburban parish. The clergy are steady, orderly, zealous, and well affected. The Bishop and clergy are respected by those outside the Church, and they are beloved and obeyed by those inside, except a handful who either through weakness or malice or for selfish motives are disaffected."

The subdivision here recommended was not fully carried out. Brisbane has been made an Archbishopric, a new See has been erected at Rockhampton, and North Queensland is a Vicariate. In the following table is set forth the progress of religion in Queensland in the eighteen years from 1860 to 1878:—

	1860.	1878.
Catholic population ...	7676	47,256
Revenue ...	400	£11,261
Churches ...	4	49
Schools ...	4	33
Presbyteries ...	2	21
Colleges ...	0	1
Convents ...	0	20
Orphanages... ..	0	2
Industrial Schools ...	0	2
Priests ...	2	28
Ecclesiastical Students ...	0	6
Christian Brothers ...	0	5
Nuns ...	0	130
School Teachers (male) ...	3	23
„ „ (female) ...	0	37

The month of May, 1874, was remarkable for the visit paid to Brisbane by Dr. Vaughan, the Coadjutor Archbishop of Sydney, who accompanied by the Bishops of Bathurst, Maitland, Goulburn, and Armidale proceeded to the northern capital to dedicate the newly erected Cathedral of St. Stephen. The citizens, the Governor personally, and the members of both Houses of Parliament did everything in their power to show respect to the illustrious visitors. The procession that went forth to welcome them extended nearly a mile, and was composed of Protestants and Catholics, the public authorities sending their representatives to maintain order. All the visiting Prelates were entertained by the Governor at Government House, and he further presided at a public banquet given to them by the principal citizens. The Archbishop Coadjutor took occasion to declare on this latter occasion that he did not believe such a demonstration in honour of Catholic Bishops could be made in any other part of the British dominions. At this public banquet, presided over by the Governor, several leading Members of Parliament and other speakers declared that, whilst they desired to pay every honour to their illustrious visitors, they wished them at the same time to understand that this public and general demonstration of respect was primarily intended to show the high esteem in which the Catholic Bishop of Brisbane was held by his fellow citizens. The Governor also in his speech congratulated the Catholics of Brisbane on the grand work which they had achieved, and on the good example they had given, not only to their co-religionists of the other colonies but to the other various denominations, by bringing so far towards completion their beautiful Cathedral.

The closing years of Dr. O'Quinn's administration were embittered by the persistent calumnies by which some few disaffected men sought to asperse his character, not in the colony alone but in Sydney and throughout Australia. The faithful were justly indignant at such calumnies, and at a public meeting held in Brisbane in the month of December, 1880, they protested against the indignities thus offered to their Bishop, and they presented to him an address congratulating him on the grand development of religion, and the progress of education which had marked his episcopate. He was particularly accused of amassing wealth to enrich his relatives. Never was an accusation more completely swept away than this by the facts which were disclosed a few months later on the illustrious Prelate's premature demise. No less ridiculous was the accusation of intemperance made against him. During his whole career he had shown himself a model of temperance, and for the last twelve years of his life he had been a total abstainer, that thus he might encourage his flock, not only by word but by example to walk faithfully in the paths of temperance. These accusations, however, were industriously circulated, and even forwarded to Rome. The Bishop, the better to remove all doubt on the matter, wrote to the Sacred Congregation of Propaganda, praying the Holy See to send a delegate to Australia to inquire into those calumnious reports, and to verify on the spot the true state of things; and he volunteered to forward £500 to defray the delegate's expenses.

In 1878, the Hon. Mr. O'Shanassy, who for many years was the leading statesman in the colony of Victoria, paid a visit to Queensland. Before leaving Brisbane, he addressed the following letter to the Bishop, Dr. O'Quinn, congratulating him on the great progress made by religion throughout Queensland since his former visit in 1860:—

“Brisbane,

6th June, 1878.

MY DEAR LORD,—

I avail myself of my present visit to Queensland to offer my sincere congratulations on the progress made by the Catholic Church under your administration.

I visited this colony in 1860 before your arrival in it. It was then thinly peopled, the Catholic population numbering about 7000 souls; they are now 48,000. Only two priests were here at the time; I now learn that there are twenty-seven. I visited on this occasion the convent schools, day schools, industrial, reformatory, and orphan schools. The whole produced a highly favourable impression upon my mind.

I am glad to know that Catholic progress has extended to all parts of Queensland, and that an excellent organization exists to meet the wants of the population.

The people, too, are devoted and practical Catholics, and I am happy to learn that they are warmly attached to you as their Bishop.

It is no less pleasing to me to hear that the non-Catholic population hold you in high esteem.

Before returning to my own part of Australia, Victoria, I am gratified to be able to convey in these few lines my testimony as herein stated, and I pray that your future efforts and labours may continue to be crowned with a full measure of success.

I am, my dear Lord,

Yours truly,

JOHN O'SHANASSY."

The education question held a large place in the mind and heart of Dr. O'Quinn. This most important subject attracted his attention from the very beginning of his Episcopate, and it never ceased to occupy him to the end of his life. He desired that the children of his flock should receive an education in secular knowledge which should place them at least on an equality with those of other denominations; but he was still more anxious that they should be trained up in that higher knowledge which would make them good and useful members of society and secure their eternal salvation. He knew that this twofold education could be best secured by the aid of religious teachers. Consequently, as already mentioned, he brought out with him, when coming to commence his labours in Queensland, a community of Sisters of Mercy from the Mother House in Dublin. That community was gradually increased by fresh supplies from Ireland and by the accession of a considerable number of ladies, who from time to time joined the Order in the colony. As quickly as circumstances would permit the Sisters of Mercy were established in the principal centres of population throughout the colony. The Bishop used to say that, wherever he went on visitation, he was pressed not only by Catholics but by Protestants also to send them a community of nuns to found a convent and open a school. He was only too happy to comply with these requests as soon as it was possible to obtain a sufficient number of Sisters to supply the demand. It would hardly be possible to overrate the benefits conferred on the Catholics of Queensland by the labours of the Sisters of Mercy. Wherever they have been established they have opened schools which, in a very brief space of time, reached the highest standard. Not only is this the judgment of the most competent Catholic authorities, but the same thing has been testified by the Government inspectors and by the highest non-Catholic Government officials. Visitors from the other Australian colonies and from the United Kingdom have often expressed their surprise at the high state of perfection attained in the convent schools of Queensland.

What the Bishop accomplished for the education of girls he equally desired for that of boys. In the nuns' schools a great deal is done for the education of boys. In their schools boys are taught up to ten or eleven years of age, and then they are transferred to the boys' school. There is not, therefore, the same necessity for the establishment of Catholic boys' schools as for girls' schools.

Nor was it by any means so easy to get religious teachers for the boys' schools as for the girls' schools. A beginning was made by the establishment of the Christian Brothers in Brisbane. The success of this community has been very gratifying. A splendid monastery was erected for them on Gregory Terrace, and was solemnly blessed by the Bishop on the 4th of September, 1874. Since then a large and commodious school has been erected within the monastery grounds. This school was blessed and declared open by the Bishop on the 18th of January, 1880, on which occasion three thousand persons were present to take part in the presentation of an address to His Lordship. This school of the Christian Brothers has been quite as great a success as the nuns' school. Just as the work of the Sisters of Mercy commenced in Brisbane and gradually spread over the colony, so the Bishop hoped to live to see the expansion of the Brothers' work.

When Queensland became a separate colony the system of public education then existing in New South Wales was retained, and a Board of Education was appointed to organize and direct the system within the newly erected colony. That system was in part copied from the Irish national system, which, according to the inaugural letter of Lord Stanley, was to provide for "combined secular and separate religious instruction." In the Irish national system there were two classes of schools—vested and non-vested. The buildings, etc., of the former were vested in the Board, and could not be withdrawn from connection with it; those of the latter were not vested in the Board, and were free at any time to sever their connection with the Board, and to carry on their schools on the lines of denominational education.

In Queensland, from the commencement, the tendency was unfavourable to non-vested schools. The result of certain negotiations, however, was that, in the course of time, the principal nuns' schools and five or six boys' schools were admitted as non-vested schools. No one attempted to deny that this arrangement worked well. By-and-bye there were indications that a section of the people disliked the non-vested schools. That section consisted almost exclusively of Presbyterians and Dissenters. These bodies, while desiring a religious education, had not the enterprize to establish non-vested schools for their own children, and they were jealous of the advantages enjoyed by Catholics and Anglicans. An agitation for the abolition of what was improperly called State aid to religious schools commenced in 1872. The agitation resulted in the Education Act of 1875, which made education a department of the State, and decreed the withdrawal of all aid from non-vested schools on the 31st of December, 1880. This was the formal introduction of the purely secular system and the greatest possible blow aimed at the cause of religious education. The Bishop had exerted all his

influence to avert the blow, but the anti-Catholic opposition was too strong. The Grammar School system had years before been a cause of controversy. The Bishop had endeavoured to avail himself of the Act to establish a Catholic Grammar School, but the Government would not consent. By the Education Act of 1875 all State education in Queensland became purely secular. Shortly after the passing of the Act the Anglicans abandoned their last school, so that, from that date to the present, there is not a single denominational school in the colony other than those of the Catholic Church. It was no doubt expected that the Catholic education system would collapse to a great extent even before the final withdrawal of the grant, and completely after its withdrawal. Such was not the case. There was no falling off either in the number of the schools and the attendance of pupils or in the quality of the instruction. This result is in a great measure owing to the firmness and devotedness of the Bishop. In a public letter to the Minister for Education he entered a formal protest against the injustice of the new system, but stated that there was no ill-feeling between the Catholic body and their opponents. He said that Catholics and the State then entered on a friendly contest, and it would, he was sure, be seen in some years to come not only that Catholics could maintain their own schools, but also that it was simply an act of justice to pay them for the actual amount of secular educational work done in those schools.

Special mention should be made of two institutions under the management of the Sisters of Mercy—All Hallows' Convent School and St. Vincent's Orphanage. By common consent, All Hallows' stands at the head of all the girls' schools in Queensland, and it is, moreover, ranked among the first in the Australian colonies. Even in a material way the new All Hallows' School is one of the most conspicuous buildings in the city of Brisbane. So also, in some respects, the most interesting institution in the Diocese of Brisbane is St. Vincent's Orphanage at Nudgee, about nine miles from Brisbane, situated on an elevated and healthy position on the shore of Moreton Bay. The railway from Brisbane to Sandgate passes within a short distance of the establishment. There is a very extensive tract of land attached to the orphanage. This institution is managed with such wonderful success that it has come to be reckoned a model orphanage. The highest authorities have been pleased to give it their thorough approbation. There was no work in his Diocese in which Dr. O'Quinn took a deeper interest. Once a year it was his custom to invite a select assemblage of visitors of all denominations to be present at the annual examination, and on such occasions the children always acquitted themselves in a style that evoked the hearty applause of the audience.

The following table gives the complete educational statistics of the Diocese at the date of the Bishop's death:—

RETURN showing the number of Catholic Schools in the Diocese of Brisbane, and the number of pupils in attendance in August, 1881:—

NAME OF SCHOOL.	LOCALITY.	MANAGERS.	NO. ATTENDING.
All Hallows' ...	Brisbane	... Sisters of Mercy	85
St. Stephen's, Senior ...	Brisbane	... Sisters of Mercy	170
St. Stephen's, Infant ...	Brisbane	... Sisters of Mercy	204
St. Patrick's, Senior ...	Brisbane	... Sisters of Mercy	187
St. Patrick's, Infant ...	Brisbane	... Sisters of Mercy	288
St. Mary's ...	Brisbane	... Sisters of Mercy	144
St. Joseph's ...	Brisbane	... Sisters of Mercy	214
St. Catherine's ...	Brisbane	... Sisters of Mercy	249
St. Mary's, Senior ...	Ipswich	... Sisters of Mercy	140
St. Mary's, Infant ...	Ipswich	... Sisters of Mercy	177
St. Andrew's ...	Helidon	... Sisters of Mercy	74
St. Patrick's, Senior ...	Toowoomba	... Sisters of Mercy	120
St. Patrick's, Infant ...	Toowoomba	... Sisters of Mercy	116
Holy Cross ...	Irishtown	... Sisters of Mercy	87
St. Columba's, Senior ...	Dalby	... Sisters of Mercy	80
St. Columba's, Infant ...	Dalby	... Sisters of Mercy	82
St. John's, Senior ...	Roma	... Sisters of Mercy	80
St. John's, Infant ...	Roma	... Sisters of Mercy	84
St. Mary's, Senior ...	Warwick	... Sisters of Mercy	130
St. Mary's, Infant ...	Warwick	... Sisters of Mercy	144
St. Joseph's, Senior ...	Stanthorpe	... Sisters of Mercy	90
St. Joseph's, Infant ...	Stanthorpe	... Sisters of Mercy	60
St. Mary's, Senior ...	Maryborough	... Sisters of Mercy	129
St. Mary's, Infant ...	Maryborough	... Sisters of Mercy	140
St. Joseph's, Senior ...	Rockhampton	... Sisters of Mercy	220
St. Joseph's, Infant ...	Rockhampton	... Sisters of Mercy	238
St. Patrick's, Senior ...	Gympie	... Sisters of Mercy	120
St. Patrick's, Infant ...	Gympie	... Sisters of Mercy	140
St. Joseph's ...	Monkland	... Sisters of Mercy	131
St. Joseph's, Senior ...	Mackay	... Sisters of Mercy	70
St. Joseph's, Infant ...	Mackay	... Sisters of Mercy	85
St. Patrick's, Senior ...	Townsville	... Sisters of Mercy	130
St. Patrick's, Infant ...	Townsville	... Sisters of Mercy	188
St. Joseph's ...	Bundaberg	... Sisters St. Joseph	103
St. Joseph's ...	Bowen	... Sisters St. Joseph	35
St. Mary's ...	Gatton	... Lay Teachers	50
St. Columba's ...	Charters Towers	... Lay Teachers	106
Boys' Schools.			
St. Joseph's ...	Brisbane	... Christian Brothers	173
St. James' ...	Brisbane	... Lay Teachers	140
St. Mary's ...	Ipswich	... Lay Teachers	200
St. Mary's ...	Maryborough	... Lay Teachers	120
St. Patrick's ...	Gympie	... Lay Teachers	110
St. Joseph's ...	Rockhampton	... Lay Teachers	92
St. Columba's ...	Charters Towers	... Lay Teachers	52
St. Stephen's ...	Brisbane	... Sisters of Mercy	70
St. James' ...	Brisbane	... Sisters of Mercy	75
St. Patrick's ...	Townsville	... Sisters of Mercy	87
St. Joseph's ...	Rockhampton	... Sisters of Mercy	112
St. Ann's (Industrial) ...	Brisbane	... Sisters of Mercy	33
St. Bridget's ...	Nudgee	... Sisters of Mercy	85
St. Vincent's ...	Nudgee	... Sisters of Mercy	230
St. Joseph's ...	Mackay	... Sisters of Mercy	41

Total ... 6510

An intermediate boarding school for girls is attached to several of the convents.

One of the most remarkable features of Dr. O'Quinn's administration was the foresight and prudence he displayed in regard to the accumulation of Church property. Church endowments have in all ages and countries grown slowly through the charitable bequests of princes, nobles, bishops, and others who have been blessed with means. Such endowments have generally been in the form of landed property, as being the safest and most natural. This is the mode in which the rich Church and Abbey lands were acquired in the various countries of Europe, where, until the Church was despoiled by wicked men, the revenues accruing were for ages expended for the support of religion, the relief of the poor, and the education of the people. It was in pursuance of the same policy that the late Bishop of Brisbane exerted himself to secure an endowment for religious purposes in Queensland. The actual value of the lands so secured is not certainly known, but it is said to be very great. The Bishop spent all his own revenue (which he on several occasions put at a large figure) in the acquisition of Church property in different parts of the colony, and his management in these transactions could not be surpassed by the keenest and most practiced man of business. To provide for the future of religion in Queensland, the late Bishop not merely spent what might be called the surplus of his revenue, but narrowly restricted his own expenses, kept himself poor, and even in debt. The best and wisest of men cannot escape the malignant aspersions of the busybodies who deal in fault finding and criticism. For his wise, prudent, and charitable action, which merited the highest praise, Dr. Quinn was by certain individuals severely criticised and grievously calumniated. As has been already remarked, he was accused of accumulating his wealth for himself or for his relatives. The text of his Will, drawn up in 1869, and never altered, is an answer that rebukes and puts to shame the men who were so cruel and so wicked as to accuse him of avarice or self seeking. This document, which is the Bishop's best panegyric, is as follows:—

"This is the last Will and Testament of me, the Right Reverend James Quinn, Roman Catholic Bishop of Brisbane, in the colony of Queensland. I direct the payment of my just debts and funeral and testamentary expenses, as soon as conveniently may be after my decease by my executors hereinafter named; and (subject thereto) I devise all my land, tenements, hereditaments, and real estate, situate and being in the colony of Queensland, with the rights, members, and appurtenances thereunto belonging or appertaining, and I give and bequeath my personal property and effects in Queensland, including particularly my library at my residence known as "Dara," near the city of Brisbane, unto the Right Reverend Matthew Quinn, Roman Catholic Bishop of Bathurst, in the colony of New South Wales, and the Right Rev. James Murray, Roman Catholic Bishop of Maitland, in the said colony of New South Wales, their heirs, executors, and administrators, to hold, receive, and take the said real and personal estate, property, and effects in trust for my successor in the office of Roman Catholic Bishop of the Diocese of Brisbane, so that the said library and personal effects in and about "Dara" aforesaid and elsewhere in Queensland, to which I may be entitled at the time of my decease, shall belong to and be used by the

Roman Catholic Bishop of the Diocese of Brisbane for the time being, and be handed down by each Bishop to each successor. And so that the said lands, tenements, hereditaments, and real estate, with the appurtenances, may be used by the Bishop for the time being for the purposes of a 'Benevolent Asylum,' which term I intend to mean and include all charitable and educational objects, except the building and maintenance of churches and the support of clergymen. I appoint the said Right Reverend Matthew Quinn and the Right Reverend James Murray to be executors of this my Will, and hereby revoking any former Will and Testament. In witness whereof I, the said James Quinn, have hereunto set my hand at the city of Brisbane aforesaid this twenty-first day of September, in the year of our Lord one thousand eight hundred and sixty-nine.

Signed by the said JAMES QUINN, the Testator, as and for his last Will and Testament, in the presence of us present at the same time who in his presence at his request, and in the presence of each other have hereunto subscribed our names as witnesses.

JAMES QUINN.

ROBERT DUNNE.

E. J. MAY."

The only visit to Europe made by the Bishop during his tenure of office was on the occasion of the Vatican Council. Before leaving Brisbane he was entertained at a public banquet attended by many of the leading men of the colony, and he was presented with a large sum of money to defray the expenses of his visit.

After spending a considerable time in the United Kingdom and on the Continent, in the interests of his Diocese, he sailed for Australia, accompanied as we have seen by some priests and Sisters of Mercy, and he was warmly welcomed on his arrival in Brisbane. It was apparent, however, that his health and strength were shattered, and from that time forth there were too many signs that he had reached the period of decay. Still, there was no falling off in work or energy, and the period of 1872-1881 was one of the most laborious and stirring in the whole of his Episcopate. The St. Stephen's Cathedral, after long delays and heavy expenditure, was opened in May, 1874. The exciting education war had been going on from 1873, and was terminated by the passing of the Education Act of 1875, abolishing State aid to non-vested schools, and therefore leaving the whole burden of the education of Catholics (one-fourth of the population) to be borne by the authorities of the Catholic Church. This Act came into operation on the 1st of January, 1881. In 1878, Dr. O'Quinn took a very active part in the establishment of the *Australian* newspaper, which for many years was the only Catholic journal in Queensland. He founded as a Diocesan work the St. Francis de Sales' printing office, which serves as a kind of industrial school for boys, and he also founded St. Anne's Industrial School (managed by the Sisters of Mercy) for girls. Dr. O'Quinn had very strong Irish sympathies, which he did not fail to manifest when the occasion required it. The O'Connell Centenary occurred in 1875, on which occasion there was a grand celebration in Brisbane, extending over three days—the 6th, 8th, and 9th of August. In this celebration the Bishop took

a lively interest, for he always regarded Daniel O'Connell as the *beau idéal* of an Irish leader. Thenceforth he wrote his name, not Quinn, as previously, but O'Quinn. The sentiment of nationality seemed to intensify with him as he approached the end of his life. He used all his exertions in connection with the collection in aid of the Irish Famine Relief Fund in 1880. The Land League agitation in Ireland commencing in that year also engaged his particular attention. As soon as he was satisfied that the agitation was justifiable, and was to be conducted on constitutional principles, he did not hesitate to give the movement his fullest approbation. He presided at one very large and important Land League meeting in Brisbane. He was in very poor health at the time, and was hardly permitted by his medical adviser to attend, and yet he made a brilliant and argumentative speech in vindication of the principles of the League, and in favour of land reform for Ireland. The *Dublin Nation*, in noticing the speech, observed that not even Archbishop Croke could plead the national cause in more eloquent language. The *Dublin Freeman's Journal* also had an appreciative notice of the speech and rejoiced that the Irish cause had found such a friend and advocate at the antipodes. This was the last important public meeting in which the Bishop took part.

On the 27th of June, 1880, a large number of the clergy and laity met at the Bishop's house to convey to His Lordship their congratulations on completing the 21st year of his Episcopate. The addresses presented to him on the occasion reviewed the work of his Episcopate and eulogized his devotedness. In one of them it was said:—"The clergy of the Diocese were edified and sustained by the example of his holy and irreproachable life, and of his untiring energy in the performance of his sacred duties. Even now in his old age, he took his share of the confessional, he visited the sick, he preached in and out of season, and even went not unfrequently through the unpleasant experiences of remote bush travelling and camping out." Another address set forth that there were only one or two churches and one or two priests in the colony on his arrival. Now it had a church in every town and a numerous body of clergy. Most remarkable perhaps of all, it said, was the development of Catholic education. "In nearly every town in the Diocese, from Charters Towers and Townsville in the extreme north to Warwick and Stanthorpe in the south, there was an excellent Catholic school; in the larger towns two or more schools. At the same time, there was no other part of the Empire more free from religious feuds and dissension."

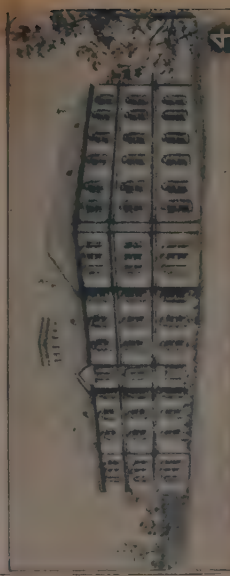
The Bishop's health had been failing for a good many years, and in particular he had suffered severely from rheumatism. Several attacks from time to time had prostrated him. These attacks were generally quickly overcome, and his people were often surprised to see him almost immediately up again as if restored



1. OLD DARU.

2. ST. STEPHEN'S CATHEDRAL.

3. ARCHBISHOP'S PALACE (NEW DARU).



4



4. CHRISTIAN BROTHERS' COLLEGE, NUOGE.

QUEENSLAND VIEWS.

to health, and attending to the duties of his high office. Constant recurrence of these attacks, however, seriously undermined his constitution, and a sudden breakdown was feared. The fear was justified sooner than was expected. In January, 1881, he started from Brisbane, *en route* to Tasmania, to be present at the re-opening of the Hobart Cathedral. On reaching Sydney he had a severe attack of rheumatism, and was confined to bed for several weeks at St. Vincent's Hospital, which he had chosen as affording the best possible attendance at the hands of the good Sisters of Charity. When he returned to Brisbane he was unable to walk, and had to be carried from the steamer to his carriage. He never fully recovered from this attack, which was followed by others during the ensuing six months. On the 2nd of August he was compelled to take to bed. By the 14th the case had become critical. Notwithstanding the unwearied care and attention of his trusted and highly esteemed physician, Dr. K. I. O'Doherty, he became worse, and on the 16th it was announced that the end was near. The last Sacraments were administered with due solemnity, and he expired at half-past one o'clock on Thursday morning, the 18th of August, surrounded by a considerable number of his clergy and nuns. In his last sickness, as on all other occasions, the Bishop bore his sufferings with the greatest fortitude and resignation; and his truly religious demeanour to the end moved and edified all who witnessed the closing scene of his well spent life.

From early morn on Thursday until 4 o'clock crowds visited "Dara" to see the lifeless remains of their beloved chief pastor. At 4 o'clock the corpse was removed to the Cathedral to lie in state. During the evening and night the Cathedral was crowded with mourners. The Bishop of Bathurst, brother of the deceased, arrived on Friday morning. The Office for the Dead commenced at 9 o'clock, and was followed by Pontifical Requiem Mass. A densely crowded congregation occupied all the available space in the church. The body lay in state till 1 o'clock, during which time a continuous stream of the departed Prelate's spiritual children passed through the sanctuary to look for the last time on the well known and much beloved features, and kiss the hand so often raised in blessing them. Deep and genuine grief was universal. The funeral was by far the largest ever seen in Brisbane. It was attended by a large number of persons of other denominations, including many prominent colonists, several Protestant clergymen, and the Jewish Rabbi. After the procession had returned to the Cathedral, the Bishop of Bathurst, assisted by the clergy, performed the last rites, and the coffin was lowered into the vault, constructed at the Gospel side and near the Sacred Heart altar.

The "Month's Mind" office for the deceased Bishop took place on Tuesday, the 20th of September. The Cathedral was crowded with a congregation estimated

at very little short of 3000 persons. The Bishops present were the Right Rev. Dr. Quinn, Bishop of Bathurst; the Right Rev. Dr. Murphy, Bishop of Hobart; the Right Rev. Dr. Torreggiani, Bishop of Armidale.

The sermon was preached by the Rev. William Kelly, S.J. The following passages dealt specifically with some of the principal features of the Bishop's administration:—

“Let us bear in mind how the Right Rev. Dr. O'Quinn exerted all his influence for that nationality to which his Irish name and descent belong. In common with the entire civilised world he indignantly denounced all those wicked laws by which the land of our sires is ground down and oppressed, which are acknowledged to be iniquitous and tyrannical, and which one of the most earnest and energetic statesmen of these days, one of the most distinguished Englishmen living, is putting forth every exertion and straining every nerve to rectify. As this was one of the last of the utterances of your beloved Bishop, it is well that you should treasure it up in your hearts.

“It might at first seem in a high degree dangerous that any man should promote emigration to America, or Australia, from Irish soil. I shall say nothing now of America, but will consider only our own ocean continent. Many of you have experienced the benefit of the step taken by the late Prelate, and know how anxiously he desired to assist the afflicted Irish people; how he desired that they should come forth to this land of plenty, and how eagerly he would have assisted in bringing out such persons as would be able to hold a position useful to the development of this infant land.

“It seemed dangerous for any man to bring people from a land of the Church, from Ireland, to these shores; and it might well be looked on with unwilling eyes by the hierarchy and clergy of Ireland to induce our Irish people to come out to a strange land, unless the consolations of holy religion should follow them. But the deceased Prelate was well aware that the apostolic spirit has ever existed in the Irish Church, and that he might safely attempt to transplant the ancient stock to a land where it might flourish and bloom and cast its branches far and wide into the air. Well might the Right Reverend Prelate be afraid, if he had not confidence in Almighty God, if he had not trust in that Divine Master who would not only be his reward after death, we trust exceeding great, but also his protector during life, watching over his Church. I speak not to exalt my own land over other lands; I speak of what is a reality, namely, that when darkness brooded over Europe, after the downfall of the Pagan Empire of Rome, and all culture and learning was almost completely extinguished, there was one island in the far west where science and learning betook themselves, and whence burst forth in the midst of evil times those Irish missionaries and apostles, whose names

and sanctity were such that an illustrious writer, one of the noblest in the Church, says that the number of Irish saints and missionaries endowed with the apostolic spirit from on high was so great that no book is so large as to contain their names but the great Book of Life. The late Bishop knew that amidst the forests of Germany, throughout the sunny lands of Italy, throughout France and Spain, in the low countries, the names of Irish saints and apostles are held in the highest veneration. There is no region on the face of the earth that is not filled with the fruits of their labours.

"The result has proved that his belief was well founded. Never could he doubt either that the maidens of Ireland, the devoted daughters of St. Bridget, her nuns who never fainted but braved dangers of storm and sea and strange lands, that those nuns would fear, would fall back craven hearted, or be so indifferent to the honour of their Divine Spouse, as to shrink from the call that invited them to come to the extreme limits of the earth. As a vision and a voice called St. Paul and St. Patrick to the destined scenes of their labours where they should close their lives, so the vision of a young Church blooming in Australian soil, the voice of a Prelate calling priests and nuns to his aid, was recognised as the clear intimation of God's holy will. 'Come and help us,' said that voice, and it fell upon willing ears.

"What has been the result of their labours? Schools have been multiplied through the length and breadth of the land. As civilization pursues its course, as settlements are made by men, they know that very soon in their midst rise the school and the church, and the school is tended with all fidelity, and love, and care, by those devoted Sisters who are spread throughout the colony. As for the clergy, it would not be fitting for me before so many of them to speak of their work. His Lordship found response to the call of God in his own heart, and, as he assuredly esteemed his fellow-man no less highly than himself, he expected, no doubt, that the same Apostolic readiness to respond to that call would be found among the priests of the Irish Church. And he did find that response, as well in his own dear flesh and blood as in so many others of the clergy. But, my dearly beloved brethren, we must bear in mind the difficulties besetting the foundation of a new episcopacy. When, in obedience to the voice of the Chief Pastor of the Church, the new Bishop goes forth upon that high and holy mission, to lay the foundation of a new Diocese himself, then must he make up his mind to encounter many difficulties and meet many obstacles, many toils, and many labours.

"Some score of years only have gone by since this Diocese was formed, and it will be difficult, almost impossible, for the people, the children of the Church on this soil of Queensland, where there are very few generations, to realise, to depict to their imaginations all the toils and privations undergone by their first Bishop

in laying the foundation-stone of this Church. We have now everything so complete to our hands; we move over the iron road with so much ease, and, excepting a few lamentable catastrophes, we pass over spaces so safely and rapidly and in a time so brief; and, while every river is crossed by its bridge, the means of transition are thus so easy and free from peril that it is seldom that man is compelled to deprive himself of that third want which, next to food and clothing, is too often looked upon as our first need in this brief lifetime, namely, a roof to shelter us against the inclemency of the skies. But of that third want of the civilized world the late Bishop has often been deprived. He has often been compelled, in his apostolic zeal, to travel over lands where he could find no resting place but the earth itself, and no shroud or roof but the canopy of heaven. At the same time his heroic spirit enabled him to make light of these privations, which never turned him back on the road of duty; nevertheless, they shortened his days, and did their work; they brought down to the dust that stately form; they loaded with maladies, the most painful and trying, those limbs once so active, that form once so noble, and hurried him away from this earth, when a full week of years had yet to run until he had arrived at that period of years so often mentioned as the allotted span of man's existence, but beyond which man so often can extend his labours, especially when his powers have been prolonged by a well regulated life. Thus did the late Bishop lay down his life by illness brought upon him and rendered dangerous by what would, under other circumstances, have produced small evil effect, and would have been attended by little danger, but which wore him down and ripened him for the grave. Thus it comes to pass that, through all the works of God, all that is great and good and glorious, all that is valuable will be found costly and of the highest price. So the works of the first Bishop of Brisbane must be had at the cost of his life at a comparatively early age. Everything must be baptized in death in order that it may arise and awake in the newness of life. Whatever exultation and joy may beam through the eyes and hearts of those who, in time to come, shall gather in the rich harvest and bear the abundance of souls to salvation, it will be none the less true that he who sowed the seed sowed it in privation and tribulation. He sowed the seed which even in his own lifetime brought forth its fruit fifty and one hundred fold.

"But in founding a Church or Diocese on a spot where one has not existed before, to build not upon another man's foundations, it is not enough to secure the present; the future must be carefully looked to. Let us see in what way the Right Rev. Dr. O'Quinn looked to the future of this Church. The children of the world are wise in their generation, and it is well known that, in a new country like this, they are often enabled to amass colossal fortunes, that they

are able to put together, with little labour and small cost and trouble, wealth that otherwise might seem fabulous and impossible, by sagaciously observing what spot of land may be of value in the future, what district may rise into importance, and by securing that spot of land or district while low in price. So also must the children of Christ display their worldly wisdom—a wisdom in no wise to be blamed if it be kept within the limits of the laws of God. With what qualities should a Bishop of a new Diocese be endowed that he may look into the future and enable us to carry on the work of God, the work of the salvation of souls, and that all may stand secure when he shall be withdrawn? He should be endowed especially with three great qualities—(1) foresight; (2) disinterestedness; (3) wisdom. You are all well aware of the marvellous foresight displayed by the late Bishop in selecting those choice spots which shall prove ever more valuable as the times shall run their course; and that property which now belongs to this Church, and is so vast and so huge that the Church of Queensland may be said to be the best endowed on this ocean continent of ours. There is no probability of a decrease in this property; it will rather increase and fructify. The second quality, that of disinterestedness in a man, is only finally and fully shown when death comes upon him. While a man is on earth he may call his possessions his own; he may dispose of them, within the limits of the law of God as may seem good in his own eyes. The disinterestedness of the late Bishop was displayed in the final disposal of his property; for it was the sole effort of his life, and all his time has been devoted to that object, to leave the Church steadfast and secure. It was, then, I say, that this disinterestedness was made manifest before man as before God.

"So long as a man is alive on earth he may revoke his will. What says St. Paul? When death intervenes then the will is made solid. Then its course is fixed; then its purpose is irrevocable. It is when the testator is dead that the testament is decisive. The purpose for which this land was purchased by the Bishop, for which even the very books which were the object of his studious delight were left, was for this Church of Brisbane over which he presided so long. The pastor had accumulated riches, not for himself, but for his spiritual children. Finally, this foresight and wisdom, however great and important in themselves, would have been of no value if the riches had been diverted in the end from their object by their unwise disposal. However pure his motive or purpose, a man may make some error which will lead in the end to results entirely opposed to those he had intended or desired. Almost celestial wisdom marked this last testament, for he so arranged that these riches should not go to a provision which should relieve the laity from their bounden duty of supporting the clergy and building churches. They who serve the altar should

live by the altar. All was left for the purposes of benevolence and the education of the young. Those were the purposes which he had in view, and which he has so well and wisely secured. This was indeed the work of a man of apostolic mould. The present is the time upon which the future hinges; the rest would be of little avail if the rising generation be not brought up in the knowledge of God, in the truths of the Gospel, in that true, that solid education to which alone the Church gives her sanction. To this education the Right Rev. Dr. O'Quinn devoted his thoughts. If there be one monument of his energy and zeal more than another, it is the number of schools which, under his auspices, beneath his paternal blessing, flourish over the land."

All the non-Catholic newspapers of Queensland had kindly and appreciative notices of the deceased illustrious Bishop of Brisbane. Their testimony is of very great value as showing the very high social position he had attained, and the respect in which he was held by those who owed him no spiritual allegiance.

The *Brisbane Courier* wrote: "When he (Dr. Quinn) came here he found four churches, four schools, and a debt of £1250, and he threw himself with energy into the task of building up the Roman Catholic Church in Queensland. What his success has been is known to all colonists, and the activity he displayed led to the jocular saying among non-Catholic colonists that this was likely to be known in future as Quinn's Land. The debt of the Church soon became a thing of the past. Churches, schools, and convents were built, and property was rapidly accumulated. Under his guidance the Roman Catholic Church took a very high place among the religious denominations, but the Bishop was very successful in disarming the suspicion and hostility of its rivals. Although never abating the high claims of the Roman Catholic Church, and never failing to assert its dignity, he yet managed to enlist the cordial sympathies and enjoy the warm friendship of numbers of very staunch Protestants. Bishop O'Quinn was a man of cultured and refined tastes, and, as a classical scholar, he took high rank. When taking part in the great gathering of Roman Catholic dignitaries at the Œcumenical Council his abilities and scholarship distinguished him even in that brilliant and learned assemblage. But his scholarship did not dull the keenness of his natural sympathies. He was essentially an Irish priest, and shared the fervidly patriotic spirit of his people."

The *Northern Argus*, Rockhampton:—"Shortly after his arrival in Queensland, he began that active career which rendered him so useful a colonist, and raised his Church to the influential position it now occupies. He was one of the large landowners in the colony, all of which property he has bequeathed to the Diocese. Of a genial, affable disposition, Bishop O'Quinn was deservedly popular with those who had the privilege of his intimate acquaintance, and among them were

numbered many not of his Church. He was benevolent and disinterested. He was an unwearied worker in the cause of his Church, but he never made himself conspicuous by intolerance, or by placing himself in antagonism to any creed or class, or to the Government under which he lived and laboured. Animated by a kindly spirit, and directed by a judgment rarely at fault, Dr. O'Quinn won, rather than commanded, the respect of the community, and we can pay him no higher tribute than by saying that he will be affectionately remembered, and that it will be difficult to fill his place as worthily."

The *Rockhampton Bulletin*:—"When the news was circulated in Rockhampton, very general sympathy was manifested, as, though some may have had occasion to differ from certain of the deceased Prelate's views, he was universally regarded as being thoroughly conscientious, straightforward, and indefatigable in the furtherance of the interests of the Church to which he wholly belonged. On arriving in his widespread Diocese, Dr. O'Quinn found it containing only two Roman Catholic clergymen, two churches, and two very small schools, connected with the same denomination. Mainly through his indomitable energy, he lived to see thirty-two clergymen, over sixty religious of both sexes, engaged in Roman Catholic education, churches and schools of the same denomination in all centres of population, and two orphanages—one in Brisbane and the other in Mackay—which are looked upon as models of their kind. He was justly regarded as worthy of the exalted position he held in the Church. His learning, piety, and zeal, made him a pattern to his clergy generally. Possessed of a firm conviction of the Divine mission of the Church, the late Prelate never wearied in his endeavours to promote her interests. His anxiety for the godly upbringing of the young brought him into collision with the civil authorities: but he advocated the principles he held on the subject with a dignity and power that commanded a respect where they did not produce conviction. Many who do not belong to the Roman Catholic Church will sympathise with the members of it in the great sorrow they must feel at the removal of one whose labours in the colony they must appreciate, and whose character and ministrations have won their love and reverence."

The *Margborough Chronicle*:—"Our telegraphic column records the death of that amiable and zealous Prelate, Bishop O'Quinn, who has for upwards of twenty years stood at the head of the Catholic Church in Queensland. The name of the deceased Prelate will always be identified with the organization and development of religious activity within the Church he was appointed to govern, and whose interests he ever guarded with a zeal and energy which won involuntarily admiration even from those who are most strongly opposed to her tenets. But Bishop O'Quinn was not only an uncompromising champion of the rights claimed

for his Church. He was a tolerant, liberal-minded Christian in more than the ecclesiastical sense of the word, and his memory will long be revered by a large and sorrowing circle of those who, without distinction of class or creed, have enjoyed the privilege of his friendship, or received substantial proofs of the large-souled charity that inspired his every thought and action. *Requiescat in pace!*"

The *Bundaberg Mail*:—"For twenty years he pursued his calling with an energy of purpose and liberality of disposition that won for him the good opinion of those outside his own communion, and the love of the majority of those within it. Bishop O'Quinn has been closely identified with this colony from its foundation, and while losing no opportunity of extending the ramifications of his Church, at much personal risk and travel, throughout his vast Diocese, he did so in a gentlemanly spirit, and without interfering with the operations of other denominations. There are many who, although differing with the deceased Prelate in theological opinions, could not but admire him as a genial-hearted colonist."

The *Townsville Herald*:—"The news of the illness and death of this distinguished Prelate cast a gloom over the Catholics of Townsville that will take some time to dispel. The difficulties he had to encounter, and the energy he displayed in overcoming them, will be partially understood when it is known that when he came to the colony there were only two priests and two churches in the Diocese. There were neither Catholic schools nor convents. When he died there were over 30 priests, about 60 churches, and 150 Sisters of Mercy, besides which Catholic schools have been firmly established in every centre of population in the colony. About five years ago he introduced that excellent teaching order, the Christian Brothers, who have succeeded in establishing a first-class school in Gregory Terrace, Brisbane, which is well attended, and which will always remain as a monument of the zeal and energy of the Right Rev. Prelate who has departed. He also established two Catholic orphanages in the colony—at Nudgee and at Mackay. There are about 200 children at the former, and we are sure that in no part of the colony will his death be more deeply regretted than by the poor little orphans at Nudgee, for his solicitude for their comfort and welfare and his kindly disposition was calculated to inspire them with the feelings of respect and love. Bishop O'Quinn had good business capacity, and his remarkable foresight in securing property for Church purposes will be of great advantage to the Diocese in the future. In every place which was likely to become a centre of population he has secured land, suitable as sites for orphanages, convents, schools, etc., the greater part of which was acquired out of the revenue set apart for the support of the Bishop of the Diocese. His continuous and consistent advocacy of

denominational education won the admiration of a large number of opponents of the system. So ample were the means he provided, that when State-aid was withdrawn at the commencement of the present year, not one of the Catholic schools was closed on that account. On the contrary, several new ones have been opened since. The deceased was highly respected by the priests and laity of his own denomination, as well as by a large circle of friends of all religious persuasions."

The late Bishop of Brisbane was a man of noble presence, of grave and courtly manner, in the true sense of the word a gentleman, and every inch a churchman. His faculty of observation was wonderful indeed. Once seen, nothing was forgotten—names, faces, places. He seemed to know everybody and everything in his Diocese. The children were not forgotten, and with them he was little short of an idol. One of his greatest pleasures was to see and hear them at work in the schools. He was equally at home in all circles—with the humblest workers as with the highest in the land. Everywhere he was a prince among men. He was a brilliant conversationist and a very effective speaker—not an orator, but a man who had something to say and knew how to say it, and what he did say was solid, practical, and pertinent. Better than all—better for himself and better for his people—he was a man of most exemplary life, of deep and earnest but not ostentatious piety. An experienced missionary, who spent some time in the Diocese of Brisbane, and had good opportunities of observation, said of the Bishop: "You can see at once that he is a man of God."

When in vigorous health he was often known to celebrate Holy Mass after a ride of forty, fifty, or even sixty miles, having made the journey fasting that he might not lose the opportunity of offering the Holy Sacrifice. It was his custom to make long visits to the Blessed Sacrament in his private oratory every day, and at times these visits were so prolonged that some of his priests remonstrated with him lest he would thus overtax his infirm health.

Two facts connected with Dr. O'Quinn's demise merit special mention. At the time of the Bishop's death, it happened that the sons of the Prince of Wales who were travelling through the colonies arrived in Brisbane. Great festivities had been prepared in anticipation of their visit, and with the desire to accord them a joyous welcome. Nevertheless, a great number of Protestants abstained from taking part in those festivities to show their sympathy with their Catholic fellow citizens in their bereavement. The Prime Minister of Queensland, a Protestant, shed tears on the occasion of the Bishop's obsequies, and used the remarkable words, "there was not in this or any of the colonies a more enlightened or cultured scholar or a more perfect gentleman;" and he added, "the Bishop's death is not only a Roman Catholic loss, but a grievous loss to the whole colony."

On the death of Dr. O'Quinn, it was suggested to the Sacred Congregation of Propaganda by Archbishop Vaughan that the spiritual care of the colony of Queensland should be assigned to the German Benedictines, and that the illustrious Abbot Wolter should be appointed Bishop of Brisbane. The Holy See, however, resolved to carry out at least in part the erection of new Dioceses as proposed by the deceased Prelate. Rockhampton was erected into a See embracing the Queensland territory between the 24° of south latitude and Hinchinbrook, and extending from the coast westwards to the South Australian border.

That portion of the colony that lay south of the 24° of latitude was assigned to the See of Brisbane, whilst the territory to the north of Hinchinbrook was made a Vicariate Apostolic under the care of the Irish Augustinian Fathers with the Bishop's residence at Cooktown.

The Right Rev. Robert Dunne was consecrated to the See of Brisbane on Sunday, the 18th of June, 1882, by Archbishop Vaughan, assisted by their Lordships the Bishops of Maitland and Goulburn, in St. Stephen's Cathedral, Brisbane. The sermon was preached by the Bishop of Maitland, and everything was carried out with a degree of grandeur worthy of the solemn occasion. Born at Lismore, in the County of Waterford in 1830, Dr. Dunne pursued his sacred studies with distinction in the Irish college, Rome, and was subsequently for several years on the teaching staff at St. Laurence's School, Harcourt-street, Dublin, under the presidency of Dr. O'Quinn. At the invitation of the President, now appointed first Bishop of Brisbane, he chose Queensland for his missionary field, arriving in Brisbane in 1863, and whilst untiringly engaged in the discharge of the active duties of the sacred ministry, and whilst holding successively the various offices of Secretary of the Bishop, Administrator of the Cathedral, Pastor of Toowoomba, and Vicar-General, he made it the particular object of his exhortations and solicitude to induce the Irish colonists to secure comfortable homes for themselves by settling on the land.

Dr. Dunne in 1881, on his removal from the parish of Toowoomba, in which he had ministered for thirteen years, was presented with an address by the parishioners together with a testimonial of 264 sovereigns. In his reply, he referred to his ministry among them, and to their mutual relationship, "not solely of pastor and people, but as between members of the same family, whose aims and interests are charged with the same spirit, and are helped on by one another." He added: "Your presence under many difficulties at Mass and Communion, not only in church but frequently in the farming districts, has often struck me as a fulfilling of Christ's charge to his disciples, 'You will be witnesses to Me to the uttermost bounds of the earth.' I frankly own to you my conviction that I have gained more from your example, your faith more

precious than gold, your zeal to pay your service to God, than from any other experience of my now very long life. I considered it among my first charges to impress on the people of my congregation their bounden duty to secure fixed dwellings. This charge became more urgent still upon me when I considered it in its religious aspect. Presbytery and convents are admirable and desirable; schools and churches are even more so still, but the Christian homes are the foundations of all religion, and in many senses by far the greatest channel of God's grace to man. The appreciation you express of my efforts to promote good feeling towards all creeds and classes gives me reason to believe that such good feeling is highly valued by you, and will be warmly cherished. In nearly every social and political question, all of you, Catholics and Protestants, are in the one boat. Pull together and you will advance. Allow yourselves to be divided, and soon you will seek only to destroy one another's influence, and the interests of the good boat will be quite lost sight of. Your reference to my interest in the children gives me an opportunity of imploring you not to flag in your care for them. God, not tired or discouraged, renews to the world of each generation his gift of the child's innocence and brightness. In this particular dispensation of His mercy, He has been particularly gracious to you, people of Toowoomba. He will ask the charge back from your hands one day. See how you prepare yourselves to restore it" As Secretary of the Plenary Council of Australasia held in Sydney in 1885, Dr. Dunne rendered important service to the assembled Prelates. At the petition of the Council, it pleased the Holy See to erect Queensland into an independent Ecclesiastical Province with Brisbane as the Archbishop's See, and by Brief of the 10th of May, 1887, Dr. Dunne was constituted its first Archbishop. He received the Sacred Pallium at the hands of the Cardinal Archbishop of Sydney on the 8th of December that year, in his Cathedral of St. Stephen, and no religious celebration was ever hitherto witnessed in Brisbane, marked by greater religious enthusiasm and festive solemnity.

A great deal has been accomplished during the ten years of Dr. Dunne's Episcopate. Schools, churches, and convents have been multiplied, and new institutions of beneficence have been erected to meet the ever increasing religious demands of this new land. When blessing the foundations of St. Mary's Presbytery at Maryborough on the 22nd of May, 1887, Dr. Dunne congratulated the clergy and faithful people of that district on the sentiments of loyal devotion to the Holy See which they had expressed in the address a little while before presented to him. "It was very pleasing to him," he said, "to find the Catholics of so important a place as Maryborough avail themselves so promptly of such an opportunity to speak lovingly of the ties binding them each day closer to the chair of Peter and of truth and its illustrious occupant, Leo XIII. Standing

now almost at the furthest point of the earth from the Eternal City, who would not be proud at hearing the Catholic subjects—and such subjects—speaking of the Holy Father as one whose every act endears him more and more to the hearts of his faithful children throughout the world?" He added some details regarding the works of religion which were being carried on throughout the Diocese: "The great Prelate, who had laid out the fabric of the Roman Catholic Church in this colony on such splendid, yet such practical, lines, has gone to his reward, but he has left a number of zealous priests after him, men who had been sowing and harvesting with him for many years; and it had pleased God to add to their number and continue their zeal. The co-operation of the Catholic laity in everything for the good of religion was almost unparalleled in Church history. Within the last couple of years the fine brick church of this town had been enlarged to twice its previous size, and otherwise more than doubled in ornament and convenience. Sixty miles to the south of this town St. Patrick's Church in Gympie, with its imposing stone walls and classic front and windows, is within a few weeks of completion. Less than fifty miles to the north the St. Mary's parish church at Bundaberg, commenced last October, is promising to be as beautiful a temple of the living God as brick and stone can form. Three such works as those mentioned, erected in those new towns by a few Catholics, who have no hereditary wealth, and no income but the day labour of their heads and hands, and who, within the same time, have had to support their families, their clergy, their primary schools, their convents, and their nuns, are evidences of a Catholic spirit among the laity of Queensland which can challenge the palmiest day of Christianity for an equal." He prayed in the beautiful words of King Solomon that "The God of Israel would continue this good will."

In the month of June, 1892, the Archbishop laid the foundation of a new church in the distant township of Roma, and he stated on that occasion that, during the ten years since his consecration as Bishop, no fewer than forty-one churches had been commenced or finished. The most important of these sacred edifices was the magnificent church at Toowoomba, on which, when opened for public worship in 1889, a sum of £9000 had been expended. Other stately edifices had been erected at Maryborough, Gympie, Bundaberg, Woolloongabba, Dalby, and elsewhere.

The Archbishop paid his visit *ad limina* in 1890, and was received with the most cordial welcome by Pope Leo XIII. During His Grace's absence from the colony the citizens, with Mr. Gray at their head, carried out a project, on which they had long set their hearts, of erecting an episcopal residence worthy of their city and of the Archiepiscopal rank of their chief pastor. On the Archbishop's return to Brisbane in the month of April, 1891, the Hon. T. J.

Byrnes, Solicitor-General, in the name of the citizens, read an address of welcome, and, whilst congratulating him on being once more safely among his people, said: "Now, that you have returned, you will find us unchanged and unchangeable; the same loyalty and affection which we have displayed towards you in the past you will always receive from us in the future. There have been some changes of a sorrowful character since you left, and there are some old friends whom you will see no more on earth, but who would have been here with us to-day had they been spared. There is one gone whose loss the whole colony mourns, and who was one of your Grace's flock—I refer to John Murtagh Macrossan. He died while doing his duty as a representative of Queensland in building up that great Commonwealth of Australia which we all look forward to; he died as he lived—a brave, honourable man—and I am sure none of us can wish for a better fate. God rest his soul. Then, your Grace, there have been considerable changes of a less painful nature. It is true that we have fallen upon bad times with regard to this internal feud, if I may so call it, which has occurred, and times are still bad, but I hope that there will soon be a settlement which will be honourable to both parties and for the good of the colony generally. But, in spite of the badness of the times, we Catholics, assisted by the generosity of our liberal friends who are outside of the fold, have prepared a most welcome surprise for your Grace. We have erected a stately palace on the site of the old 'Dara'—a residence which I think will be fitting in every respect. This work is due to the generosity of the many, but I do not think it will be regarded as invidious to single out one gentleman (George Wilkie Gray), who originated the idea, and to whose energy, business ability, and general enthusiasm is largely due the now accomplished fact of the erection of the building I refer to. I trust that the new 'Dara' will be found by your Grace to be convenient and comfortable, and that you will have a long time to live in it; that you will continue to rule your people and minister to their wants with the same prudence, tact, and discretion which has always characterised your dealings with them."

Other addresses on the part of the clergy and Catholic laity were presented on His Grace's arrival at the Cathedral. To all of them he made the following reply, which reveals to us the deep feeling of the Archbishop for his faithful flock, and makes known many details of his visit to the home countries: "It is not possible for me to express to you how much I feel gratified and honoured by your addresses, and by the fine building you have so generously erected to be a residence for me. From those of you who are Roman Catholics I accept those manifestations as a grand 'act of faith'—a profession of the earnestness of your belief in the Church of which you are members, and of your love and

respect for its Divine organization. It is this love and respect which have inspired you to put up the new 'Dara' for your chief pastor in Queensland, and has gathered so very many of you here to-day. In your just reverence for the office you generously pass over the many and serious shortcomings of myself, its present occupant. Some 'confessions of faith' in the early centuries, and often since in the frontlands of Christianity, were made in the life-blood of the martyrs. In our modern times, and under an improved state of humanity, they are made just as pronouncedly in acts and words such as yours. They are expressed in thousands of generous offerings, and in buildings like to that which you have just reared on Ann-street Hill. I am grateful to you with all the gratitude my heart is capable of. But even that gratitude is surpassed by pride in finding myself at the head of such a body of Catholics. To the gentlemen who, not being members of our own communion, have nevertheless joined you in this welcome and in the building of the new 'Dara,' I also tender my sincere thanks. I am grateful to them for the welcome and for the aid; but far more for thereby recognising my unswerving loyalty to our common land of the Southern Cross and my brotherly feeling, irrespective of race or creed, for everyone of my fellow colonists. It is a country and they are a people to congratulate one's self on; and, the farther out one stands from Australia, the more one is able to appreciate it and its people's many merits. It shall be an early duty and pleasure to me to write to Cardinal Moran thanking His Eminence for the aid he gave in kindly accepting your invitation to lay the foundation-stone of the new edifice. To Father Fouhy, Mr. G. W. Gray, and the other members of the Building Committee I owe special thanks. Just now I can only briefly acknowledge this debt. Later on I hope to be able to express myself to them more in detail. Before leaving Brisbane last May I arranged for the regular transmission to me of three of the chief newspapers published in Queensland. And the most interested of your speculators in shares or politics did not read those columns more eagerly than did I in many parts of Europe. Indeed, I often felt, as I called the attention of some person in position at home to an article or a notice in them, that our colonial press is one which a Queenslander in the highest circles of European civilization and culture may point to with satisfaction. His Holiness did me the honour of admitting me to a long audience. He was good enough to receive from me, besides your generous offering, a two-volume album of some three hundred Queensland views. These views were chiefly of buildings erected within the last five and twenty years by you—some through your Government for State purposes, and others through your good priests in the service of charity and religion. Pope Leo took a great interest in these views, as indeed did all persons to whom I had previously shown

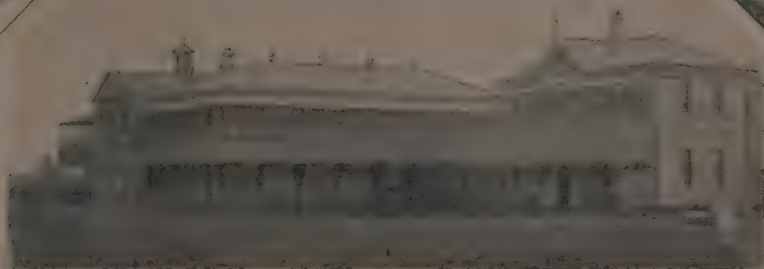
them. The Pope turned back over and over again to notice Messrs. Lomer & Co.'s fine photo. of 'Queen and Eagle Streets from the fountain,' of 'the city from the Observatory,' and of 'the upper and lower reaches of the river from Bowen Terrace.' The Holy Father admired them with the eye of one to whom beautiful sites and the high-class designs of the Italian cities have been a life-long training. For almost an hour and on two occasions His Holiness spoke to me on matters of religion; and his words will, I hope, bear prompt and plentiful fruit. But, I frankly assure you, the point on which he most emphatically dwelled was what he called the grand Christianity inculcated by Christ—the worship of God in serving our fellow men. Charity to all, even though an odd one differing from us be himself intolerant, the care of the widow and orphan, the housing of the shelterless, the training and the educating of the ignorant, and the gently leading back to virtue and to the truth of the outcast and the erring one; but, above all, the living together in brotherly love was, he said, a preaching of Christianity which bore its best fruit before ever a church was built, or one line of the New Testament was written. He asked me whether we lived in all peace with the non-Catholics of the colony. I assured him that we did, and they with us; and that they helped us very largely by their sympathy and their contributions in our church building and charitable movements. His Holiness remarked that God would surely bless them for it. I showed him several photo. groups of your children, taken in their schools. He smiled, and said that he had the advantage of St. Gregory the Great, who admired the Saxon slave children in the Roman Forum. Those pictured before him were beautiful, and were Christians also, and, according to my account, the best of Christians. He sent his blessing to you all, and I shall take an early opportunity of formally giving it to you. His Holiness looks well, but, of course, now much aged. He is, as you are aware, in his eighty-second year. But he takes a very special interest in the English-speaking countries, and in the children of the great St. Patrick. Of Ireland I have little new to tell you, and I shall not refer to the unhappy schism now doing so much harm. But my heart bled at the extreme emptiness of the country. Travelling from Thurles to Cashel, and further on the same road, I found the farms—the richest in Ireland—in the hands of the Royal Irish Constabulary. The tenants had been evicted; and, for many miles of that 'Golden Vale,' the farms were covered with weeds, the fences broken down, and the homesteads fast falling to ruins. Again, in the parish of Mogeely, in the County Cork, the marriages registered in the Catholic Church in the years 1839, 1840, and 1841 were respectively 69, 74, and 72 in number. The present parish priest assured me that, during the last six years, they never exceeded 7 per annum. I was in several primary schools in the south and centre of Ireland. In almost every

case the good priests, to whom I am under infinite obligations, informed me that fully 80 per cent. of the children before me would spend their twentieth birthday out of Ireland, generally in America. It seems a terrible thing to think that a few idle and comparatively worthless men, such as are the majority of Irish landlords, should be able to say: 'The Irish people shall not stay in Ireland; they must go elsewhere; we wish so.' Aye, and what is more, that these men should be able to enforce this monstrous dictum. I spoke of the kindness of the good priests of Ireland to me. It is a theme on which I need not enlarge. I hope by degrees to have here amongst you many young men formed on their model. They gave me much assistance, and, principally through their good aid, I was able to place fifty-five young students in various colleges, and in various stages of age and studies, for the Brisbane Diocese. This and the bringing them in by degrees appear to my experience a better plan than bringing with me a number of priests who had been on other missions, and who would willingly come hither, but who might not find the climate and the surroundings such as they, in their age and missionary life, might perhaps reasonably expect. Some young postulants are on their way out to join your Sisters of Mercy. I am sure neither you nor I will ever ask for better than these latter ladies for our children, whom they have hitherto cared for so well, and for the charitable institutions which they have created and are supporting here in Queensland. I miss to-day some of our Catholic laymen whom God has called to their reward. The account of the death of Mr. Hugh Agnew reached me in Ireland. He was a loss to Catholicity and to Queensland. In Batavia we heard vaguely the report of Mr. Macrossan's passing away. It is a loss the seriousness of which is hard even after these weeks to realize. The Australian colonies did much to honour his obsequies, and, in doing so, brought honour to themselves. He died a martyr to Queensland, to his duties, and to his immense love for us as a nation. I trust that his character will for many years be an example to those who have the guidance of our good colony's destinies in their hands. Of my passage to and fro between Europe and here I shall now only say that it was replete with comfort. In conclusion, I am more glad than I could tell you to find myself back with my good priests—my excellent fellow labourers, to whom you and I owe so much—and with you, so faithful and so warm-hearted. It is really a labour of love to work with them for you. May God bless you and give to you in life and in death the heart cheer and joy you have given often to me, and especially to-day. I hope that God will spare me for many years yet, but not for one moment longer than I shall be able to work for you and your children."

The Rev. John Cani was appointed by the Holy See the first Bishop of Rockhampton. A native of the Papal States, he studied in the Seminario Romano,



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1. ALL HALLOWS' CONVENT SCHOOL. 2. ALL HALLOWS' CONVENT. 3. LATE REV. MOTHER MARY VINCENT WHITTY.
4. ST. VINCENT'S ORPHANAGE AND TRAINING SCHOOL, NUDDIE.

QUEENSLAND VIEWS (BRISBANE).

the principal college for the education of the secular clergy of the Diocese of Rome. Soon after his ordination he was adopted for the Diocese of Brisbane by Dr. O'Quinn, with whom he arrived in Queensland in 1861. His first mission was at Warwick, and he was subsequently Administrator of the Cathedral and Bishop's Secretary. At the request of the Sacred Congregation of Propaganda, he visited North Queensland, Thursday Island, and New Guinea, to prepare the way for missions in those territories, and in 1879 he received the appointment of Pro-Vicar Apostolic of North Queensland. On the death of Dr. O'Quinn, Archbishop Vaughan appointed him Administrator of the Diocese of Brisbane during the vacancy of the See. His consecration as Bishop of Rockhampton took place in Sydney, in the temporary Cathedral of St. Mary's, on the 21st of May, 1882. The ceremony was performed by His Grace Archbishop Vaughan, assisted by the Bishops of Maitland and Goulburn. The Bishop of Armidale was also present, and an immense congregation from the city and suburbs with many even from the neighbouring colonies assembled to witness the religious ceremonial. Father William Kelly, S.J., preaching on the occasion said, that he had had the privilege of meeting the newly consecrated Prelate on three occasions. The first time was in Melbourne during the Council held there in 1869. Dr. Cani was one of the Theologians of the Council, and gave proof of his profound knowledge of Canon Law and other branches of sacred science. On two other occasions he met him in Brisbane where he was most energetic in erecting St. Stephen's Cathedral, and discharging all the duties of the priesthood. The installation of Dr. Cani in his Cathedral, Rockhampton, took place on Sunday, the 11th of June, 1882. He was conducted to the throne by Very Rev. Dean Murlay, who read for the assembled congregation a translation of the official documents by which His Lordship was appointed Bishop of the newly erected See of Rockhampton. Dr. Cani then offered the Holy Sacrifice of the Mass and preached, taking for his text the words of the 19th Chapter of the 1st Book of Kings, "Arise and eat, for thou hast yet a long way to go."

The chief work, which hitherto has engaged his attention during those first years of his Episcopate, has been the erection and equipment of the orphanage at Meteor Park, Neerkol, situated about fourteen miles from Rockhampton. It would be difficult to choose a better site, which commands a magnificent view of the surrounding mountains, and is luxuriant in trees and shrubs, rich in varied foliage. The buildings and workshops, and all the details of the orphanage have been carried out on the most improved models, and the Government of Queensland, which contributes to the support of the 200 children who are being trained there, is justly proud of the institution as one of the most complete and most successful of its kind in the Australian colonies.

A new convent of the Sisters of Mercy has been erected at Townsville. A few years ago it was thus described:—"Down on the Townsville beach, stands a group of buildings amongst orange trees and lemon trees, cocoanut palms, and the sweet smelling frangipani. In 1878, this site was clothed with scrub and thick undergrowth, so common to the uncultivated parts of tropical Queensland. Now a strongly fenced enclosure contains a Catholic church, and what is more remarkable a convent named after the patron Saint of Ireland, St. Patrick, and conducted by the Sisters of Mercy. A better situation for such an institution it would be hard to find in Townsville. Whilst being near to the centre of the city only a road and a narrow strip of land separates it from the waters of Cleveland Bay, and immediately in front, at a distance which makes the perspective charming, rises the oval shaped Magnetic Island."

The whole group of religious buildings was unsurpassed in the Diocese. To the regret of all the citizens, Protestants and Catholics, during the season of storms which rendered remarkable the autumn of 1891, a waterspout fell upon this portion of the Townsville beach, and, besides seriously damaging the convent, completely swept away the beautiful church, so that scarcely a trace of it remained. This, however, is only a temporary check, and preparations are already being made for erecting instead of the wrecked structure a grander and more enduring building. In the Diocese of Rockhampton, as throughout all the Australian Dioceses, the Sisters of Mercy are most untiring in the varied works of education and religion, and their toil is everywhere crowned with the happiest results. One instance may suffice for all. When the convent was opened at Townsville in the year 1876, there were about 60 children attending the schools; their number is at present 400.

The mission of North Queensland, with Cooktown for its centre, was erected into a Pro-Vicariate in 1876, and some excellent Italian priests, belonging to one of the Missionary Colleges of Rome, were appointed to its charge. It was hoped that they would be able to attend to the spiritual wants of the white population, whilst they would more especially devote themselves to the conversion of the blacks. The whites, however, showed them but little sympathy, for they could hardly understand their language, and on the other hand, the blacks were only to be met with in remote districts. After a few years those zealous priests were transferred to a more genial missionary field, and the charge of the Pro-Vicariate was given in 1882 to the Irish Augustinian Fathers, the Rev. John Hutchinson being appointed their first Superior. At the petition of the Plenary Council of Australasia in 1885, this northern district was erected into a Vicariate Apostolic, and the Right Rev. Dr. Hutchinson was consecrated Titular Bishop of Maximianopolis and Vicar-Apostolic of Cooktown, by the Cardinal Archbishop of Sydney in St.

Mary's Cathedral, Sydney, on the 28th of August, 1887. Dr. Hutchinson, a native of the County of Kilkenny in Ireland, was Master of Novices at the central Novitiate of his Augustinian Brethren in the neighbourhood of Dublin, till his appointment to the North Queensland mission. Thirteen Fathers now labour with him in that spiritual field. An excellent Convent of Sisters of Mercy has been established at Cooktown. Churches or chapels have been erected at all the centres of population. Already abundant fruit has begun to repay the toil of the zealous Vicar-Apostolic and his devoted fellow labourers, and the Cooktown Vicariate gives fairest promise at no distant day to take its place among the most flourishing Dioceses of the Australian Church.






CHAPTER XVI

THE SEE OF SYDNEY, SUBSEQUENT TO THE DEATH OF ARCHBISHOP POLDING.

Most Rev. Dr. Vaughan.

N the death of Archbishop Polding, the Most Rev. Dr. Vaughan became Archbishop of Sydney.

Roger William Vaughan, who took in religion the name of Bede, was born on January 9th, 1834, at Courtfield, near Ross, in Herefordshire. His childhood was passed at Courtfield under the care of an affectionate but conscientious father, Colonel John Francis Vaughan, and of a mother whose saintly life and example have been a precious inheritance to all her children. Roger was the second son, the present Cardinal-Archbishop of Westminster Herbert Vaughan, being the eldest. His first sign of a religious vocation was given in 1848, when his parents were spending the winter in the island of Jersey. The Jesuits had been brutally expelled by the revolution from different countries in Europe. This fired his generous and sympathetic disposition, and he then told his mother he was determined to become a Jesuit himself. But he was too delicate to leave home. In 1851, when he was about seventeen, he was thought to be sufficiently strong to be sent to the Benedictine College of St. Gregory, at Downside, near Bath, which his elder brother had just left to continue his ecclesiastical studies in Rome. At Downside his health improved, and he advanced with great rapidity in learning. After the death of his mother, to whom he was passionately attached, the love of home seemed to have been extinguished in him and its charm to have departed, and he made up his mind to become a child of St. Benedict at Downside, where he had been greatly edified

by the holy and devoted lives of the religious community. He received the habit on September 12, 1853, and he was admitted to the solemn vows of religion on October 5th, 1854.

It was while at Downside that he had two singular presentiments. The one was a certain knowledge of his mother's death before the news of it had reached the College, and this at a time when he could have no grounds for supposing her to be ill. The other was a kind of foresight into the future. It seemed to him, as he used to describe it, that he saw himself grown up and sent to Australia to do a great work, and then suddenly disappear in a blue mist. This feeling so impressed his mind that he actually took down the map of Australia to examine it, and when he saw marked on the map the range of the "Blue Mountains," he concluded that this was the blue mist in which he was to disappear. And often afterwards, and still more when he had been nominated by the Holy See for Sydney, he used to tell his friends that they were to expect his sudden disappearance some day among the Blue Mountains. There is something curious and remarkable, to say the least of it, in the way in which this latter presentiment was fulfilled. And it is curious, also, to note that the cell he occupied at Downside as a young religious was the identical one which had previously been the cell of two other great English Benedictines, who also distinguished themselves in New South Wales, Archbishop John Bede Polding and Bishop Ullathorne.

In the year 1855, after he had been in the religious habit about two years, he was sent, for the purpose of study, to Rome, to the monastery of St. Paul *fuori le mura*. The Cassinese Benedictines, among whom he was sent, had learned men amongst them and learned traditions. Rome herself always contains in her ecclesiastical society men whom merely to know is an education, and she teaches and elevates the youthful heart by her very stones. Roger Bede Vaughan resided in Italy from 1855 to August, 1859. These four years were chiefly spent at San Callisto and San Paolo; but the young Benedictine did not omit to visit the great arch-monastery of Monte Cassino, and the cradle of western monasticism, Subiaco. His life at Rome was that of a religious man and of a hard student. With all his brilliant qualities he had a real love of seclusion. He could not tolerate frivolous people and commonplace talk. He could unbend and be genial and jocular, as his friends well knew. But he knew no mean between that and serious work. An extract from one of his letters written at this time will give an idea of how he worked in Rome:—"With regard to my health, I am quite well, and so much so, that instead of taking the customary villeggiatura have been remaining in Rome to study, as I wish to work up my Greek a little during the vacation. I can read German now with little difficulty. I have picked it up during my recreation hours, as I require very little exercise, and find my only

pleasure amongst my books. N. N. spread the report of my sickness; indeed, he told me the other day he did his best to get me removed. In the middle of summer, perhaps, I did look a little pale, and was, as everyone else, a little pulled down by the heat; but I have been strong enough to perform all my duties without difficulty through the whole summer. One of my reasons for learning German is because I have a great love for philosophy, and they tell me I have a turn for it, and ought to make it my study; and there are so many works, literary and philosophical, in that language which are not translated, that I thought my play time would not be thrown away in gaining a knowledge of it. As I do not know what I may be put to in the future, whether Downside, Belmont, or mission, I have not turned my mind to any one branch of science in particular, but have been trying to do my best in all. If, however, it should ever enter into the minds of Superiors to think me capable of instructing in days to come, I should apply myself in particular to that branch of knowledge which might be destined for me, as to be really proficient in *all* requires many years of intense labour. However, as I have no reason at present to think that such will be the case, I shall try to do my best, and make myself as useful as my poor abilities will admit."

On the occasion of the visit of the Prince of Wales to the Basilica of St. Paul, in Rome, Roger Bede Vaughan acted as "cicerone," and he used to relate how, in pointing out the Mosaics of the Popes which run round the clerestory of the great church, he casually but very distinctly requested the Prince to observe that they "began with St. Peter, and ended with Pius the Ninth."

It was in Rome that the young religious received the holy order of the priesthood. He had received the tonsure and minor orders from Bishop Morris at Downside on June 2nd, 1855. He was advanced to the Subdiaconate in Rome on April 3rd, 1858, and to the Diaconate on Ember Saturday, March 19th, 1859. Three weeks later, namely, on April 9th of the same year, he was ordained priest by Cardinal Patrizi, the Vicar of His Holiness, in the Lateran Basilica. He celebrated his first Mass on April 15th.

He returned to Downside in August of the same year, 1859. During the two years which he now spent in the monastery of his profession, his chief work was the care of the mission which is attached to St. Gregory's. He had his duties in the choir, and he also taught in the College; but it was in the care of souls that he now began to develop two of the principal talents which God had given him, his power of governing and his gift of speech. He might have become a great missionary, had not Almighty God destined him for a yet more important work.

The Benedictine Cathedral Monastery of St. Michael, near Hereford, was opened with much solemnity on September 4th, 1861. But already for two years a small community had been on the spot, and the work of the house, as a noviciate and place of studies, had been begun on the 21st of November, a venerable and "memorable" day. It was in the autumn of 1881 that Roger Bede Vaughan was appointed by the President-General of the English Benedictines as professor of metaphysics and moral philosophy at St. Michael's. It was a post of considerable importance, and it offered to the peculiar gifts and talents of Father Bede an opportunity which he was not likely to let slip. St. Michael's was the "House of Studies" of the congregation. Here a priest and professor had under his charge, or within reach of his influence, the whole of the young men who were in time to form the congregation itself. He had only been one year at St. Michael's when he was elected Cathedral Prior, and he held that office for ten years till February, 1873. His life in the monastery was only varied by an occasional vacation—and this by no means an annual thing; by a journey to some struggling missions in South Wales, or some distant Benedictine church to preach a sermon, and by one visit to Rome of considerable duration. During his residence at St. Michael's, Prior Vaughan wrote and published in 1865 a pamphlet, which he entitled, "What does it profit a man? University Education and the Memorialists. By the Son of a Catholic Country Squire." But his great literary work at this time was his "Life of St. Thomas of Aquin," in two volumes, of which the first was published in 1871 and the second in the following year. Of this work we will only say that its plan and scope are very wide. The Prior spent something like five years over it. He read every sort of book on St. Thomas, and on every person and subject connected with him. He wrote and re-wrote his chapters. He gave himself no recreation except what was absolutely necessary to keep him in working order; and the example of hard, persevering, and successful work which he thus gave to his staff and to the community was regarded as one of the excellent results of his Priorship. It was at one time extremely probable that Prior Vaughan would have been named an assistant to the late Bishop Brown, of Newport and Menevia. It was well known that the Bishop was most anxious to secure him, and in December, 1872, it was understood that Propaganda had given its approval and consent. But the pressing importunity of the Archbishop of Sydney induced the Holy See to alter its mind, and Father Vaughan received a telegram on February 5th, 1873, from Rome, announcing to him that he was appointed Coadjutor with right of succession to the Metropolitan See of Sydney. It was remarked at the time that Mr. Jervoise, the diplomatic agent of the British Government in Rome, took a very active interest in this appointment to the Archiepiscopal See. An official letter from the Colonial

Secretary's Office announcing the appointment to the Archbishop—Sir Henry Parkes being then Colonial Secretary—is proof that the Colonial Government took no less interest in it than the Home Department:—

“Colonial Secretary's Office, Sydney, 1st June, 1873.

MY LORD,—I have the honour to inform your Grace that His Excellency the Governor received a despatch by the last mail from the Secretary of State for the Colonies, intimating that Mr. Jervoise, in charge of British interests at Rome, had announced to the Foreign Office the fact that, at a Consistory held in the Vatican on the 21st of March last, the Reverend Bede Vaughan was nominated Archbishop of Nazianzo in partibus infidelium and Coadjutor with right of succession to your Grace.

I have the honor to be, my Lord,

Your Grace's Most Obedient Servant,

The Most Reverend Archbishop Polding.”

HENRY HALLORAN.

Having resigned the office of Cathedral Prior, Dr. Vaughan was consecrated on March 19th following at Liverpool, in the Church of St. Vincent, by His Eminence Cardinal Manning. The present Bishop of Liverpool was consecrated with him. Soon after his consecration he visited Ireland, and was present at Cardinal Cullen's examination in the memorable O'Keefe trial. In the month of July he assisted by invitation at the Fourth Provincial Synod of Westminster, held at St. Edmund's College, and preached the opening sermon, which was immediately published under the title of “*Ecclesia Christi*.”

In September of the same year he set out for Rome, intending to travel to his new home by way of Egypt and the Red Sea. The following passage from a letter to Colonel Vaughan, his father, will give some idea of the serious thoughts which occupied him on this journey. The letter is dated “Como, September 19, 1873.” “We were fagged out by our Alpine travel,” he writes, “and spent most of yesterday resting on the lake in a boat. Though I am with two pleasant companions, my thoughts were often far away from Como and its rich and beautiful banks. The post, which I have now left, practically (I suppose) for ever, and all those I know so well and love so tenderly, and the future with its uncertainty and inevitable difficulties, filled my mind and imagination, and will do so again and again. But I think we all love enterprise; and difficulties and sacrifices are quite the wrong sort of things to try and stop our paths by! Pride! Herbert would say. I don't quite know myself what name to call it by; but anyhow it seems to help me along, and I will not quarrel with it just at present.”

The reception accorded to Dr. Vaughan on his arrival in Sydney in December, 1873, was in every sense a royal one, and took the character of a great demonstration of Catholic loyalty. Archbishop Polding was at the wharf to welcome his Coadjutor who, on landing from the steam launch, knelt to receive the blessing of the Venerable Prelate. About 20,000 people were assembled on the Quay and along the line of route to St. Mary's, and when the Coadjutor

Bishop who was accompanied by Monsignor Vitte, Bishop of Noumea, and Rev. Dr. Gillett, took his place in the carriage beside the aged Archbishop, the cheering was most enthusiastic. At the Cathedral several addresses were presented. That of the clergy, which was read by the Vicar-General, Rev. Dr. Sheehy, expressed their joy on his arrival amongst them, and added:—

"Your arrival here is another event in the history of the Australian Church invested with the deepest interest. It is another landmark in the Church's marvellous progression, and an additional evidence of her enduring vitality all the world over. We still happily see in our midst the first representative of Episcopal authority in the southern continent. He came hither to take charge of this Church, whilst yet it was in a state of apparently helpless infancy. He has had the singular privilege of nurturing the tiny mustard plant which in his own lifetime has attained the majestic tree. He began his labours on this continent with half a dozen priests, and now he sees around him a complete hierarchy, comprising one Archbishop and nine Suffragan Bishops, aided by a body of priests numbering close on three hundred. In his venerable age, and after having guided for so long a period the destinies of this Church, he might truly say: '*Nunc dimittis, Domine, servum tuum in pace quia viderunt oculi mei salutare tuum.*' But Almighty God, we trust, has reserved him to witness in this world still greater triumphs for the Church of Australia, as also the completion of the noble Cathedral now in course of erection. The surest pledge of the realization of these hopes may be sought for in the fact that he has now a Coadjutor whose shoulders are eminently fitted to receive from him the mantle of Episcopal authority. That singular pastoral vigilance which has never ceased in the See of Peter, that Apostolic *solicitudo omnium ecclesiarum*, which embraces alike the Churches that are near and those afar off, is well illustrated at this moment by your Grace's presence amongst the Catholics of Australia. The great Pope, who now fills the Chair of Peter, has appointed to this Church, so many thousand miles distant from the Holy See, a Prelate, whose high character and well known attainments might have placed him side by side with the most distinguished veteran Prelates of the old world. . . . In conclusion, we beg to congratulate your Grace on your elevation to this important See. We felicitate ourselves that it is to be our privilege under your guidance to defend the faith and morals of our people against the inroads of iniquity. Finally, we hope to be the better able to protect the education of the rising generation from the blighting influence of anti-Catholic secularism, under the leadership of one, whose published writings prove him so deeply conversant with the pure sources of sanctity and learning, from which the colossal minds of the ages of faith and scholasticism drew their inspirations."

His Grace Dr. Vaughan, in reply, sketched forth the lines of his future work: "I thank you most heartily for the profound and beautiful words you have just read to me. Here I meet for the first time the clergy of the Archdiocese of Sydney. I have come many hundreds of miles from home in order that I might do the will of the Holy Father, and that I may do the will of my father and friend, His Grace the Archbishop of Sydney. It is difficult in words to express one's self upon such an occasion as this. I did anticipate that the clergy of this Archdiocese would receive me kindly, but I could not in my wildest fancy have anticipated that they would have met me with such cordiality, showing such signs of true affection as they have shown me to-day; and I hope I may say they will never find me wanting in the same love and brotherhood and affection which I see beaming in their countenances this day. There are two particular instruments whereby we may do that work which you have alluded to in your address to me this day. There are two instruments, it seems to me, we have in our hands by means of which we may attack what I call earth worship and overthrow it. In the first place we have that which is a continual protest against earth worship, and that is the commencement of this magnificent Cathedral which is being built now, and which will for generations stand upon that eminence and proclaim to a future world that the Catholics who do so great a part in building up this great city manifest their true love to Him from whom all strength proceeds, and, in doing all they can to advance the material prosperity of this earth, remember that true prosperity and stability proceed from Him who makes men prosper and keeps men stable. Within these walls we shall worship and praise Him, who is the giver of all good gifts; and out for miles around—out into the vast sea—we shall praise Him whom we love and serve, Him whom we have come here to honour, and for whose love we leave home and friends that we may plant His Church and build up His House. And there is a second instrument, which seems to me to be that of Christian education. You kindly alluded just now to my small labours in an intellectual way. I must say from what I have read of the labours of great men in Pagan times, in Christian times, in modern times, that those who were true, generous, hardy men—heroes, self-sacrificers, self-forgetters—were men who were built up by Jesus Christ, who were endowed with the principles of a Christian education; and, with such encouragement, such help, and such experience close to one, he must do something. There is another instrument—another help—and that is the character of those men with whom my lot has fallen in the present. You spoke tenderly and beautifully of the faith of the Irish people, and I could not help feeling in my heart glad that the vast majority of these clergymen with whom I have to work in this Archdiocese belong to that

nation—that I have about me men who have the seal of the faithful upon their foreheads—men who have naturally, so to say, from the persecution the nation has undergone, received Christ into their hearts, and been brought to the foot of the cross—I say that, with such encouragement and such help, one feels able to do something; but it is from Him, who alone can strengthen our hearts and our intellects, that good can come. I meet you as you have met me, and, without any self-adulation, I think I may say you will find me to work with you to build up Christ's Church unto the end."

Dr. Vaughan attended the Christmas examinations and distribution of prizes at Lyndhurst College, on December 18th, two days after his arrival, and on that occasion referred to the educational struggle which awaited them: "You have made some kind allusion to my efforts in the cause of Catholic education, and I beg to thank you for what you have been pleased to say. We have all our parts to perform in that common cause, for we have not only to educate ourselves, but throughout our lives to do all we can to extend to others whatever advantages of this nature it may have been our happiness to receive. I hope to do all I can to help you all in fighting the battle. If we are only true to God and to ourselves, we must and shall succeed."

On the following Sunday evening His Grace attended and addressed a meeting in connection with St. Mary's Building Fund, at which £148 was subscribed. Addressing the crowded meeting, at which Archbishop Polding presided, Dr. Vaughan said: "I am glad to take part in the magnificent work in which you are engaged—in building up the House of God, in erecting your splendid Cathedral. It is, indeed, a cheering thing in this new world to see the great Cathedrals of old living, as it were, over again—to see the old faith and love of art and architecture in their grandest and most beauteous forms establishing themselves in this new and growing continent, and to feel that the old glories of the Catholic Church may yet be rivalled by the new ones. How is it that these great acts of faith have been raised by the hands of Catholic men throughout the world? The secret is a simple one—simple as sublime—because they believed in the real presence of Christ crucified upon the altar. No home could be too costly or too beautiful for Him. Besides this, you feel, however, that no monument could be too lasting to perpetuate, as it were, his name who has borne the heat and burden of the day, and has built up this great Australian Church. May he live to see the completion of the great work which he has begun; and may it be my privilege to spend and be spent in labouring hand in hand with a people who cherish in their hearts so tender a love of the House of God."

It may thus be seen that Dr. Vaughan at once set himself to the work he marked out as his own special labours on the day of his landing—the work of finishing St. Mary's Cathedral, and of forwarding the cause of Catholic education.

On his arrival in Sydney Dr. Vaughan took up his quarters at the Presbytery of the Sacred Heart with the Venerable Archbishop. Very soon, however, Eveleigh House, in St. Benedict's district, was secured as a residence for him. But his heart was set on a collegiate life, and arrangements were made by which Rev. Dr. Forrest resigned the Rectorship of St. John's College which was assumed by the Coadjutor Archbishop. He accordingly chose the beautiful buildings of that College for his home, and continued to reside there till his final departure from Sydney. In the beginning of May, 1874, Dr. Forrest and the Fellows of St. John's presented a special address of welcome to him. In his reply he took occasion to set forth somewhat in detail his ideas in the matter of higher education and of the position he would wish St. John's College to hold in the educational struggles that awaited them. "I am deeply sensible," he said, "of the honour which you, the Rector and Fellows of this College, are conferring upon me, in thus formally, and as a corporal body, bidding me welcome to St. John's. The words in which that welcome are expressed are few and simple, but, like a text or a motto, they are pregnant with significance, and suggest to the reflecting mind a whole world of serious and not unpleasing thought. To me, collegiate and academical pursuits have ever been very sweet indeed. The simplicity, frugality, and purity of the Catholic scholar's private life—a life which aims, to use a poet's words, at 'plain living and high thinking'—naturally offers many attractions to one who has been called to consecrate his energies to the service of the altar and to guard the sanctuary of religious truth. To have room to breathe and time to think, to pray and to resolve, in the midst of the whirl and fever of the nineteenth century, are great privileges—privileges, I can assure you, gentlemen, which are valued by none more highly than myself. But my interest in this institution springs from a deeper source, and takes a wider range than could possibly be the case with regard to any merely personal preference of my own. From the peace and security of his study-room, the student, who is not a simple dreamer, looks out with lively interest, and, at times, with keen anxiety, on the battle which is ever raging in one quarter or another on the vast field of human energies. Over against those divers religious forces which base their existence on Christian revelation, I have perceived an ever-growing body of men, massing themselves together from almost every walk of life, and falling into some kind of shape or consistency through their common attitude of menace to Christianity in all its creeds. Its attractive power springs from the way it wields what I may call the awful logic of denial. All forms of Christianity, however

fragmentary, seem to possess a kind of animal instinct, which urges them to repel the assaults of such a foe as this. Each and all, in one way or the other, naturally aim at the preservation of their own peculiar form of life. But, from what I have been able to observe, the Catholic Church alone is showing herself robust enough to offer any semblance of successful opposition to the common enemy. And this is not at all unnatural. For, taking merely a human view of her, her great historic name, her wide-spread influence, her strong organization, and the heroism of so many of her children, point her out as the natural opponent, the only system with weight and stamina enough to resist the pressure of a sustained and vigorous attack. The wave of infidelity which is upheaving, confusing, and, I may say, sickening the mind of Europe, will, doubtless, in due course, break upon these shores: or, to change the figure, the battle which is now being waged in the old world will have to be fought in the new. Now, I believe it is the case that before a strategist takes up his position in the field he carefully reconnoitres the ground, and endeavours to discover the key to his position. And is it at all singular, gentlemen, that I, with such thoughts as these occupying my mind, on coming a stranger to this colony, should have cast about me to find the coign of vantage, the stronghold of the Catholic position? I can assure you, gentlemen, I was not long discovering where it lay; for, no sooner did my eyes fall upon this noble pile of buildings than, with the quickness and vividness of light, I recognised it as being pre-eminently fitted to become the main fortress amongst us of Catholic Christianity. All praise to those generous men and women, who, as I know, many of them, at great personal sacrifice, raised a princely sum to build this College with! All praise to that enlightened Government which, with a statesmanship not likely to be forgotten, doubled the sum which had been collected, and made it £40,000! I, for one, recognise, with admiration, in this great work, a spirit of true progress and beneficence in the people of this colony, and, as far as in me lies, and in so far as I may be permitted to do so, I shall use my best energies and such poor means as I may possess to assist in bringing about such results in times to come as may be in keeping with these glorious beginnings, such results as may in some measure repay, and, if so be, reward those noble friends of liberal and enlightened education who have set me such a glorious example. And when I turn from this material building to the principles animating those who compose the fibre of its strength, I must confess that I feel myself cheered by a large and sanguine hope. For the very same principles which are laid down by the civil power as the *raison d'être* of this institution—the very object or end for which this College was instituted and incorporated, is absolutely identical with that which has rendered the Church and those learned bodies subject to her control, so formidable against intidelity and

irreligion, wherever it has been their duty to grapple with those poisonous enemies, wherever men have been carefully 'brought up in the doctrines and discipline of the Roman Catholic Church,' and have received 'systematic religious instruction' in the Catholic faith, there athletes have been so exercised and so equipped as to be able not only to confront but also to confound the modern manœuvres of an adversary as old as he is implacable. Here, the civil power and the Catholic Church find themselves in perfect harmony. Here, the more successful the training of youth in Catholic doctrines and discipline, the more intensely they are imbued with the theology of the Catholic Church, so much the more perfectly will this institution be carrying out the object for which it was incorporated, and so much the more completely will it be fulfilling the Church's highest aspirations in its regard. The vital spark, gentlemen, of your academic life is as old as the lungs of Christianity itself; it was incarnate in the great Irish schools of St. Finian, and its traditions, and the odour of its sweetness, like that which is said sometimes to hover about the bodies of departed saints, still lurk among the beautiful halls and colleges, the chapels, and the cloisters of Oxford and of Cambridge. Yes: the same vital principle, which is the life of your body corporate now, once animated those foremost Universities which in days gone by were justly called the lights and the eyes of England. They were Catholic in faith and science, in philosophy and literature, in discipline and morals. The modern world may look back upon those select specimens of past Catholic greatness, and see what fair and fragrant trees of knowledge, beauteous in blossom and rich in fruits, gradually, and in a course of years, arose to their full stature, from a corn or seed identical in specific character with that which is the living germ of the body corporate which I see before me. Thus the example of the past serves as a presage of the future. You have been asked, gentlemen, to try no hazardous experiment; you have simply to aim at doing what your forefathers have done before you; you have to sow the seed of that imperishable tree, which, when 'planted by the stream of the running waters,' has never failed to 'bring forth its fruit in due season.' For a time it is buried out of sight, dead, as some may think, and without a resurrection; but its roots are even now silently striking into the ground, and the day will surely dawn when the earth will bud forth that which will mightily subserve the moral and intellectual salvation of our people. But do not imagine, gentlemen, from what I have been saying, that I am confusing the education which fits a man for the world with the training of Catholic missionaries and religious controversialists. The duties of clergymen and laymen in regard to Christianity are as distinct as their vocations. Still, both classes of men, if they are Christians worthy of the name, must of necessity be witnesses to the truth which is within them, and influence mankind by the

impress of their lives. For example, the main object of the profession of arms is to defend one's country; that of the judicial Bench, I believe, to give decisions according to law; still, the soldier is looked upon as the embodiment of honour, while the judge is the type of strict impartiality. So with the really Christian gentleman; whilst he is educated so as to acquit himself with honour in the battle of life, he, at the same time, becomes a pattern of what is morally and intellectually beautiful in the teachings of the Gospel—he is a breathing manifestation of Christian truth. What the clergyman or controversialist does consciously in the pulpit he does unconsciously by the whole character of his life. Men are not asked so much to believe what he says, as to look at what he does; or, rather, they are not asked to do anything at all: for, whether they will or no, the very demeanour of such a man as this inflicts itself upon him as an exposition of Christianity, and the world becomes impressed by the force of a living fact which is energising before its eyes. I believe that in these days, especially, the logic of realities carries more weight than the logic of syllogisms, that example is stronger than precept, and that a good life is more conclusive than a brilliant argument. St. Athanasius, St. Augustine, and St. Gregory were mighty teachers and controversialists; but I firmly hold that the examples of their lives, that the purity and splendour of their intellects and hearts, have done more towards maintaining the pre-eminence of Catholicity than all their writings put together. It is an old saying, that the tree is known by its fruits. We, gentlemen, are animated with a conviction as deep rooted as our faith itself that Catholicity is the tree of life, whose very leaves are for the healing of the nations. Majestic as the cedar, fruitful as the palm, fragrant as the balsam, if it be but cultivated and cherished carefully and tenderly, men will soon declare it to be fair to behold and sweet to eat of, whilst they will reject and fling from them with horror the scorpions and stones which infidelity offers them in the place of bread. Thus the Christian gentleman, if he has been stamped with the royal image and inscription in his youth, will bear the evidence of his Christianity about with him. The better Christian he is, so much the better man of the world will he become, elevating, refining, and ennobling his special pursuits in life with the loveliness and graces of a Christlike character. Gentlemen, I thank you once again for your kind and sympathising words, and hope that we may work together in this College during many years to come, in advancing the interests of the purest and noblest cause which could be intrusted by God into the hands of man."

A few days after the Christmas festivals the aged Archbishop, anxious to be relieved from the many anxieties of the Administration of the vast Diocese, transferred the burden to the stout shoulders of the Coadjutor. Dr. Vaughan

zealously entered on the duties thus assigned to him, and except on some special occasions the ordinary charge of the Diocesan matters devolved upon him. But his zealous administrations were not restricted to the Diocese of Sydney. We meet with him at times preaching and performing the solemn ceremonies of religion in several other Dioceses.

Sunday, the 22nd of February, 1874, was the day fixed for the dedication of the Diocese of Bathurst to the Sacred Heart of our Blessed Lord. A mission in the Cathedral extending over eight days prepared the faithful for this memorable religious event. On the day itself Dr. Vaughan preached, and he congratulated both pastor and flock on the singular manifestation of piety which he witnessed. The mission in the Cathedral was the first of a series of missions throughout that Diocese which were everywhere accompanied by the happiest results.

On his return to Sydney, Dr. Vaughan on Wednesday, the 4th of March, performed the ceremony of opening St. Brigid's Hall in Kent-street. An address from the laity was presented on the occasion, which recalled the fact that "in this district stood more than half a century ago the first Catholic place of worship in the southern hemisphere, the little chapel, as it was called, of St. Brigid at Cockle Bay;" and that "as late as the year 1842 the average attendance there on Sundays at 9 o'clock Mass, the only one celebrated, was only seventy.

In the month of May, 1874, Dr. Vaughan proceeded to Brisbane, where on Sunday, the 17th, he preached at the dedication of the Cathedral of St. Stephen, the Bishops of Maitland, Bathurst, Goulburn, and Armidale, besides the Bishop of the Diocese, being present at the ceremony. The next day a banquet was given by the Catholic laity to all the distinguished visitors, at which the Governor, the Marquis of Normanby, and all the elite of Brisbane took part.

During the Advent and Lenten seasons, Dr. Vaughan delivered a series of conferences and sermons which attracted considerable attention, and being subsequently printed were widely circulated throughout the colonies. The discourse on O'Connell, delivered at the old Exhibition building, in Prince Alfred Park, on the evening of the O'Connell Centenary celebration, was one of the most successful of his literary efforts.

It was in his Advent conferences, delivered in the year 1875, that the Archbishop first came into collision with the Anglicans of Sydney. On November the 9th of that year, the Anglican Bishop Barker had said, in the course of a speech in laying the foundation stone of a Protestant Hall, that the claims of the Catholic Church were founded upon "frauds and forgeries." It was to rebut this gross and public slander that Archbishop Vaughan first delivered and then wrote out and published four conferences on the "Church of Christ." He said that he regarded Bishop Barker's onslaught as a challenge to the Catholic body which it



1. PLAN OF ST. JOSEPH'S CATHEDRAL, ROCKHAMPTON.

2. ST. JOSEPH'S ORPHANAGE, METEOR PARK, ROCKHAMPTON.

3. CONVENT OF MERCY, TOWNSVILLE.

4. CONVENT OF MERCY, COOKTOWN.

QUEENSLAND VIEWS.

became his duty to accept. "It is a notorious fact," he said, "that for the last twenty years, our accuser has seldom allowed a chance to slip of publicly reviling the Catholic Church. . . . Are we to be for ever silent?" The conferences are eloquent, popular, and full of telling references and quotations. The third, in which the speaker retorts upon the Anglicans themselves, and after describing their institution, asks if this can be the "Church of Christ?" is extremely effective, and the enormous audience of nearly 6000 persons, who heard it, must have thoroughly enjoyed its stirring invective. But it must not be supposed that he rushed into controversy from choice, or was glad to be able to say painful things. It was just the other way. He used to say that the days of controversy were over, and that we must begin over again in the Apostolic rule of preaching the faith, and letting the seed fall where it will. But his controversy in this case was not unsuccessful, and Bishop Barker did not venture to answer these conferences.

The address on the dangers of modern liberalism and secret societies, which he delivered in October, 1876, and published under the title of "Hidden Springs," had the effect of arousing the hostility of the Sydney Freemasons, and of opening the eyes of many Catholics who through ignorance had hitherto allowed themselves to be associated with them.

From the date of his accession to the metropolitan dignity till his departure for Europe—1877 to 1883—Archbishop Vaughan laboured indefatigably. The education campaign was long and arduous. His "Pastorals and Speeches on Education" have been published in a separate form. The volume opens with the joint pastoral of the Archbishop and Bishops of the Province (1879), urging Catholics to use only Catholic schools and to agitate for a change in the law. Then follow five pastorals of the Archbishop's own, all issued during August, September, and October of the same year, and filled with exhortations, arguments, and figures. During the same time, and up to Christmas, he spoke at least eight times on the same vital subject. The last address in the volume was in reply to an attack made upon him by Sir Henry Parkes, then Premier. The Prime Minister had called him an "audacious Prelate," and said various things about his intolerance and seditious teaching. Archbishop Vaughan's seathing reply was received with very great satisfaction by the public of New South Wales.

The Visitation of a Diocese like that of Sydney is, it need not be said, no easy task. The immense distances, the rough roads, and the thinness of the population combine to make it a hard trial to a Bishop's health and endurance. During the ten years of Archbishop Vaughan's administration he made two complete visitations of every part of the vast Diocese, the first in June, July and August, 1874, and the second in the first months of 1883, before he set sail for England.

On Sunday, the 13th of January, 1878, was witnessed for the first time in Australia the conferring of the Sacred Pallium. Thrice was the Pallium granted to Archbishop Polding, the two first which he received being destroyed in the Cathedral fires. Archbishop Goold, of Melbourne, had also been invested with the Pallium, but on all these occasions the ceremony had taken place in Rome.

There was a large attendance of laity and clergy at St. Mary's Cathedral, Sydney, to do honour to their Archbishop, and to witness the imposing ceremony. On the Bishop of Brisbane, as senior Suffragan, devolved the duty of imposing the Pallium on His Grace the Archbishop, and with him were present in the sanctuary the Bishops of Bathurst, Goulburn, Adelaide, Perth, and Sandhurst, and the Vicar-Apostolic of New Caledonia, Right Rev. Dr. Vitte. Replying to an address presented by the clergy, Dr. Vaughan said that "the Sacred Pallium was a symbol of unity, a bond which united the hierarchical order, and by which special authority was given to the chief pastor of an Ecclesiastical Province. It was a sign of perfect communion with the Roman See, betokening the obedience of an Archbishop to St. Peter and his successors, on which the vitality and the organic expansion of the Church depend, for without organic unity there is no life, there is merely decay and death. The Pallium signifies oneness with the head of all, loyalty to him and to his teachings, and an untrammelled communion with his living voice exercising his authority in the direction and governance of the Universal Church. It is a bond of charity, which binds the Archbishop with the Supreme See, the Bishops with the Archbishop, and the clergy and the people with the ruling spiritual authorities placed over them. Thus, he added, is the vast fabric of the Church of God spread throughout the world knit together; thus do many nations and many peoples find a oneness and a strength; thus do we find our stay in the firmness and unfailing faith of Peter."

The death of Pope Pius IX., in the month of February, 1878, gave occasion to the faithful throughout the world to give expression to the sentiments of filial piety and affection with which they mourned the loss of the Father whom they loved. The Archbishop of Sydney and the Bishops of the Province had in their respective Cathedrals High Mass of requiem for his repose. In the circular, which invited the prayers of the clergy and faithful, the Archbishop said: "I will not speak to you of my personal feelings on the loss of one who, from my youth up, had ever shown to me a marked and personal kindness and condescension, for personal sorrow is drowned in the deep bereavement of the Universal Church, and in that sense of loss which has stricken the great heart of the Catholic world." He then sets forth some of those motives which had endeared the departed Pontiff to his spiritual children, and which now stirred up the united sorrow of many nations: "The simple fact of his having been the

head of the Church of Christ on earth, the successor of St. Peter and the Vicar of our Lord, places him in a position which no other on earth can occupy, and which demands from us especial attributes of reverence, and calls forth our most loyal service. He was a King in the temporal order, 'rich in virtue, studying beautifulness,' and the representative of all that is great, just, and true to the secular world of men, being the foremost sovereign leader of true civilization and real progress, the pattern to all crowned heads of a perfect and unsullied reign. In his two-fold character of Pope and King he has taught the nations their lesson with a majesty, a boldness, and a persistency which of itself has exercised an immense moral effect upon the conscience of the Christian world.

• • • His long and laborious work, touching the Universal Church at every point; his solicitude for all, even the most distant of his Churches like our own; the hierarchies he established and continued establishing almost to the day of his death; the Sees he founded; the Pagan nations to whom he sent missionaries; the colleges he established at his private expense for the conversion of coloured populations: his beneficence to the poor and afflicted in every quarter of the globe: his more than regal generosity, and his patronage of science, art, and letters, together with his universal charity and condescension, all this appeals to us with so many eloquent tongues, begging of us now to remember him and to pray that he may rest in peace. His fervent prayers, his pious Masses, his meditations, so full of love and unction; his abstemiousness; his kindly playfulness which no trouble seemed to be able to cloud; his ready bright reply; his large affectionateness; his simple majesty; his eloquence of eye, countenance, and speech; his natural nobleness of figure and grace of gesture; his prince-like self-possession, yet unconsciousness of self—all this went to make up his extraordinary and widespread influence and popularity, and rendered him a power where religion itself was of no avail. No one could go into his presence without being partially unstrung by a something coming from him which spoke silently of the presence of another world. He was a great High Priest and King settling in a stormy and difficult day, himself living much of his time in heaven."

An extract from a letter of Archdeacon Rigney, addressed to a relative in New York, published in an American newspaper in July, 1878, affords us a picture of religious progress in the suburbs of Sydney at this period: "As to myself I am the happy pastor of a large and generous flock of over 3000 Catholics in a population of 10,000. My churches, three in number, are very pretty buildings, and admirably supplied with church requisites. The principal church, St. Patrick's, is exceedingly beautiful, and two in the suburbs of Parramatta are neat edifices, but the real ornament of my churches is the ever-recurring crowds of devout communicants approaching the altar. Four

Marist Brothers and twenty-six of the elder boys of their schools form my choir within the sanctuary for chanting Vespers, and four Sisters of Mercy, with a class of their school girls, form my choir in the organ loft for High Mass and Benediction. I have been here four years now, and during that time Parramatta has made great progress in every way. You can form some idea then of religion in Parramatta—three priests, three churches, four Marist Brothers, four Sisters of Mercy, 3000 Catholics, but, to form an adequate idea, you should be a personal witness to the lives and religious habits of the congregation.”

The elevation of Dr. Newman to the dignity of the Cardinalate was hailed with joy by the enlightened public throughout the whole Christian world, and gave particular satisfaction to the Australian Church. It was resolved that an address, with an ornamental golden salver, should be forwarded to convey to him from the youngest of the Churches at the antipodes the expression of their greeting and rejoicing. As Mr. Dalley explained it: “In the immense expression of joy and sympathy we, in this remote part of the world, were humbly and lovingly ambitious of the honour of participating. Few amongst us have ever had the privilege of looking upon him, and our respectful homage to his character would not recall to his mind familiar faces, but we conceived that it would not be less grateful to him that this tribute of reverence and gratitude should come from those who only knew him as one of the greatest servants of the Church of this age.” The salver was of solid gold, ornamented with medallions of St. Philip Neri, the founder of the Congregation of the Oratorians, which Dr. Newman introduced into England, of Pope Leo XIII., and various illustrations connected with St. Philip’s life and with Rome. The names of Dr. Newman’s first and most cherished companions in the Oratory were inscribed along the rim of the salver, and on the centre was the following inscription:—

“JOANNI HENRICO NEWMAN
 Qui omnia quae a Deo acceperat
 Singulare ingenium, miram subtilitatem,
 Inventionem in paucis felicem,
 Doctrinam quam nihil effugiebat
 Quod ad humanam vitam pertineret,
 Ad veritatis cognitionem et ad fratrum
 Salutem sibi concessa ratus, spreta vulgari
 Facundia, divinae caritatis lampada
 Tamquam unice ducis et magistrae secutus,
 Adeo alte in hominum mentes descendit
 Ut multos opinionum fallacis obaeccatos
 Et per incertas vias anxie trepidantes, in luce
 Et tranquillitate civitatis Dei collocaverit
 Pro tantis meritis et ob Principatus in Ecclesia
 Dignitatem a Summo Pontifice
 Plaudente orbe terrarum collatam
 Fideles Sydneyenses ut sua
 Quoque civitas communi gaudio
 Intersit simul et gratias agunt
 Et gratulantur.”

Towards the close of the year 1880, Archbishop Vaughan took occasion in one of his public discourses to make an official statement of the amount spent on churches and schools and other religious works throughout the Diocese of Sydney since he entered upon the work of Diocesan administration in the month of January, 1874. The sum total, including the Cathedral and other contracts not yet fully carried out, amounted to £212,424 1s 9d. The various items from which this remarkable amount results are not devoid of interest. They are thus set forth in alphabetical order:—

	£	s.	d.		£	s.	d.
Araruen	111	0	0	Manly	1050	0	0
Balmain	11,990	0	0	Moruya	1229	10	0
Bega	1303	4	6	Mt. Carmel	3132	0	0
St. Benedict's	5730	2	0	Newtown	2478	0	0
Berrima	1330	0	0	North Shore†... ..	10,459	10	0
Bombala	2260	0	0	Parramatta	2613	16	9
Braidwood	1239	2	6	Penrith	1100	0	0
Brisbane Water	260	0	0	Petersham	933	12	6
Camden	3900	0	0	Pymont	227	0	0
Campbelltown	127	17	6	Queanbeyan	2429	7	7
Concord	1619	15	10	Ryde	696	0	0
Cook's River*	278	9	0	Sacred Heart... ..	5050	0	0
Cooma	11,453	6	1	Shoalhaven	1542	0	0
Dapto	1010	0	0	Surry Hills	5800	0	0
Five Dock	1443	3	4	St. Mary's	56,053	15	9
Forest Lodge	6000	0	0	St. Patrick's	4725	8	6
St. Francis's	5705	3	7	Waverley	1182	0	0
Hartley	1000	0	0	Windsor	4550	0	0
Kent-street	136	3	5	Wollongong	3072	6	7
Kiama	1876	0	0	Woollahra	3532	0	0
Liverpool	453	12	6				

In addition to this expenditure in parochial works, the Jesuit Fathers had spent in purchase of land, etc., £12,000; the Sisters of the Good Samaritan, £2400; the Sisters of Mercy, £12,319 5s. 11d.; the Sisters of Charity, £4287 10s.; the Marist Brothers, £5400; and the Sisters of St. Joseph, who had but recently arrived, £654; whilst on St. John's College was expended £4294 10s. 4d. Thus on St. Mary's Cathedral and other churches was spent a sum of £127,846 15s. 10d., and on schools, convents, etc., £8477 5s. 11d., the sum total being as above, £212,424 1s. 9d.

In 1880, on the report that famine was impending particularly in the western districts of Ireland, public meetings were held in Sydney, Melbourne, and the other chief cities of Australia, and the citizens of every denomination made a most generous response. In New South Wales £20,000 was collected in less than

* Erected into a separate district March, 1878. † Since the Jesuit Fathers took charge in April, 1875.

four months, and the promptness with which the aid was transmitted contributed not a little to alleviate the distress in the suffering districts.

On February 22nd, 1880, was formally opened the newly erected church at Lithgow. The Archbishop, in his discourse, referred to the beautiful scenery along the route from Mount Victoria. "The splendid views of vast tracts of dark green forest, the overhanging rocks that crowned the mountains which presented themselves in places at every turn of the road, all this impressed the imagination and touched the heart. And how could he gaze on such beautiful pictures without being carried away to the thought of the Great Creator by whom all things were made."

A few months later on the Feast of the Apostle St. James, 25th July, in St. Mary's pro-Cathedral, took place the consecration of the Right Rev. Dr. Fraysse, Titular Bishop of Abila and Vicar Apostolic of New Caledonia. Archbishop Vaughan was the consecrating Prelate, and the Assistant Bishops were the Right Rev. Dr. Quinn, of Bathurst, and the Right Rev. Dr. Torreggiani, of Armidale.

The erection and the opening of new religious schools engaged at this period no little share of the Archbishop's attention.

Here the reflection forces itself upon the mind. There were in the year 1880 a great number of fine Protestant schools in New South Wales, and, according to the official report, they were attended by 18,000 children. Some of these schools had been in existence for about fifty years. Religious instruction was given daily in them, and the Protestant citizens felt a justifiable pride in the success with which in the general competition their schools were carried on. What has become of these schools? These have practically disappeared. A blow was aimed at Catholic education which missed its object, and, politically speaking, by a most disastrous mistake, struck with death-like precision the Protestant schools. On the other hand Catholic schools were every day multiplied, and quite a new impetus was given to Catholic education.

Archbishop Vaughan, speaking at the laying of the foundation-stone of the Pymont school, August 29th, 1880, said:—"The Act of 1866 is doomed, and is doomed irrevocably. Had it continued much longer, it would, by degrees, have melted down the faith. I always thought it a miserable compromise myself, and shall hail with delight the day when it will cease to be." And looking to the future as regards the result of the educational warfare now forced upon the various religious denominations, he added:—"The Catholic Church in this colony will be flourishing when some other Churches have melted into dissent, and when dissent has well-nigh melted into infidelity. There are but two logical positions: Rome or rationalism, the Catholic Church or no Church at all."

Within a few years the event more than justified the Archbishop's words. The success of the Catholic schools was mainly owing to the unwearied devotedness of the various religious communities, and to the marvellous influence of the Sisters in moulding the hearts and the habits of the children to virtue and piety. On the occasion of the opening of the beautiful Monte Oliveto convent and schools at Woollahra, on Sunday, July 10th, 1881, Dr. Vaughan used the remarkable words:—"As you cannot come near the fire without being warmed, as you cannot gaze on the sun without seeing the light, so your dear children cannot be placed under the influence of these Sisters of Charity without receiving their expression, without learning the secret of the sacrifice of the heart and the refinement of gentleness, without, in one word, being formed upon the sweet, strong, and loving type of Christian womanhood."

Early in 1882, an attempt made on the life of the Queen in London, and her fortunate escape, gave occasion to a very general expression of sympathy and joy throughout the Australian colonies. By order of the Archbishop a solemn *Te Deum* in thanksgiving for the preservation of Her Majesty's life was sung in St. Mary's, at which there was a crowded attendance of the faithful. A few months later, the Governor, Lord Loftus, addressed to the Archbishop the following official letter:—

"Government House, Sydney,
2nd August, 1882.

MOST REV. ARCHBISHOP,—

I have the honour to inform your Grace, that having transmitted to the Secretary of State a copy of the letter which your Grace addressed directing a *Te Deum* to be performed in your Cathedral, as a thanksgiving to the Almighty, for the preservation of the Queen on the recent attempt on her life, I have now received, through the Earl of Kimberley, Her Majesty's commands to inform your Grace that Her Majesty is much gratified by the evidence of sympathy on the part of the Roman Catholic community in New South Wales on the occasion.

In acquitting myself of this agreeable duty, I have the honour to be,

Your Grace's Most Obedient Servant,

AUGUSTUS LOFTUS.

His Grace the Most Rev. Archbishop Vaughan."

In nothing perhaps were the efforts of Dr. Vaughan more successful than in carrying on the erection of the grand Cathedral of St. Mary's. To every appeal which he made, the faithful of the Diocese corresponded most generously. Monthly and annual meetings were held, which awakened a spirit of enthusiasm, and kept alive the popular interest in the success of the great work. But the Archbishop's appeals for aid were not restricted to his own Diocese, or to the colony of New South Wales. He wrote thousands of letters to those who were noted for their generosity in all the Australian colonies, commending to them as worthy of their munificence the Mother Church of Australasia, and it was seldom

that an ungenerous response was received. Hence the works were rapidly carried on, and to the great delight of the Catholic citizens the walls of the chancel and transepts were sufficiently advanced in 1881 to allow of a temporary roof.

The annual meeting was held in the new buildings of St. Mary's Cathedral on October 17th, 1881. The works were far from being completed, yet it was a grand event to be able to assemble within the walls, and no fewer than 5000 of the citizens met there to show their joy on the auspicious occasion. The Archbishop presided, and Mr. Dalley addressing him at the close of a very eloquent speech said:—"It would be but an incomplete and unworthy celebration of the festival, which would, out of an apprehension of embarrassing you, omit the fullest and frankest tribute to your share in the victory. But for your devotion to it as the great distinctive labour of your life, long years must have passed away before this stage which we have now reached would have been attained. You have inspired and sustained the enthusiasm which has led to this triumphant result. And in the oblivion of individual effort, however noble, and in the crumbling into dust of the history of human labours, however great, your name in connection with this work will be the last to disappear from the eyes of those who will kneel in this place in far distant times."

On Easter Monday, in 1882, was held in St. Mary's the famous "Fayre of ye Olden Tyme" to aid in paying off the debt still remaining on the as yet incompleated Cathedral. The interior of the edifice was transformed into a series of shops of the Elizabethan age, and no effort or expense was spared to attract the citizens of every denomination to co-operate in the good work. At the opening, a royal herald spoke the following words of welcome:—

"Welcome unto ye all! And yet, wherefore
This glorious pomp and glittering display?
Is it to celebrate a battle fought
And won with honour in a foreign land?
Or to commemorate brave martial deeds
Done in defence of happiness and home?
Is it to make this market place resound
With wild hurrahs, in proof of warrior's fame?
No! 'Tis a still more honourable fray;
A fight with willing hearts, as well as hands;
Our banners lifted in the Christian cause
Of charity—great attribute of heaven
Arm'd for a purpose—noble, good and pure;
Sworn to destroy sad thoughts and weary woes,
And, by our presence at this happy feast,
Aid in erecting a majestic home
Where all the chosen of His holy band
May fight the good fight of faith, and make the truth

Hold firm dominion over all the world
 And that ere long, within these noble walls,
 The praise of men become the praise of God,
 And universal blessing be the fruit
 Of teachings boldly sworn by shepherds true.
 The feast is spread! And let the holy joy
 The saints so love to show be in your minds
 All through this pastime, pleasure-seeking fayre,
 Mirth without riot! Merry and yet wise
 Rejoicing for yourselves, and for the cause
 Ye help by your free union and delight.
 Now let the joyous song of honest hearts
 Rise to the roof of nature and return
 Increased in power and in purity,
 Marked with approval from the hosts on high
 And sanctified by Him who sweetly spoke
 Peace and goodwill to all."

The efforts of the Committee were crowned with complete success, and a sum of about £6000 added to the Cathedral fund repaid the industry and zeal of those who had promoted this most remarkable fair.

The dedication of St. Mary's Cathedral was fixed for the 8th of September, Feast of the Nativity of the Blessed Virgin, 1882, and it was accompanied by a solemn Triduum which brought the grand celebration to a close on Sunday the 10th September. A short letter and circular conveyed to the clergy and laity, the joyous announcement that the event to which they had so long looked forward, and for which they had so long laboured, was at length at hand:—

"MY DEAR FATHER,—

The solemn opening of St. Mary's Cathedral will take place on the 8th, 9th, and 10th of September. So very exceptional an event calls for exceptional action on our part. I do not think any priest of the Archdiocese should be absent from these functions. You will, therefore, be so good as to make such arrangements as will allow you to assist at the Pontifical High Mass and solemn Vespers each day of the Triduum.

You have to be at St. Mary's each morning by 10 o'clock, and at 6.30 in the afternoon.

Please invite such of your people as you think could do so to be present at the opening, and to do what they can to give generously at the offertory, so that we may, if possible, once for all, wipe out the debt which, sooner or later, must be met. It would, indeed, be a splendid finish to our long labours if the building could be declared free at the close of the Triduum.

Dear Rev. Father, I have purposely refrained till now from making a personal appeal to you to give your own generous donation. I do now make that appeal, and I feel sure that, under the circumstances, you will make a sacrifice on behalf of this great and glorious cause.

And, with best wishes, I am, dear Rev. Father,

Yours faithfully in Christ,

Sydney, 23rd August, 1882,

ROGER BEDE, Archbishop of Sydney.

P.S.—Please bring cassock, surplice, and biretta.

N.B.—I enclose a circular to be read to your flock on Sunday."

[CIRCULAR.]

"Dearly Beloved Children in Jesus Christ,—The solemn opening of our great Cathedral will take place on the 8th, 9th, and 10th days of September. There will be Pontifical High Mass, with a sermon by a Bishop, each morning at 11 o'clock, and Solemn Pontifical Vespers, with sermon, by a Prelate, and Benediction in the evening at 7 o'clock. The Archdiocese will be formally consecrated to the Sacred Heart at the close of the Triduum.

Dearly beloved people, I earnestly invite you to assist at this great ceremony. Come and join us during these three glorious days in praising God and thanking Him for His mercy towards us. He has permitted us to raise up a temple to His name not unworthy of the days of old. Your faith and your generosity have done it. And that faith comes from Him, and that generosity is His inspiration. Come, then, and praise and greatly glorify Him, and join in the vast throng that will worship before His holy altar.

The Cathedral is spacious, and there will be six separate services, so remain not at home for fear there should be no room. Let us fill the temple to overflowing, and joyfully sing to God our Saviour in the secret chamber of our hearts.

Nor should you come with mere praise upon your lips; let the sincerity of your words be witnessed to by the liberality of your donations at the offertory, so that we may, on this splendid occasion, if possible, free the House of our King from debt. If, in old days, the Jews were so lavish on the Tabernacle, what should we not do for the House where Christ reigns, though unseen to carnal eye, surrounded by ten millions of His blessed spirits! Moses, far from having to urge his people on, had absolutely to restrain their ardour. 'Both men and women,' says the Scripture, 'gave bracelets and earrings, rings, and tablets, and vessels of gold. If any man had violet and purple, and scarlet twice dyed, and fine linen, and metal of silver or brass, they offered it to the Lord. And the skilful women also gave such things as they had spun. And the princes offered onyx and precious stones. All, both men and women, with devout mind offered gifts that the work might be done which the Lord had commanded by the hand of Moses.' What a great and splendid spirit possessed these mighty-hearted Jews of old? What a lesson do not they teach us even at this distance of time! Let us, in the character of our offerings, emulate such self-forgetting enthusiasm, and do all that in us lies to seal our protestations of love and praise with noble and generous deeds!

May God bless you and protect you, dearly beloved people, and inspire you to accomplish the great work which has been carried with so much success so far, so that, having raised a palace for your King on earth, He may, when the time comes, place you as 'living stones' in the heavenly city of Jerusalem, and anoint your eyes for ever with the vision of peace!

ROGER BEDE,
Archbishop of Sydney.

Sydney, 23rd August, 1882."

Every detail connected with the celebration of the opening of St. Mary's was carried out most satisfactorily. About 5000 people assembled within the hallowed walls each day of the Triduum to give praise to God and to join in the joyous ceremonies. The presence of the Bishops of Maitland, Bathurst, Goulburn, Armidale, Wellington (N. Z.), Rockhampton, and Brisbane, and a numerous body of clergy from the neighbouring Dioceses, added to the decorum and dignity of the festivals. Pontifical High Mass was celebrated on each day with a discourse by one of the visiting Bishops. In the afternoon at Vespers and Benediction another sermon was preached. The joybells, presented by the Archbishop, rang

out for the first time their merry peals, and all the ceremonies were carried out in a manner worthy of the occasion. The offerings of the faithful made during the three days towards the building fund amounted to about £5000.

The Cathedral, though thus opened for Divine worship, was very far from being completed. Little more than the chancel and transepts with one bay of the nave had engaged the Committee's attention, and even in these portions of the sacred edifice none of the walls had been carried to the full height. Only sufficient work was done to admit of a temporary corrugated-iron roof, and this, if enough to give an idea of what the Cathedral would be in its completed splendour, could not fail at the same time to stimulate the energies of the faithful to complete what had been so nobly begun. At the final meeting to promote the building fund, held in the Cathedral before the Archbishop's departure from Sydney, in April, 1883, the announcement was made that £102,763 6s. 7d. had been hitherto expended on the various works, since the foundations were begun to be laid in 1866, and of this amount £60,000 had been spent before the demise of Dr. Polding. Looking to the future the Archbishop on this occasion said:—"Apart from the immense blessing of being able to worship here we have placed this St. Mary's Cathedral in such a condition that the community at large will never now be satisfied until roof and spire, until highest cross and highest finial, proclaim to every passenger and sailor, steaming or sailing into Port Jackson, that St. Mary's Cathedral, from deep and broad foundation to giddy summit, is an accomplished fact. Now that the work I have set myself to do is done, I feel small attraction for making long speeches and expatiating upon it. I feel more inclined to let our works speak for themselves."

On April 15th, 1883, in an address delivered at Balmain, Dr. Vaughan took occasion to review the work of his episcopate. Some of the statistics, as given by him, had been hastily collected by a Benedictine friend from New Zealand, but, being found inexact, were subsequently corrected. A great work had been achieved during the ten years of the Archbishop's administration, and it needed no exaggeration to merit the due meed of commendation. In 1873 there were in the Diocese 90 churches or chapels; in 1883 the number had increased to 120. The schools in 1873 numbered 82; whilst in 1883 they had grown to 102. Eleven of these schools were taught by religious orders of men, with 2370 pupils, whilst 69 were taught by religious orders of women with 8546 pupils. Regarding some of the most flourishing of these schools he added:—"Take our great central schools, which I have always said form the great heart of the Diocese. I have put this heart in the right place—in the Brothers' and Sisters' hands. At St. Mary's we have 757 children; at St. Benedict's, 895; at St. Patrick's, 673; and at the Sacred Heart, 767; these, with St. Kilda's and St. John's, with St. Vincent's

and St. Bridget's and the Home, make up 4889 children in Sydney under the Christian and Catholic influence of men and women of heroic Christian life, teaching the rising generation, not for pay, but for God's love and sake."

A few days before he sailed he blessed in the Cathedral an altar to the Sacred Heart of Jesus. Speaking to the people around him he explained what was the spirit of devotion to the Sacred Heart, and urged them to give themselves wholly to our Lord; and then, saying that deeds were better than words, he informed them that, from that day forward, he gave up and consecrated to the maintenance of the schools of the parish the whole of his income from the Cathedral.

It was on the 17th of April, on the occasion of the meeting of the Building Committee in the Cathedral, that he bade farewell to his clergy and people. After the business connected with the building fund had been gone through, two addresses were presented to him, one from the clergy, which was read by Dr. Sheridan, O.S.B., the Vicar-General, and the other from the laity, read by the Hon. Sir Patrick Jennings, K.C.M.G. A purse of £700 accompanied the addresses. The Archbishop read a carefully written reply to each. The words which he addressed to the clergy are in particular full of interest from a biographical point of view: "What words," he said, "can I make use of in reply to your address and presentation which will, without seeming to be ungracious towards you, convey to you my real sentiments on an occasion like the present, so especially trying to myself, when I have to receive the verdict of the clergy upon me, and to listen to words in which, on the one hand, I can scarcely allow myself to take pleasure and yet which, on the other hand, I cannot hear read without being deeply moved with a sense of affectionate gratitude and love. For, whilst my ears are taking in the kind and flattering expressions which succeed each other so rapidly in my favour, whilst you all stand before me, and your spokesman tells me, in your name, that I have done faithfully and well, my reason seems to be stimulated into an unwonted activity, and I hear a voice within me asking me by what standard I am being measured by my brethren of the clergy. Dear Rev. Fathers, you are so charitable as not to fix the standard too high, and I thank you for your charity. But, if it be allowable for you to lower the standard in accommodation to my weakness, it is not allowable for me to follow your kind example. When I look upon the lives of really great, first-class Church leaders in the past, of fearless exponents of the truth—and great workers in their generation—such as St. Basil, St. Gregory, St. Jerome, and St. Chrysostom—I am deeply impressed by your kind consideration in my regard, and by the mediocrity of my performances in every line of duty since I have been amongst you in this colony; and, far from being elated or dazzled

by your most generous expressions, I am struck—I was almost going to say wounded—by a sense of depression at the thought of what really might have been done by one who could more successfully have approached towards the standard which I have proposed, with so little success, for my own imitation. But there is something which pierces far sharper and deeper into the chamber of my inmost spirit than all this, and that is the anticipation of a judgment which will be pronounced upon me by a very different tribunal. Yes, dear Rev. Fathers, I know what you say; I thank you for what you say; but what will the Judge say when I have to give an account of my stewardship before His court? Such thoughts as these inflict themselves upon me in spite of myself whilst my ears are taking in your favourable words. And yet, though I am sobered, and I may say saddened and depressed by the pictures which such an occasion as this seems to thrust up before my imagination, I do at the very same time—so complicated is our subtle human nature—thank you with unfeigned love for your extreme goodness towards me and for your patience; for your genuine loyalty towards me, tested so often, exhibited so frequently in many trying ways during the last ten years; for your jealousy of my reputation and good name, which you have treated as if they had been your own; for your pride in any little successes I may have been permitted to achieve; and, above all, for your brave and consistent support of me when I have been forced by a sense of duty to say and do unpopular things, and to contristate those whom I should naturally have felt such a delight in giving every pleasure to. Through good report and evil report, in fair and foul weather equally, you have stood at my side whilst preaching the doctrines of the old glorious religion. The Catholic Church is not of to-day or of yesterday; and her principles of action are as old as her charmed life. Those who run may read the simple Gospel teachings of her spokesmen. Her leading maxims I have developed and insisted on. Her fundamental doctrines have been the subject matter of my pastorals and speeches, and I have never dared to go one step beyond the catechism and the Apostles' Creed; and you, dear Rev. Fathers, have, every one of you, been on my side, because I have ever identified myself with her heavenly policy and with her enlightened interpretation of the Gospel of Jesus Christ. I take your address as summarizing with great exactness your attitude towards myself during the course of the last ten eventful years. I thank the Holy Spirit, the Comforter, for thus having bound us into one in the charity of Christ. Had it not been for this identity of spirit, this bond of union, this mutual and unclouded confidence, we should not be assembled in this great fane to-night; we should still be worshipping mournfully in a miserable barn. Had it not been for your co-operation, your self-sacrifice, your appreciation of the Church's ordinary

magisterium regarding education, the education question would not have been, as it is now, practically solved. The Church was showing signs of losing her elasticity. Her little ones—who especially belong to Christ—were in danger of being reared in an atmosphere deprived, scientifically, of every germ of Catholic faith. Your Catholic instincts, the instincts of men coming from a land which, amidst the wreck of all things dearest in life, has ever cherished the faith of St. Patrick—and will cherish it to the end, the unbroken tradition of your faith, dear Rev. Fathers, has drawn you, perhaps almost in spite of yourselves, to my side, and has kept you there; or, to sum up all, I mean to say, in a single sentence, you have saved the Roman Catholic religion in this Archdiocese of Sydney. What sane man would prefer a little miserable human popularity to the achievement of such a result as that? At times I have scarcely been able to resist a smile—though, I can assure you, not an ill-natured smile—at the surprise which men of the world have expressed from time to time at my courage, as they called it, in going straight against the tide of popular feeling; and they have spoken kindly of my pluck. I said to myself all the while, dear Rev. Fathers, ‘They little know what a big coward I am.’ Had I to be judged at the last day by the public opinion of this great colony, it would be a very different affair indeed. But, when our fate has to be settled once for all, we shall find ourselves in a truly democratic position, all standing on an equality before a very different court. My anxiety is to stand well there—before the tribunal of our common Master; and, if I seem to men of the world to show courage in breasting public opinion, it is because I know that public opinion will not judge me at the last day—can neither reward me with heaven for flattering it nor consign me to hell for all eternity for speaking out the truth; whereas my Master can, and will reward me everlastingly if I am true to Him; and can and will most assuredly punish me everlastingly if I die out of his favour. Besides that, His judgments are always right, and justice and truth are the foundation of His Throne, expressions which cannot, except ironically, be made use of regarding the dicta of public opinion, even in New South Wales. Yet, do not let it be imagined that, in saying this, I think lightly of my fellow man, or of his opinions, or of the opinions of the masses; on the contrary, I hold their opinions in great respect. ‘*Vox populi vox Dei*’ is not without its meaning, even in the nineteenth century. I look upon it as a misfortune when public opinion has to be opposed, especially by ecclesiastics; but, when it runs counter to some great Church principle—to some principle of the Gospel—to some principle known to be portion of her Divine message—to that *Depositum* which she is gifted with—inerrancy to teach the people—in such a case our duty is very clear; and, if we shirk that duty—if we deny Christ before men, He, our Master, will deny us.

before His Father who is in heaven. And public opinion, exercising that strange versatility which is especial to it, would scream with astonishment as well as delight at having caught us tripping in a place she would least have expected it possible. It is seldom one has an opportunity of touching thus publicly on fundamental principles of Catholic thought and action. I am glad to have been provided with this opportunity of doing so. We follow, in all storms, the steady electric light of a Church which we hold to be Divinely gifted with inerrancy in moral and dogmatic teaching; and we are always ready, in all fogs and mists, with charity to all men, to abide by the result. Those who conscientiously oppose us now will be for us in their children. And, though for many ages there will be strife, before the world collapses there will be not only one shepherd, but, with God's grace, one only fold. Anyhow, let us do our work in our day. The spiritual empire, of which we are soldiers, by its very history stirs up the fires of charity and zeal in our hearts. Ours is one of the very few causes in the world worth living for and dying for, too; and, whatever be our exertions, they look very insignificant and mean when compared with the heroic labours and sacrifices of those who have gone before us. Dear Rev. Fathers, I once again and again and again thank you for your charity towards me. I thank you also for your handsome donation. I scarcely could have too large an income, when all the calls that come upon me are considered. You could not have given me a more acceptable present than money, for nothing gives me more genuine pleasure than giving it away. May God bless you all, you dear beloved men, and keep you and support you in your heroic, solitary, loving life. Pray for me till I come back. Love me and care for me in your quiet silent thoughts. If we are not friends, whoever in this world will be friends? I will not forget you, whether in the busy city or the solitary trying bush, at the tomb of our great exemplars—St. Peter and St. Paul; and, when kneeling at the feet of the Successor of the Fisherman, and when humbly kissing the cross upon his instep, I will assure him that I would not exchange you, dearly beloved brothers, in love and in sacrifice, for any other body of Catholic clergy in the English-speaking world."

Thursday, the 19th of April, 1883, was the day fixed for the Archbishop's departure from Sydney. It was announced that at noon a religious ceremony would be held in the Cathedral to invoke the blessing of heaven upon his journey, but long before that hour thousands might be seen wending their way towards St. Mary's, and when the Archbishop knelt before the altar about half-past twelve o'clock, the Cathedral was quite filled with a fervent and affectionate congregation. The prayers of the *Itinerarium* having been recited, Dr. Vaughan addressed the assembled faithful in the following words: "My dear friends. I thank you from my heart for the splendid manifestation of goodwill

and kindness you are showing me. May God bless you and keep you all in His good keeping is my constant prayer. You know our surroundings may, roughly speaking, be divided into two divisions—into our friends and our enemies. Now I mean to show my love for my friends whilst away, and to be revenged upon my enemies. For you, my friends, I will offer up the Holy Sacrifice in the crypt of St. Peter's close over the tombs of the Apostles, praying that our Lord may vouchsafe to realise for you your dearest wishes, and make you happy in the highest sense. And as for my enemies—I always prefer calling them opponents—I cannot let them off so easily. I must heap a few coals of fire upon their heads, so I intend to make whilst in Rome an especial pilgrimage to that beautiful Abbey where St. Augustine, my Benedictine Brother, learnt in a solitary monastic cell to subdue that England of ours to the Cross. I will kneel down in that hallowed spot, and fervently beseech that glorious Apostle to touch the hearts of all hitherto opposed to me, and convert them all, with their wives and families, to the Catholic religion. I wish you all—whether for me or against me—I wish you all, and one and all, good bye.” He then imparted the Episcopal Benediction. A large number of the clergy accompanied him to the Circular Quay, and several friends in small steamers followed the “City of New York” to the Heads, where deafening cheers amidst the waving of hats and handkerchiefs gave a last salute.

The Archbishop, with Dr. Gillett, sailed on April 19th, 1883, in the “City of New York,” for San Francisco, en route for Europe. The vessel passed through the Heads at half-past four, amid the shouting of the crowd and the music of the bands. It was exactly four months from that day that he died in England.

He travelled slowly across the North American continent, visiting Salt Lake City, Chicago, Washington, and Boston, and entering Canada. The Sunday before he left New York he said Mass for the last time. The last part of the voyage from New York to Liverpool was rough and stormy, and the Archbishop had little rest. He landed at Liverpool on Thursday, August 16th, and his first act on setting foot once more on the shore of his native country was to drive out to Woolton to pay a visit to the Right Rev. Abbot Burchall, then President-General of the English Benedictines, formerly his own Superior during nearly the whole of his religious life. In the Priory at Woolton he met several former confrères, who chanced to be there that afternoon. It was the last time he was to meet his brethren on earth. On returning to Liverpool he rested that night at the Adelphi Hotel; but, before retiring to rest, he wrote a touching and characteristic letter to his aunt, Mrs. Weld-Blundell, of Ince Blundell, informing her of his landing, and of his intention to visit her. He said he was coming



1. ST. FRANCIS XAVIER'S COLLEGE, Kew.

2. CHRISTIAN BROTHERS' SCHOOLS,

3. BROTHER TRACEY.

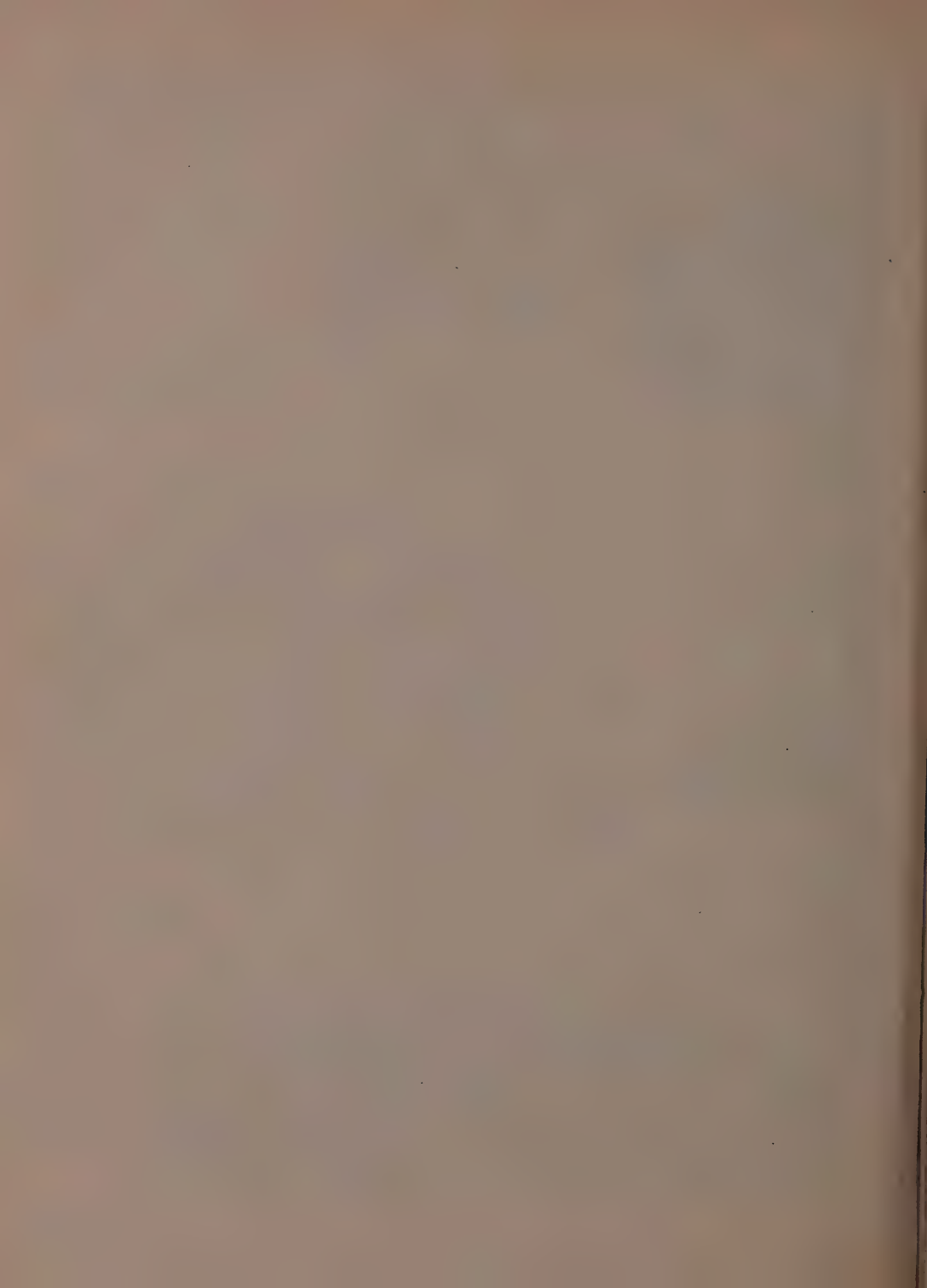
4. ST. PATRICK'S COLLEGE,

CONDUCTED BY THE JESUIT FATHERS.

ARCHBISHOP'S RESIDENCE.

CONDUCTED BY THE JESUIT FATHERS.

EDUCATIONAL INSTITUTIONS, MELBOURNE.



"for a long rest." His berth on board ship, he said, had been "as narrow and as hard as the coffin for which he would one day be measured, and it was no wonder if he had not rested in it quite so soundly and quietly as he would rest in that." This was a jest, a "grim, undertaker's jest," as he called it, but those who know how the physical discomfort of his heart made his imagination work see in the words one more indication that he was continually expecting death.

He arrived at Ince Blundell on the Friday about midday, and his brother, the Bishop of Salford, came in the course of the afternoon. At dinner the Archbishop was in good spirits, and apparently in his usual health; but he frequently said how tired he was; he described himself as wearied out with his ten years' work; he said he had lost his vivacity, and become an old man; that he wanted to see no one, but to hide himself and be quiet; and he spoke again of the weariness which the unnatural pulsation of his heart occasioned him. He was present at Benediction of the Blessed Sacrament; and at about half-past ten, he went slowly and lingeringly up to his bedroom. That night he rested in peace.

The following authentic details of the sad event were addressed to one of the Sydney clergy by Mrs. Weld-Blundell:—"I have so many letters to write that you must excuse this brief account of our sad bereavement. The Archbishop landed on Thursday, much fatigued from a rough voyage, and slept at the hotel that night, going to bed at four in the afternoon. The next morning (Friday) he came here after breakfast with his uncle Richard. He did not look well, being pale and evidently fatigued; but after lunch he was, as usual, gay, and talking with us, sitting out of doors, &c. The Bishop of Salford arrived in the afternoon, and we all spent a most happy and delightful evening together. He was to say Mass at 9 o'clock a.m., in order to have a good sleep. At 9 o'clock he did not appear and I sent to know if he was going to say Mass, but his door was locked, and no reply when they knocked. I felt uneasy, but the rest laughed at my fears, and said it was a pity to disturb him as he was very tired. After breakfast I begged the Bishop of Salford to go and see after him, but he could not get into his room, and finally my son Charley got through the window and there found him asleep indeed, but it was the sleep of death. His attitude of perfect repose showed clearly that he died in sleep, and must have been dead many hours."

The funeral took place at Ince Blundell Hall on Thursday, August 23rd, and his remains were laid temporarily in the vault under the sanctuary of the church. A large number of the English Benedictines and of the clergy attended the requiem and dirge; and there were also present the Bishops of Liverpool, Salford, Leeds, Newport, and Northampton, and the President-General of the Benedictines. At the Requiem Mass three of his brothers took part, the Very Rev. Joseph Jerome Vaughan, O.S.B., Prior of Fort Augustus, being celebrant; the Rev. Bernard

Vaughan, S.J., Deacon, and the Rev. John Vaughan, Subdeacon. A touching discourse, full of personal detail, was pronounced by the Rev. Father John Morris, S.J.

On the 18th of September, a solemn "Month's Mind" was celebrated at Courtfield, the scene of his childhood, and of his earliest impressions of love and duty. The Requiem Mass was sung by the Right Rev. William Vaughan, Bishop of Plymouth, the Archbishop's uncle, the deacon and subdeacon of the Mass being the two brothers, as at Ince Blundell. The Bishop of Newport was present in the sanctuary, as were the Bishop of Clifton and the President-General. Nearly all the monks from St. Michael's Cathedral Monastery attended, to sing the solemn Gregorian Requiem to which the deceased Prelate had so often listened from his stall in St. Michael's. After the Mass for the dead, the sermon was preached by the Bishop of Newport and Menevia, who had lived at St. Michael's with Prior Bede Vaughan from the day he was made Prior till his consecration—eleven years. The text was from Genesis xli., 1: "Go forth out of thy country and from thy kindred, and out of thy Father's house, and come into the land which I will show thee . . . and thou shalt be blessed."

In February, 1887, the Archbishop's remains were translated from the vault at Ince Blundell to find their last resting place at St. Michael's Priory, which for so many years had been his monastic home. The account of the interment written by one of his religious brethren will be read with interest:—

"The funeral service was performed by the Bishop of the Diocese, the Right Rev. Dr. Hedley, O.S.B. After the arrival of the body, a procession of monks came forth from the church, followed by the Cathedral Prior, Canons in attendance on the Bishop, and lastly the Bishop in cope and mitre. The *In Paradisum* was sung as they moved onwards towards the grave. It was a scene not easy to forget—the circle of hooded monks gathered round the grave as the shades of evening fell, the wailing chant rising clear in the sharp frosty air, and in the midst lying silent the Prelate and brother in religion who but a few years ago had gone forth from the monastery in the vigour and prime of his powers, and now had returned to rest among his brethren. Some of those who stood round him now as he lay in death had lived with him, and worked with him in the Priory of St. Michael's. They had known him as familiar friends knew each other; his bright face, his voice, his winning manner—all came back to them. They saw him go forth to his great mission work in the far off sunny climes of Australia full of young energetic life, hope, and zeal, and they witnessed now his return to the quiet solitude of former days. His work was done, and he had come back to his rest. It was more than touching to see how, after his short but brilliant career had closed, he came to take his long repose beneath

the shadows of the cloisters, where he studied and wrought in the early days of his manhood—where he had prayed and thought and poured out his earnest words into young and ardent hearts. After the funeral service was finished, the clergy and faithful returned to the church, and a solemn dirge was sung. At 10 o'clock on Wednesday solemn Mass, *De Requiem*, was celebrated by the Bishop. After Mass the absolutions were given at the catafalque. Thus were the last rites celebrated with fervent, thoughtful hearts over Roger Bede Vaughan, Archbishop of Sydney, and monk of the English Benedictine Congregation—a man of brilliant gifts and princely presence, who went out to a far land and was there the idol of his people, and returned worn out with toil to rest among his brethren. As the years roll by, and changes succeed, his name and his life of pure devotedness will long remain fresh in the hearts of his brethren and his faithful people.”

Cardinal Moran.

PATRICK FRANCIS MORAN, Bishop of Ossory, in Ireland, was at the request of the Bishops of the Province, by Brief of the Holy See, dated the 21st of March, 1884, translated to Sydney. He was accorded a most enthusiastic welcome on his arrival in Sydney, the Feast of the Nativity of the Blessed Virgin, the 8th of September following. A few months later he was summoned to Rome, where on the 27th of July, 1885, the Cardinalitial dignity was conferred upon him, the first time that this privilege was granted to the Australian Church.

On the 14th of November, 1885, the Plenary Synod of the Bishops of Australasia, under the presidency of the Cardinal-Archbishop, entered on its synodical work at St. Mary's Cathedral in Sydney. No such solemn religious scene had been witnessed beneath the Southern Cross, as when on Sunday, the 15th of November, the Cardinal and fifteen Bishops arrayed in full Pontificals, with the Vicar Apostolic of North Queensland and the Procurator of the infirm Archbishop of Melbourne, and fifty-two theologians from the various Dioceses of Australasia, and a numerous array of other distinguished clergy, secular and regular, entered in procession the Cathedral Church, where 6000 devoted people were assembled to unite with their pastors in invoking the Spirit of God upon the deliberations of the Synod. The Sessions lasted for a fortnight, the whole proceedings being marked by an earnestness of purpose and unanimity of feeling and harmony of ideas that had never been surpassed in similar meetings. The Synod closed with the same solemnity with which it had begun, and thanks to its

wise decrees, it may truly be said, that from the Plenary Synod of Sydney in 1885 dates a new era of expansion and peace and blessing for the Catholic Church in Australasia.

During the celebration of the Plenary Synod, on Thursday, the 19th of November, in the presence of all the Bishops and clergy and a vast concourse of the faithful, were blessed the foundations of the Ecclesiastical College under the invocation of St. Patrick at Manly, commanding one of the finest views in the suburbs of Sydney. The works were energetically carried on, and under the guidance of Very Rev. Monsignor Verdon as Rector, the college was opened for the admission of students in 1889. Since then it has continued to prosper, and at the close of the scholastic year, 1892, there were forty-eight youthful aspirants to the ecclesiastical state on its roll of students. The material building cost about £65,000, and it deservedly holds a place among the grandest collegiate institutions of Australia.

The pastoral letter, addressed by the Plenary Council to the clergy and faithful entrusted to their charge, is a monumental record of their teaching and their aspirations in every way worthy of the golden ages of the Church's history :—

“PASTORAL LETTER OF THE ARCHBISHOPS AND BISHOPS OF AUSTRALASIA IN PLENARY COUNCIL
ASSEMBLED TO THE CLERGY AND LAITY OF THEIR CHARGE.

VENERABLE AND BELOVED BRETHREN OF THE CLERGY, BELOVED CHILDREN OF THE LAITY,—

The prevalent impression on our minds, during these days of our Council, is one of intense thankfulness to God, who has so blessed the mustard seed of the Faith in the Church of Australasia. At a date, so recent as to be quite within the lifetime of men still moving amongst us, there was not one priest, nor one single altar, in all these southern lands. It is not simply that the ministration of the Church was poor and scant, but, as a matter of fact, it did not exist. Children came into the world, and there was no Catholic clergyman nearer than the northern hemisphere to baptize them. Old men were dying on the scaffold, or in their beds, but the Indian and Pacific Oceans and the coral seas of the north lay between them and all the sacraments of the dying. Within sight of where we are now assembled, the Mystery of our Faith, the Most Holy Sacrament, was preserved by stealth in a poor man's house. It, and its few faithful lay worshippers, were the whole of God's Church in this part of the world, at the beginning of the current century. At the present hour, the priests in the colonies number several hundreds, the churches are among the most beautiful in Christendom, and there is scarcely a religious community in the old world which is not largely represented amongst us. Every town has its convent and Catholic schools, and an assembly of eighteen Australasian Prelates meets here in this capital of New South Wales. A Cardinal is Archbishop of Sydney, and presides over such meeting. Such a contrast between the beginning and the close of a century is unexampled in history. Such a blessing of fruitfulness is unparalleled since the early ages of the Apostles.

It is with a view of corresponding, to our utmost, with this immense generosity of God's grace, of answering, as earnest men to this challenge of heaven's liberality, that we are gathered here to-day. The Successor of St. Peter directs us to meet together, and having first turned to the Giver with recognition and thanks to provide by forethought and legislation for the stability, protection, and development of this so favourable position in the Church.

At the call of the delegate of the Holy See, and for the high purpose set before us, the benefit of the kingdom of Christ, we have travelled, some of us, many thousand miles from our Cathedral cities, to take part in the prayers and in the deliberations of this Plenary Council. And now that our consultations are drawing to a close, we are satisfied that God has blessed our aspirations, and that the Redeemer has amply fulfilled His promise to be in our midst. Our meetings have been characterised by singular one-mindedness, and our decisions now go to Rome to be there amended, wherever amending is deemed necessary, and then, we hope, to be sanctioned and blessed by the Vicar of Jesus Christ.

As regards our clergy, those who have left home and kin, and who deny themselves so much that the world offers in order that they may work with us in the Master's vineyard, we have decided to submit to the Holy Father our opinion that they have a title to share, to some extent, that permanency of position which hitherto has been possessed by Bishops only in Australia. For years back the necessities of these missions require that every priest should be ready, at the beck of authority, to start in any direction in which he might be required. This was not merely a theory, it was a practice, the carrying out of which must often have entailed considerable unpleasantness on some of the senior clergy. But they nobly answered, and, we believe, the history of half a century does not record a word of refusal, nay, not even a syllable of remonstrance against this necessary hardship. The extent of country now settled makes an opening to give a comparatively greater permanence to some of the priests. We thankfully welcome it, and hasten to submit to Rome our desire that it may be availed of.

From the same illustrious body (and where could they seek better advisers?) we wish that each Bishop should form to himself a Council, which he will consult in matters of graver moment. Such of the priests forming this Council as have permanent charges would be called Parish priests, those members who are not parish priests would be Canons, with certain corresponding attributes.

It is our desire also that the administrator of a Diocese, *sede vacante*, would be taken from its clergy, should the last Prelate have died without making any provision for its government.

We are satisfied that these responsibilities will be accepted by our Very Rev. and Reverend Brethren in the spirit in which they are imposed. They will unite the priests and Bishops together firmly, even as the superincumbent weight is the strongest common bond of the walls and pillars of a material church.

It is our duty to remind the clergy that, among the many agencies which God and His Church place in their hands for a successful apostleship in their parishes, three principally stand forth. And of these the first, in many senses, is the example of the clergyman's own life. If the priest is known to be earnest in saving his own soul, loving God and God's interests, thoroughly temperate in his habits, free from all suspicion of personal avarice, his congregation cannot help belonging to him and to God. If, on the other hand, what heaven forbid, his own habits are irregular, or if he is known to be hoarding up treasures in this world, and thinking little of those of the next, his labours among the people will be fruitless, his example among his fellow priests most injurious, and his dying thoughts those of the first false disciple, 'I have sinned betraying the Just One's blood.' The second means is the *status animarum*, or religious census of the parish. No priest in charge of a mission should be without this register; and there is no work of his which will better repay the time and the labour expended on it than such census will. It must be revised each year under the personal supervision of the parish priest or of his curates. The third means is the furnishing to the people a constant and easy access to the Sacraments. In country districts the opportunity for Confession and Communion should be brought, by the holding of almost ubiquitous and often repeated stations, within five miles of every Catholic, at least twice a year. In the towns, the Confessionals should be attended for a couple of hours in the forenoon, and from 4 o'clock till 10 in the afternoon, on every Saturday and vigil of holiday, and day of special devotion. Opportune missions, and aid or visits from extraordinary confessors, at fixed periods of the year, are necessary, in order to open the way to the Sacraments, for persons who, through one cause or another, may have been an unusual length of time from Penance and Communion, or may find a difficulty in confessing to the local pastors.

Of the priests' duty towards the Catholic education of the youth of these colonies, we believe it unnecessary to say much. The duty seems to be universally recognised by them, and zealously discharged. It is hoped that this spirit will continue, and still further exert itself, till not one single Catholic child in Australia shall be without an opportunity of sound Catholic education.

We believe that there is still room for a great deal of good in further diffusing, among the young and the old, earnest and solid devotion to the Most Holy Sacrament, the Blessed Virgin Mary, the Guardian Angels, and the Saints of God who have left us the example of their heroic lives. The practices of these devotions create a healthy atmosphere around the soul, and protect and nourish that faith and love towards God which are necessary for salvation. They also supply wants, and they furnish certain semi-human, semi-heavenly aids, which the soul craves in her dealings with God and in her struggles with temptation. Where they are in vigorous existence, there also are the theological virtues and a true Catholic spirit. Where they are not, there also will supernatural life soon sicken, and the feeling of God's presence and God's providence quickly die out.

It is desirable, therefore, that as far as possible there be introduced, especially into the centres of population, large souled associations, having for their object the kindling in the hearts of our people an every day earnest love for Christ in the Most Holy Sacrament, a filial affection for His Blessed Mother, and a practical communion with God's saints and angels. The Church has blessed and strongly recommended to us very many of these associations, and it will not be hard to find one suitable to almost any circumstance of age or locality. In our days, and in this particular matter, the children of the world are wiser than the children of light. While Europe, and indeed all the civilized globe, are being honeycombed with evil societies, having for their object the destruction of religion; and while clubs, syndicates, and trade-unions are, to an extraordinary degree, the hearts, heads, and main springs of the political, commercial, and social life of the world, it is to be regretted that the splendid religious Guilds of the Middle Ages should have been allowed to comparatively die out. The Apostles of those times, St. Francis, St. Dominic, &c., and the Popes who blessed their rules, never believed that their work was even half done, until they had created the so-called 'third orders,' through which their spirit and practices permeated the ordinary every day life of the immense body of the trading and working classes. In our days such associations are more necessary than in any previous period of Church history. These should, however, be made to include every Catholic who aims at living up to his belief; and, instead of limiting themselves to choosing subjects already good and saintly, should rather address their zeal to persons who need the aid their rules and their spirit offer. Unhappily, many zealous persons and pious communities devote their whole thought to the congenial soil—ninety-nine who are comparatively safe and good. Alas! it is the lost sheep, which most calls for the care of the Good Shepherd. It is the wounded limb which needs the splints and bandages of societies and rules. In the hands of an earnest and judicious pastor, these religious associations can be instrumental of great good. They are really the yeast to leaven up the whole mass of his congregation.

For young girls there should be a 'Children of Mary Association,' one which would not confine itself to a picked half-dozen well-instructed children in a school, but would large-heartedly go out into the shops and work-rooms and factories of the city, and win the children of daily toil to be chaste and God-loving on the beautiful model of the Virgin Mother.

For youths there should be a 'Catholic Young Men's Society' in every parish. Such a body, while not ashamed to be thoroughly Catholic in profession and in practice, ought to be mutually improving in social, commercial, and educational training. Evening classes in mathematics and the other exact sciences, in geology, popular chemistry, mechanics, surveying, etc., etc., interspersed with occasional improving lectures, and with meetings for the management of their funds and the successful working of the society, ought to furnish interesting and useful occupation, and save and win many young men from vice and destruction.

'The Sodality of the Holy Family' strives to form each Christian home on the model of that which for thirty years the Redeemer blessed with His presence. It numbers to-day in some of the cities of Ireland over eight thousand fathers or mothers, and not less than fifty thousand is the average roll through the whole island. Its aim is the cultivation of the ordinary family virtues—the creation, thickly through the masses, of homes charged with the spirit of that of Nazareth—the child Jesus being the daily example of the children, and Mary and Joseph those of the parents. Its framework is morning and night prayer, the attendance at Mass on Sunday, the regular coming to the Sacraments, the keeping children continuously at school, and training them by word and example to the observance of regular hours and to habits of industry and self-control. By prayer, good books, occasional suitable sermons, pastoral visits, and such like, it inculcates and helps to the virtues of temperance, patience, and forbearance. Its constitution is very simple, its rules easy, and its practices highly interesting and attractive.

Then there is the 'St. Vincent of Paul's Society' for the succour of the bodily or spiritually destitute; the 'Christian Doctrine Society' for the active gathering of young children to hear the truths of religion, and for the rendering these truths attractive to the little hearers; and the 'Purgatorian Society,' for the comfort of the bereaved and for the relief of the dead. Add to these more general associations the many having special devotion to particular objects. Such are the 'Confraternity of the Holy Sacrament,' the 'Living Rosary,' etc. What aids to keep this congregation good and fervent does an earnest priest find in these Societies! What channels to let in the flood of God's blessed grace on withered hearts and barren, sapless souls!

In some parishes the Church is opened on Sunday morning for Mass, or, at best, on Saturday afternoon for Confessions; and it is closed, at least as far as its activity is concerned, on Sunday night. During the remaining six days of the week the Good Shepherd is scarcely supposed to appear outside. How different from His own teaching! How opposite to the examples of St. Vincent, St. Charles, St. Francis de Sales! We can hardly understand any week day duty more suitable to a zealous priest than this working through the masses of his parishioners by means of Societies sanctioned by the Church for such purpose.

Finally, how piteously does our flock appeal to us for the establishing and sustaining of Temperance Societies; and who is there to create and continue such Societies but the clergy? Intoxicating drink, even if taken only in the same quantity, has a worse effect on the Irish Catholic than on any of his fellow colonists. Accustomed to the restraint of religion and morality, and unaccustomed to pay much heed to the thoughts of self-interest, he, being once even temporarily seduced from the influence of the former, is but little ruled by the latter. Hence his recklessness under drink; hence, also, his readily getting into petty quarrels, which a more self-caring disposition would avoid; hence, finally, perhaps to some little extent, the large figure which occasionally represents, in the police statistics, the Catholics arrested for 'minor crimes against the person.' Hostile or shallow-minded writers in the Australian press have tried to impute the excess of these figures beyond what the proportion of population would warrant to our holy religion. Where the statistics are correct the cause of the excess is as we have stated. Nevertheless, no one can close his eyes to the fact that very large percentages of our young men are annually drawn into the drinking classes. There they soon become lost to all self-respect, to honour, industry, and domestic happiness. God and man are equally lost sight of, and, not unlike the rabble who crucified our Redeemer, they cry out, 'We have no king but drink, no religion but our own passions.' We earnestly recommend the formation, in every parish, of Temperance Societies, under the charge of the local pastor. They should be made practical and attractive. The working of good organizations too often settles down into the routine observance of some dry rules. The carrying out of these latter absorbs the whole spirit and energy of the directory, and the great object of the association—in fact, the one right it has to existence, the salvation of the people—is forgotten. How many of such associations deserve the reproof the Saviour gave to the Pharisees—'The Sabbath was made for man, not man for the Sabbath?' We warn our beloved clergy that, in a two-fold sense, the future, even temporal,

of the Catholic laity in these colonies is very largely in their hands. Without thrift, and temperance, and foresight the people's undeniable willingness for hard work will not save the great body from a constant lowering in the social scale. Unfortunately, in a large proportion of cases, the lowering will soon settle into extinction.

Again, in a great number of cases—greater each year as the 'union' spirit of the present century gains strength—Catholics will join associations of their fellow men. It depends on the present action of the priests whether they will do so under the shelter of the Church or beyond her pale.

Hitherto we have spoken of those Societies only who labour within the household of the Church. Amongst those whose direct object is outside that circuit the first to claim attention is the soul-appealing Association for the Propagation of the Faith. Then there are that of 'The Holy Childhood' and the many others who partition to themselves, for the Gospel, the still unreclaimed lands of the savage and the infidel. All these merit our strongest sympathy and our heartiest support. The generally recognized form which that support takes is a short prayer once a day, asking the Master of the harvest that He would send labourers to His work, and a very small offering once a week to maintain the association and the labourers.

Catholic circulating libraries are, when the books are judiciously selected and the business part efficiently managed, a great means of keeping the spirit of religion alive among the people. The strength, and light, and balm conveyed into a home or to an individual by a good book is incalculable. It is often better than the voice of the pastor. Its address cannot be inopportune; it is taken up when one needs it, and it ceases to speak before one can get tired of it. It never gets impatient with our stupidity or wearied at our obstinacy. It does not challenge our pride, for we do not dream of its glorying in our submission; it waits calmly for our adhesion or rejection; and, its visit over, it passes on to another soul, to be there also a friend and counsellor. Bad books have been the cause of the ruin of religion in many parts of the continent of Europe. They will do the same in the colonies unless the antidote is availed of. A project is under consideration for a central depôt in Sydney, as well as of a library of Catholic school text books, and we have good hopes that this project will be gradually realized.

There are, more or less, in every part of the civilized globe, worldly persons, who would confine the action and influence of the priesthood wholly within the rails of the sanctuary. They pretend to tolerate her ministers as a caste, allowing to them, at best, the dim honour of what they rejoice to fancy is a quickly waning religious light. They put the clergy in the same class as other Sabbath day garments—to appear on certain recognised occasions of parade or solemnity. But they hate to see the Church exercising her influence in every day life. 'Let her,' these men say, 'baptize infants, officiate for those who wish to attend her temples on Sunday, and in her suitable rites at the solemnity of funerals, but there let it end—she must leave the machinery of every day life to us.' Men who speak thus have always some evil passion to gratify, and they find the Church of God the only strong barrier against them. History is full of examples of this spirit of evil opposing our holy religion, and thereby, unwittingly, furnishing the strongest proof of her divinity.

Henry VIII. wished to put away his lawful wife, and take to himself and to the throne of England another woman. The Church was the obstacle in his way, and hence he decides that the Church must retire within such limits as will not interfere with him. And so it has been before his time and since, and probably will ever be. Immoral men wish to minimize, if not quite destroy, the sacredness of marriage; the socialists seek to break down the rights of property, and to give to the thief or the idler the earnings of the honest and industrious man; revolutions strive to destroy the fabric of the State, hoping in the extinction of the supreme power, and in the general confusion, to better their own position.

All such men find the Church sorely in their way, and raise some one of the stereotyped cries against her: 'Let her keep to her altars and her prayer books, and leave the management of the world to us.' But, we tell you, that the Church's business is in every spot where her children are. Wherever sin and

Satan may attack them, be it by the family hearth stone or in the market place, in the schoolroom or in the Senate, in the lowest slums of the city or in the highest circles of social life, the Church has, not merely a right, but a divinely imposed duty to be present. She must stand before the Cæsars of vice as before the Cæsars of power; she must not be dismayed by opposition, discountenanced by ridicule, nor discouraged by momentary failure. Her ministers must, if needs be, cheerfully leave their lives on the arena; but, living, they must fight the good fight; and dying, they know that the victory is theirs. *Confidite ego vici mundum.*

It is in this spirit, therefore, beloved children of the laity, that, having spoken at some length to your immediate pastors, the clergy, on several of their charges in your regard—we address the following remarks on certain matters of ordinary life more directly to yourselves.

We beseech you, in the first place, to aim assiduously at making settled homes for your families. Ordinarily speaking there is no more necessary as there is no more abundant channel of God's grace to men, than a good Christian home. It is a cradle of purity to the little ones of the household; and, to the older members, it is a shrine whence virtue appeals surrounded by its most interesting and most winning attributes. Those who live in the country districts, whether agricultural or pastoral, should strive to secure for themselves a just share in the public lands, otherwise, when these latter are no longer in the market, their children must necessarily be shearers or farm labourers, wandering from shed to shed and from harvest to harvest. You surely love your children as much as your fellow colonists love theirs. You as heartily crave that, in after life, you may be affectionately remembered by them. Why then do so many of you leave them no heritage but that of daily toil? Why do you leave it in their power to think by-and-bye, 'if father had even a little thought for us, we would be as well off to-day as the best of our neighbours.'

We beg you all to place your children early in their childhood at good Catholic schools, and to endeavour, by every means in your power, to keep them there in constant attendance. The child whose early years have been spent in a well ordered Catholic home, and in regular and healthy attendance at a good Christian school, has made the best preparation towards meeting the temptations and dangers which beset the manhood years of all.

The work of the day for parents and children should begin with morning prayer. God, in the old law, commanded His chosen people to offer to Himself, in recognition of His supremacy, the first annual fruits of the earth. The same God expects, in similar recognition from every Christian, the first waking thought of the morning, the first homage of the heart resuming its daily consciousness. Where possible, morning prayer should be a common duty of the household. The few minutes it requires can be easily secured. The benefits to parent and child derivable from it are great in the present and incalculable in the future. When, at night, the Almighty again gathers the members of a home beneath the family roof tree, all should, before retiring to rest, join in that beautiful prayer which strings, one by one, the most appealing scenes of Christ life on the thread of the rosary beads. The words brought down from heaven by an angel; the imagery coming straight from Bethlehem, and Calvary, and Olivet; the prayers asking protection for the present, and for the hour of death; and the gentle spirit of affection to Blessed Mary, which softens and sweetens the whole, should endear the devotion of the Holy Rosary to every Catholic family. We believe that the father and mother, who frequently neglect evening household prayers, are guilty of a serious dereliction of their duty, as well towards themselves as towards the Christian training of their children. And we are satisfied, on the other hand, that evening prayer and rosary, said constantly in common, cannot fail to instil piety and faith into children, till these latter become a second nature to them. In long after years, perhaps in far distant lands, and in very perilous circumstances, they will take a more than mother's place. The memory of the night prayer in the cottage home of one's parents and one's childhood will speak with a winningness all its own, and be listened to for good, when the priest's voice is not heard, or, if heard, is not heeded. Catholic brethren, you who give

so generously to build your noble churches, and who so love to see your temples fair and decorous, remember that your little ones' first lesson in piety and virtue is your own example, and their first initiation into common worship your household prayer. If in the former you lead them astray, and in the latter you neglect them, the deepest abyss of the sea would be better than the lot that awaits you.

What we have been saying of household prayer leads us to its more elevated form—Sunday worship. Mount Calvary, as the altar on which the one stupendous sacrifice worthy of God and satisfying His justice was offered, is to us the most important scene of Christ's work on earth. Through it the promised pardon was realised, and from it all His Sacraments derive their strength. So also the Holy Sacrifice of the Mass, the continuation of Calvary, is the one holocaust left to us by the Saviour, to perpetuate and keep living His Act of Redemption. It primarily, and in a certain sense alone, keeps open the intercourse between heaven and earth, re-established by Him. As Christ did not change or cancel the commandments, "thou shalt not kill," and "thou shalt not steal," so neither did He or His Church abolish the order to "keep holy the Sabbath day." This last, quite as fully as the others, retains to-day all its original authority. The form, which that "keeping holy" is principally to take, is the Sacrifice of the Mass. And this is the ordination, not of man, but of Him who says "this is My blood which shall be shed for you and for many, unto the remission of sins . . . do ye this in commemoration of Me."

This obligation of sanctifying the Sunday, and of sanctifying it thus, is well understood by you. We exhort you to be faithful in fulfilling it, and to bring up your children in the same practice. With far more fervour and reality than the Prophet in the Old Testament may we cry out, 'There is no nation under heaven which has its God so near to it, as our God is nigh unto us!' The Mass is, as we have said, the perpetuation of Calvary. In it are present the very blood there shed, and the body there immolated. For you and yours, for the living and the dead belonging to you, that precious blood is there being poured out, and that sacred body is there being offered. What an invitation to you to be present! What a challenge to all the gratitude and love of which your soul is capable! What an opening for pardon, and what an opportunity for grace!

That most solemn moment called of 'Consecration' is placed by God's Saints in the most precious setting of the Church's liturgy. The Angels and the Apostles and Martyrs are invoked, the words of Christ, as the Holy Ghost has penned them down in the Gospels, are read, and into that saintly assemblage, that Holy of Holies, you are invited.

The Catholic who, unless prevented by a serious obstacle, absents himself from Mass on a Sunday or holiday is guilty of a grievous sin. His omission is a grave disobedience to that Church to which Christ has said:—'He that hears you hears Me, and he that despises you despises Me.' It is also a contempt of God's greatest mercy, and a very serious neglect of the means of salvation.

With the Holy Sacrifice of the Mass, Prophet and Apostle have united the receiving of the Blessed Eucharist. 'As often as you eat this bread,' says St. Paul, 'and drink this chalice, you shall announce the death of the Lord.' During the first persecutions, daily Communion was an ordinary practice, in many parts of the Church. In the days of the penal laws, Mass was seldom said in Ireland or England, that all present did not communicate. And well in those times might men so live, for, from hour to hour, they stood face to face with death. At present, daily Communion is seldom found except within the cloister, and the number of even weekly or monthly communicants is not one-fourth of what it should be. Christ 'prepares His banquet, and sends out His messengers to call those who were invited.' He adds, 'unless you eat of the flesh of the Son of Man you shall not have life in you.' Yet many Catholics pass whole years rejecting the invitation and defying the threat. The piety of young children attending school, or just after leaving it, is frequently exposed to the grave scandal of a father, who, for years, does not approach the Holy Table. What a terrible judgment is such a parent laying for himself! How false is he to the Christ whose words, he pretends to believe, are those of eternal life! How cruelly misleading is he to his children in whom example, stronger than all instruction, is daily tending to produce a similar neglect.

The notion that religion is good and pleasing in children and women, but is not expected from business men, is widely preached, and even where not believed, is largely practised. But this false theory, so insulting to man and so slanderous of his Maker, strikes its roots only into hearts over balanced by self-pride, or corrupted by avarice or immorality. Religion came directly from God. It was communicated not to the stars in the sky, nor to the beasts of the field, but to man, the noblest of God's works. Its first form was that of a mandate, which, while requiring from Adam an homage to the Creator's supreme dominion, tendered to him, at the same moment, a splendid recognition of his intelligence and free will. From that hour to the present day man has lowered or raised himself in the scale of Creation, according as his life has been a refusal or a realising of his duty to God. Hence it is that the meanest races of humanity have ever been those in whom religion has had least part, and, on the other hand, the highest in intelligence are invariably found to be such as are most permeated by thought of God. As it is with races, so also is it generally with individuals. The great men of every department of life have been charged with and elevated by the spirit of religion. Catholic parents, we trust that you will close the doors of your children's homes against this wicked indifferentism which withdraws the soul from God. If, unhappily, yourselves have hitherto been bad examples in your families, we beseech you open your eyes to the danger of your sons and daughters becoming victims of the same carelessness or unbelief.

When your children leave school do not permit the spirit and habits there acquired to perish. The years which intervene between the end of school time and the first dawn of manhood or womanhood are the most important of all one's life. It is then that tastes begin to develop themselves; passions have then to learn whether they are to be the rulers or the ruled; comradeships and associations begin to be formed; habits settle themselves on the heart and the mind, and the spirit, which is to govern the soul during after life, enthrones itself firmly therein. And yet it is at this very period that young girls and young boys are most left to themselves. Would to God it was only 'to themselves.' Alas, in how many instances are they left to the first unsuitable companions that seize on them, to irregular hours, and to still more irregular habits! The discipline of school life, and the respect for authority which it creates, soon give way to a time of uncontrol and irresponsibility; the wishes of parents are disrespected; the inculcations of religion and morality are set aside, and often the very laws of the State are outraged till, at last, the innocent and promising Catholic school child of a couple of years ago, the centre of parents' and teachers' love and hopes becomes the settled down outcast of society. To whom is this sad result, this great disappointment, to be imputed? To the parents, and to the parents alone. After leaving school, the boy or girl, but especially the former, should be immediately bound to some trade or profession. Let every care be taken to make sure that the occupation selected is healthy and suitable, and that the persons, into the company of whom the young apprentice is necessarily brought, are virtuous and improving. These points being ascertained, let there be no mistaken kindness; no time allowed for habits of indecision, unsteadiness, or laziness, to take possession of the child. Set him, at once, on the path of industry and honest occupation, and you will do well by yourselves and by society, and, best of all, by your young beginner.

Through undefinedness of training and of purpose very many of our people neglect to place their children in the ranks of skilled labour. Hence, in after years, you find Catholics abundant in the police force, in the navy camps, in the labour gangs of large contractors, in the charge of public houses, on the wharves and on the cab stands, dam making or fencing in the far interior, or timber getting by the fever-stricken estuaries along the northern coast. In fact, you find those poor fellows wherever the hours are long, the climate merciless, the labour unskilled, the comforts few, and the remuneration small. Why is all this the case? Because their parents brought them up to nothing better. Dearly beloved, open your eyes to this mistake. No enemy could do you more injury than, by this listlessness and shortsightedness, you are thus doing to yourselves and to those whom you love more dearly still, your

own children. Those of you who are already working on new railway constructions, avoid those curses of large public works, gambling and intemperance. Save your earnings for a couple of years, get homesteads and make to yourselves some provision and resting place for the evening of your life. Bring yourselves within the influence and comfort of religion. God never meant the Irish Catholic to be the wanderer that he is over the face of the earth.

Among the most serious impediments to common family as well as common Sunday worship are mixed marriages. In fact, the former cannot have place with the latter; and, we may add, the latter cannot happen where the former have been healthily practised.

The young man or maiden, who has from infancy lived in an atmosphere of Catholic common prayer, will not easily picture happiness for himself or herself in a faith-divided household. On the other hand, mixed marriages render difficult, often almost impossible, all the duties of a Catholic home. Religion, which ought to bless the house with peace, and help husband and wife where necessary to mutual forbearance is often the chief cause of dissension and of life-long quarrels. The fancy, so common before mixed marriages, that 'we are all worshipping the one God,' however plausible in theory, does not, in after life, when worship takes on itself the forms of actual practice realise a single one of its delusive promises.

The 'morning offering' of the children; the prayers they are to be taught; the schools they are to attend; the catechism they have to learn at home in the evenings; and the Sacraments for which in succession they are to be prepared, and which they are to receive; the beautiful ceremonies of their first Communion and Confirmation, all in a thoroughly Catholic household are so many graces descending directly from heaven, and largely blessing the parents as well as the little ones. On the other hand, in homes of mixed religion, how many times do not those should-be sources of happiness become occasions of strife among the parents and scandal to the children. Sometimes a Catholic young woman is satisfied that her promised husband 'will not interfere,' that he will 'allow her to have her own way with her children.' Does she calculate on the danger of his changing his mind, or the possibility of his relatives by-and-by challenging him over his 'weakness in giving in on such a point to a woman?' And, in the best of circumstances, does she set before herself the having to do without his aid and support in all that regards the religious forming of the children's mind and habits. The inertness of her husband in the matter of religion—and inertness is the best thing she hopes for—will reproduce itself in her boys as they grow nigh to manhood. Indeed, unless where a father has made himself a degraded or repulsive character, the sons almost invariably form themselves on his model. They continue to love and respect their mother and her relation to them; but they shuffle off her 'woman's piety.' Again, what weight can her words have with her sons and daughters when, in after life, she tries to dissuade them from taking to themselves spouses from outside the Church? Many young girls attempt to defend their contemplated union with non-Catholics by saying, 'My father was not a Catholic, yet he and mother got on very well.' If such was the case, it was a rare exception amidst a host of unhappy marriages. Besides, we would say to such reasoning: 'Your present easiness of conscience as to the religion of your future partner is probably the result of your mother's first mistake, and of your own childhood spent in an atmosphere of religious indifference. What will the next generation be?' How sad is all this compared with the picture which a healthy Catholic household presents!

And yet, what we have been describing is an exceptionally good phase of a mixed marriage. There are many instances where the domestic life is one ceaseless domestic war. The husband, it may be, leaves the children to the stronger will, or to the greater earnestness of the mother. But how often does the sneer of pity or contempt for their Catholicity shew itself on his lips. How often, in the very presence of her little ones, has the poor mother to listen to him covering with his blasphemy the truths she strives to make sacred to their young hearts. In reverses, like the pagans of old, he lays the blame on her religion; and drunkenness and anger, where such are indulged in, find in the difference of creeds

ready and abundant material for abuse. A life spent in this misery often ends in a death of still greater wretchedness. Many women circumstanced as we have been saying find themselves, after a short ten or fifteen years of motherhood, with an early death summoning them out of the world. The bitterest thought of the moment—a bitterness which faith itself, in a sense, makes only more biting—is the anticipation of the fate that awaits her children. They, she knows, will no longer be Catholics: 'they will be handed over here and there to his people, or some strange woman, most likely a non-Catholic brought in over them.' Were her husband of her own belief, she might hope that, in some Catholic institution, one or other of the saintly Sisterhoods of her Church would still shelter the faith of her nestlings. But she feels now, and feels with remorse and dismay, that at her own death all Catholicity dies for them. The beautiful Sunday's Mass of her own childhood and of theirs, the 'Hail Mary' and the 'Holy Mary' of evening prayer, the example and protection of the Mother of God, the cheek, and, at the same time, the consolation of Confession, the bliss of Eucharistic Communion, the timely monition of priest and nun—all these are henceforward for other women's children, not for hers. The creed she strove against is to have them now all to itself without possibility of a protest from her. The struggle is over, and she is beaten, but beaten because from the first she placed herself in a false position. There is no exaggeration in these remarks. We are constantly meeting children of mixed marriages, who were baptized, perhaps confirmed, in the Catholic Church, but the mother died in their infancy, and the care of them fell to the friends of the non-Catholic father. Sad as are those cases which we have been describing, there are mixed marriages of a still more deplorable character. Sometimes the parents agree to divide the children between them: the sons are to follow the father, and be brought up non-Catholics; the mother is to have the girls. No Catholic woman can conscientiously enter into such arrangement; nor, having entered into it, can she abide by it. As well might she contract to give half her own soul to a true worship and half to a false one; or half her Sunday prayers in a non-Catholic temple, and the other half in a Catholic church, as covenant to give one portion of her children to an alien faith and the other to a true one. If she believes, as every Catholic is bound to hold, that Christ is really present in the Sacrament of the altar, she cannot, without treason to God and injustice to her sons, allow these latter to be taught that the Sacred Host is but a 'wafer,' and that those who worship the Almightly in it are idolaters. Recognizing herself, in belief and in practice, that the Redeemer has instituted in His Church the power of forgiving sin, and an authority to 'bind' by laws and to 'loose' by indulgence, she cannot permit, or contract to permit, that anyone of her children be trained to despise this authority or ridicule that power. She professes her faith in the life-giving power of the Sacraments, and in the great benefit of the intercession of the Virgin Mary and the Saints; yet, while so doing, she insults God, and grievously defrauds her children by undertaking that they shall be brought up not to avail of the Sacraments, nor to have recourse to the prayers of either Virgin or Saints. King Jeroboam withdrew ten of the tribes of Jacob from the one Temple and one Priesthood of Jerusalem; and he is known ever after through the inspired writings as 'he who made Israel to sin.' He committed this treason to his God and his traditions for certain earthly motives; and the Word of God has branded and chronicled his schism and its object throughout all ages. What judgment awaits a mother who similarly for an earthly motive rends the Israel of her household, and, while sending one half to the Temple of the true Jerusalem, agrees to let the other half worship at the altars of the schismatic King?

Again, for on this subject of mixed marriages we must speak fully and plainly, there are painful instances of weak-minded women marrying non-Catholics—their superiors in education, position or strength of will. From first to last, such women are mere ciphers in their houses. Craven-hearted, they are afraid to go to Mass on Sunday, lest their husbands should frown on or sneer at their doing so. They will not go to confession in the public church, and at the ordinary hours, lest 'some bad-minded person' might see them, and report it to him or to his friends. The approaching birth of their first-born which

ought to be—and in a home of undivided faith would be—such an epoch of joy, is to them a time of extra anxiety.

Their consciences are not dead within them, and they feel the obligation of having the coming infant baptized in the true faith; but they dread speaking of it, and they hate to think of what they know will happen. By and bye there is the mother stealing to the priest, in the absence of the husband, and in sad fear and trembling lest any one should know of it; there is the begging that the child may be christened privately; and finally the acknowledgment that she dares not promise, even to her own heart, that she will try to bring up the child a Catholic, or teach it Catholic prayers, or instruct it in Catholic doctrine. What a cheerless, dismal void must that heart be at that moment. Is this the happy married life she used to promise herself; is this the blessedness that her young motherhood brings to her. Years, as they roll on, only make things worse. The young people become more and more separated from her; and, however, it may be with a father, who is sure to have many other interests—what can fill the void left in a mother's heart by the removal of her children! She is allowed to look at their food and raiment; but an alien schoolmistress has her little girls' secular instruction; an alien minister has the formation of their religious feelings. She, their mother, has no voice in either. Is it any wonder that many women so circumstances become drunkards or insane? Is there, on this side of the grave, a more dismal lot; or a more severe punishment for one self-willed step.

One more species of mixed marriage, and we finish, for the present, with this disheartening topic. There are parents, falsely calling themselves by the glorious title of Catholics, who to use their own expression, 'for peace sake,' sink their children's faith, and probably the practice of their own, rather than risk the grumbling of a non-Catholic wife or husband. Such abandonment of God and truth, such base silence is not peace, or, if you will, it is the peace of the charnel house. It is the 'peace' which Nabuchodonosor and Titus spread over the Holy City. It is the 'peace' which Christ calls 'the abomination of desolation,' where the altar of the living God is overturned; the lamp of the sanctuary extinguished; the little ones cry all day for the bread of life, and there is none to break it to them. It is like the 'peace' which the suicide seeks—it is the stagnation of the pool; it is the 'whited sepulchre' described by the Saviour, 'an outside calm and fair, and an inside filled with rotteness and dead bones.' The Catholics, men or women, who fancy that they can keep their own foothold in the true Church, and let even one of their children be brought up outside it, are not in the way of salvation. Perhaps, indeed, they do not trouble themselves about their own safety; and in them are realised the terrible words of Scripture (Tobias vi., 17.) 'They in such a manner receive matrimony as to shut out God from themselves and from their mind' Their conduct is as inhuman and criminal as would have been that of Noah, if, himself being safe in the ark, he coldly looked therefrom at a son or daughter struggling to death in the abyss. No priest can give to such persons communion while they live, or the rites of religion when they die.

Your venerable pastors, assembled in Provincial Synod at Melbourne in 1869, did not hesitate to write that in such marriages as we have been describing 'every worldly motive is intensified, every spiritual object and responsibility is bedimmed and attenuated. Mixed marriages are formed by those whose faith is partly suffocated by the unwholesome atmosphere of indifferentism, consciously or unconsciously; and mixed marriages directly propagate indifferentism.' And they add the exhortation which we emphatically repeat: 'We call upon the clergy to place these things more frequently before the minds of their people, and to do it with the gentleness, and delicacy, and firmness of the spirit of Christ their Lord.'

In all that we have been saying on this subject of mixed marriages, we remind you that neither the teachings or the enactments are ours only. They are in the very head and front of God's direct legislation. Speaking to the people of Israel (Deut. vii., 3) about the various nations surrounding them, He says: 'Thou shalt not make marriage with them, Thou shalt not give thy daughter to his son, nor take

his daughter for thy son. For she will turn away thy son from following Me, &c.' How many instances do we not see every day of this forsaking of God arising from mixed marriages? And with such examples staring us in the face, and with the words of Holy Writ ringing in our ears, how can we be silent?

A powerful co-operator with mixed marriages in hostility to the Catholic Church is godless education. The former desolate the home and home hours, banishing therefrom the household prayer, and its thousand elevating helpmates. The latter, in its turn, shuts out all recognition of God from the schools, and from the whole week-day occupation of children. In families of mixed religion all topics, whether of gain or pleasure, have a common interest. They are canvassed and talked over with zest at the family board or the evening gathering; and the children gain information and character from listening to the parents. One subject alone is tabooed 'for peace sake,' and that is the Maker to whom all is due. So also, in godless schools, all subjects have their teachers, their hours, their text books, and their maturely digested systems of instruction, all are provided for, regardless of trouble or expense; all are thought for, and well thought for; all—except what the Founder of Christianity calls the 'one thing necessary.' We have no quarrel with the methods which are ordinarily adopted in Australian State Schools, for the teaching of arithmetic, geography, and grammar; we believe they are as good—often better—than in far older and more pretentious parts of the world. But, we say, it is rank rebellion against God to take the young generations, the future men and women of the country, to keep them in schools all the waking hours of their day, for the whole term of their childhood, and during that time to rigidly exclude from them all knowledge of the Supreme Being. A respect for their teacher is impressed on the children's minds; an affection and a loyalty to their country are inculcated through every page of their earliest history; an esteem for the mother country, and a sisterly affection for the surrounding colonies are, through their reading and other text books, unceasingly instilled into their hearts. This is of course right and just. But from the whole of this training covering as it does the principal years of a child's life, to exclude all mention of God, all recognition of His supremacy, and all instruction as their duties towards Him, is disloyalty to the Creator and dishonesty to the child. The Catholic Church cannot for one single hour be accessory to such a wrong. Hence, she has ever, and all over the world raised her voice loudly against all such sapless systems of education. No plan, which clever statesman could devise to overcome her opposition, has been omitted. It was sought to separate the laity from the priesthood in this resistance, but in vain; her clergy never cease to warn parents of their duty in this matter; and, to their praise be it recorded, her laity have unswervingly answered her 'to whom would we go, thou hast the words of eternal life?' Huge bribes have been placed ready to their hands; palatial school buildings have been, everywhere, erected by the State; scholarships and other large money prizes have been lavishly offered; but the reply of the Catholic of to-day has been all through as that of the Hebrew children long ago: 'Thy gods, O King! we will not worship, and before the golden statue we will not bow down.' It has been hoped to weary out the faith of the Church and the funds of the people; and, statesmen have said: 'It may be a matter of time, but the Catholics will have to succumb as well as the rest.' But in no place have they so succumbed; and, least of all, perhaps, here in Australasia.

Within the last ten or fifteen years, State aids have been withdrawn from all Christian education in these colonies. The general feeling at the time was, that its days were numbered. Some said that it was foolish of the Catholics to contemplate keeping up a system for themselves; some, that it was despotic of the clergy to 'force' the laity into the manifold self-improvement it would entail. Others believed that the mass of Roman Catholics might be willing enough to have Catholic schools, as long as they were not compelled to support them out of their own private means. 'For a while,' such people said, 'they will not complain; but by degrees, and with one excuse or another, the calls for funds will be grumbled at, and finally, not responded to, and the schools will imperceptibly disappear. 'It is better,' they added, 'that the change should thus come unnoticeably, and through the falling away of the Catholics themselves, than through anything which would seem to savour of persecution.' Men, who love to find

fault with the priests, asserted that the zeal of these latter for religious education would be fervent as long as supplies came in readily, and the organization worked without much trouble; but, in the end—through the unbusiness habits of the priests, or their apathy, or their selfishness—such grumblers fully anticipated the early collapse of the Catholic schools. All human likelihood appeared to support these foreboders of evil.

There were, it is true, a few, even in the hostile ranks, who, like Gamaliel (Acts v., 34) had read history, and they warned their fellow senators, saying: 'Refrain from these men, and let them alone, for, if this counsel or this work is of men, it will come to nought; but if it be of God, you cannot overthrow it, lest, perhaps, you be found even to work against God.' The circumstances of Catholicity at the time these words were spoken were very similar to those in which the Australasian Church has been latterly placed, as regards the education of her children. Like the first Christians, we also have gladly taken up the gauge thrown down by the 'doctor of the law,' and we appeal with confidence to all honourable men for judgment on the victory. God has been largely helpful of His Church during her present struggle. Be yourselves the witnesses of that help, and the judges of the contest. Is she losing ground in her to-day's good fight for Christian education? Are her schools diminishing in number, or falling off in efficiency. Can you not—each for his own locality—fully testify that within no period of Australasian history have Catholic educational establishments so multiplied themselves as they have been doing within the last fifteen years. And to whom is this due? We answer, almost solely to supernatural sources. What an encouragement this experience must be for all of us. What a conviction must it bring to the heart of every Catholic, that God is with us. Truly, at this moment does this Catholic Church of Australasia—especially in this matter of Christian schools—stand alone in this southern world. Truly also, does she address herself to her children in the inspired words of the Prince of the Apostles (Acts iii., 1.; Cor. i., 23), 'Gold and silver we have not,' rich scholarships and stately halls we cannot offer you, 'but what we have we give, the name of Jesus Christ, a stumbling block to the Jews, and a folly to the infidels; but unto them who are called, the power and the wisdom of God.'

Having set before you the fatal shortcomings of the God excluding systems of education, the firmness with which the Church, both clergy and laity, has ever rejected them and the special, almost miraculous manner in which the Almighty has blessed your efforts for religious schools here, in Australia, we invite you to join with us in thanksgiving to God who has so specially fostered our feeble efforts. Such thanks will best take the form of an unswerving loyalty in future.

There have been, and there will, we are told, to the end, be Catholics, who, having opportunities of sending their children to Christian schools, compel them, nevertheless, to frequent those in which Christ is not recognised. Some do so to curry favour with those in high places, others for the sake of some scholarship or some petty lucre to be gained. It is the old bartering of Judas with those in high stations at his time (Matthew xxvi. 14., 15.) 'What will you give me, and I will deliver Him unto you? And they appointed to him thirty pieces of silver.' Thus is the innocent child's soul, the cost of the Just One's blood, peddled away for a wordly woman's vanity, or a greedy man's pelf. You must not be scandalised or discouraged by such examples. The Church had every year to write of some of her children what St. Paul did of one of his disciples (II Tim. iv. 9.), 'Demas has left me, loving this world.' No doubt poor Demas gave some excuses to his master, the Apostle, to his companion, St. Luke, (Colos. iv., 14., Phemon 1. 24.), and to his fellow Catholics. Probably he thought he was blind-folding man and God by his speech. But the Word of God chronicles all so briefly 'Demas hath left me, loving this world.'

Almost as dangerous as the example of vain Catholics is the specious reasoning of the supporters of Godless education. This reasoning, as reasoning, is easily answered; as a shadowy make-believe covering, under which men mean to do what they wish, it is, of course, a cloud on which no impression can be made. Their arguments are reducible to two classes. They say that the arithmetical tables, the



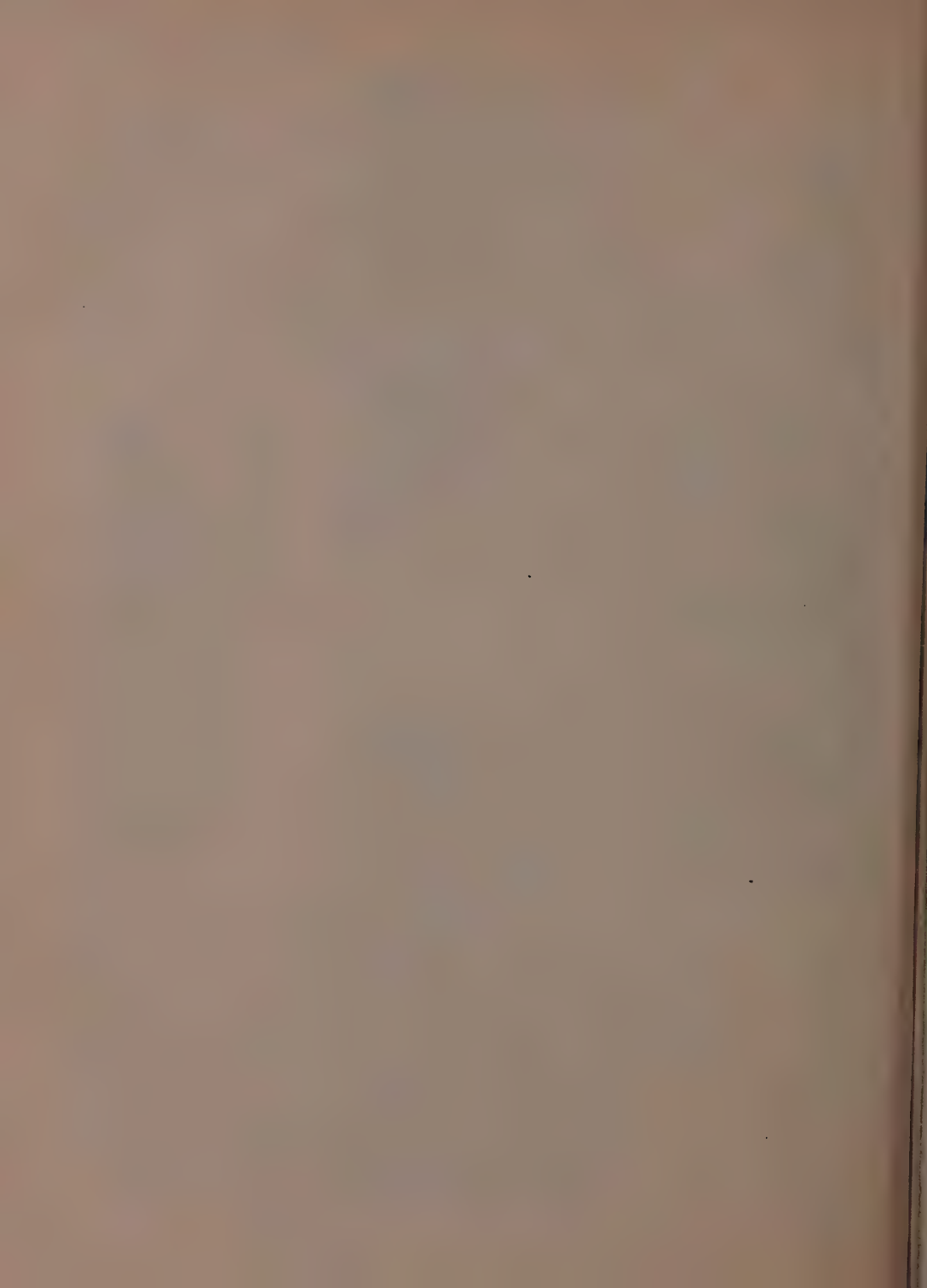
CONVENT OF THE IMMACULATE CONCEPTION,
NICHOLSON ST., FITZROY.

BRIGIDINE CONVENT, ECHUCA.

CONVENT OF NOTRE DAME DE SION, SALE.

PRESENTATION CONVENT,
ELSTERNWICK.

CONVENTS OF VICTORIA.



parts of speech, the areas of the continents and oceans, Hullah's scale and Howard's gymnastics have no relation whatever to religion, and to introduce it into their study is almost the same as to bring it into the purchase of merchandise, or the making of a watch. This very common language is a throwing dust in the eyes of the Catholics. We do not want to bring religion into the table-book, or the inflections of the parts of speech, neither do we attempt any such folly in Catholic schools. But while this exclusion of a specific religious element from a number of subjects taken separately and as such, is, in a certain sense, admissible; the closely consecutive union of them, to the debarring all recognition of God, is to a Catholic intolerable. Let us take these materialists on their own ground. It is not necessary that a school child should eat or drink during an arithmetic or grammar lesson. If, however, you unite lesson to lesson, and study to study, to the exclusion of a just time for food and drink and sleep, you quickly extinguish the life of the body. So, also we say, if by a similarly linked union of those secular classes, you shut out all opportunity of learning religion, you kill the life of the soul.

It will be said:—'There are the mornings and evenings, and the Sundays, for the worship of God, and there are the parents and the clergymen to teach and conduct that worship.' Such an answer can deceive no practical person. A school child's morning and evening are almost valueless save for meal time. They are, in a double sense, the twilight of the child's day, moments of transition only. The earlier hour is spent in breakfast, and in the preparation for and the walk to school. The interval between school and sleep time is occupied in needful recreation and reflection, perhaps, also, in some absorbing or compulsory school work for the coming day. What chance has the knowledge or service of the Creator in such circumstance? There is, finally, the secularist says, the hour of Sunday school. Yes, but what State school teacher would be satisfied with that sole hour, for the imparting to a child a fair acquaintance with any one secular subject? And, can the Catholic Church accept, as sufficient time for training in religion, what a schoolmaster would reject as totally inadequate for instruction in grammar or geography? Unhappily there is no gainsaying the fact that where the secular system has its way, the child is taught to give more study to the probable derivation of a noun or the analysis of a sentence than to the knowledge of Christ or of His law. What a shameful conclusion for Christian fathers and mothers to have to come to!

And yet these are not the worst features of this evil. Not only is the whole school time of the child thus craftily monopolized by secular lessons, but all his powers of appreciation are enlisted in their sole behalf. The entire machinery of a healthy and intelligently managed school, its encouragements, and its penalties, and the seething and leavening which permeate it, seize on the boy or girl, and charge him or her totally with its spirit. Then there is the eagerness created by constant competition, the stimulus given by the respect of one's schoolmates, the looking forward to examinations, passes, prizes, and to the publication of 'pass' and prize lists.

All these powerful agencies, in a purely secular system, combine in excluding and ignoring every thought of God. What wonder, if to a child so circumstanced, God is nothing, or, at least, nothing to be immediately concerned about? Place a boy or a girl in these surroundings; steep one of them in this atmosphere, not for one year or two, but for all their years from five to fifteen; accustom them, during that long time, to do all their working, all their important thinking, without a notion of God; keep before them, from lisping infancy to the threshold of manhood or womanhood, God-excluding knowledge as the one interest of their lives; and, finally, encircle them for all those years with companions who are being similarly trained, and can you wonder if the result is practical infidelity? What power, we ask common-sense men, can the occasional prayer of a tired child, or the little Sunday school hymn, have to affect the current we have been describing? We believe that before long our fellow-colonists of other creeds will open their eyes to the terrible void in public instruction caused by the present absence of religion. An immense number of them are earnest in their desire for the solid good of the young generation, and for the honour and prosperity of Australasia. They cannot expect either the one or the

other from systems of education which shut out the Almighty from the whole school-life of the child. But however it may be with others, you and we owe it to our God and our Judge, to be unwavering on this point. We endeavour, as is our duty, to speak to you about this important matter in no uncertain accents. You, except the very few Demases, will, we know, do your duty to your little ones and their Redeemer.

One point more and we shall pass on, for the present, from this subject of primary education. The excluders of God from the school-training of His children say, some of them, probably, in sincerity :—‘ We would be glad to infuse into our educational system the spirit and practice of religion, but where there are so many denominations, where there is so much disagreement as to what really is the true religion, this is impossible.’ ‘ Let the Churches,’ says Lord Houghton when recently lecturing in support of secularism, ‘ settle among themselves what religion they wish taught, and let us know ; in the meantime we shall instruct the children in reading, writing, and arithmetic.’ This flippant language goes down with those who welcome any insolence to Christianity. It is unworthy of a logician or a statesman. If the nation, or its Department of Public Instruction were asked to teach religion, that is, to provide, train, and pay teachers thereof, there might be some appearance of reason in the remonstrance. Even then, it might be required of it to take from the heads of recognised religious communities a nomination of fit instructors, and to furnish competent remuneration for the same. But the State is not, in our case, expected to teach religion. Not one word of what we have been saying, not a line of any contemporary Catholic writer, can be adduced to show that this is demanded by the Roman Catholic Church. What we do require is, that the children, in whose well-being we are specially concerned, be left to their natural guardians, their parents, and that these latter, as they are bound to provide nurture for the children’s bodies, be allowed to also select and furnish that of their souls. Permit these rightful custodians of the young to say in what class of school they wish them brought up. But do not add :—‘ If you elect to educate them in schools of their own faith, or, indeed, if you place them in establishments where God, His Christ, or His law, is in any form mentioned, I shall not pay for their instruction in secular subjects. No matter how well they are being taught arithmetic and grammar ; no matter what examination you might allow me to make of them ; no matter what test you let me use as regards the capability of their teachers ; no matter, in a word, what satisfaction you give me in dealing with them ; as long as you keep them in a school where religion is once mentioned to them the live-long day, I shall not pay for their education in any branch of schooling, however secular. Take them from that school of God, and send them to one where they can never hear His name, and I shall gladly pay for almost every species of instruction that your soul will crave for them. Send them where the intellect that He gave shall be trained to nearly everything except the recognition of Him. Let them attend schools where the laws of sentences and of numbers are anxiously studied for hours every day, and where all allusion to His name is strictly shut out. Send them where the Plantagenets will be their heroes of history, Shakespere’s apothegms their rules of conduct, but where Christ and His Gospel will never be, even remotely, introduced to them, and I shall send to the four quarters of the world for professors to teach them. Passage money, yearly salary, capitation money, all shall be at my expense, and all shall be promptly and prodigally disbursed.’ How base a speech for a nineteenth century Government to make ! What recreant language for christened men to use ! Yet these are the words and the votes in the Australasian Assemblies of to-day.

On Catholic intermediate education we can afford to be very brief. No words of ours could speak more plainly or more strongly in connection with it than the splendid colleges now at work in most of the leading cities of our colonies. The creating of such establishments by the clergy and laity in this early infancy of our Australasian Church, and under circumstances where so many other grave wants were staring them in the face, is ample evidence of the value in which they are held by all our earnest Catholics.

We exhort you to keep alive your zeal in this important section of Christian education. We trust that these schools for secondary, or, as it were, 'intermediate' between primary and University instruction, will be multiplied until every town of reasonable size is able to place these advantages at the doors of its children. Your Catholic primary school system, for the perfection of which you are making such exertions, is but half complete as long as its children find no kindred atmosphere to pass on to when they leave its protection. We, therefore, exhort the clergy and laity to still more zeal in the developing and strengthening of Christian intermediate education. God, who has so miraculously blessed the girls' high schools under the various religious communities throughout Australasia, and brought them to a perfection rarely attained even in Europe, will aid you in a like manner, and crown your similar efforts with a similar fruit.

The principles already laid down in regard to primary schools must hold with equal force in the matter of intermediate and University education. All the Australian Prelates are most earnest in their desire to see the Catholic youth of these great colonies not only instructed in their religion, but perfected in every highest branch of science, for we are convinced that the world holds nothing more precious or more beautiful than the cultivated intellect of man enlightened by faith. Some scientists, indeed, in our own days have made it their aim to set science in opposition to Divine faith, but such a purpose cannot be attained except by the travesty of science or the travesty of faith. It is only science falsely so-called that can turn us away from God; for God is the source of all truth, and the earnest pursuit of science cannot fail to lead us to Him. The higher the branches of science are, the more closely should they be connected with the supreme truth, and the more necessary must it become that they should be enlightened and quickened by religion. In many respects the University system is as yet only in its infancy in these colonies. We hope that, through the enlightened policy of our statesmen, its honours and emoluments and every advantage shall be thrown open alike to all, and that our Catholic youth, without any sacrifice of religious principle, may be found on a footing of equality with their fellow citizens of every denomination. We trust, moreover, that the University arrangements, which hitherto have proved far from satisfactory, may be carefully amended, and that our Catholic young men may no longer be compelled to look to other countries for that higher education which is denied them in these colonies, or to seek elsewhere for these pure fountains of knowledge which an unwise University system shall have closed against them at their own doors.

The mission of the Catholic Church is not confined to one nation or one continent, but embraces all tongues and tribes, all the children of God, wheresoever they may be found. Our Divine Saviour 'died for all men, and gave Himself a redemption for all.' It is through the sacred ministry of the pastors of the Church, as the ordinary channel of Divine mercy, that He imparts the blessings of redemption to those who are seated in darkness and the shadows of death. 'Go forth and teach all nations; go ye into the whole world and preach the Gospel to every creature.' Such is the Divine commission given to the Apostles, which their successors shall never fail to fulfil till the end of time. In the fulfilment of that commission the Fathers of this Plenary Council have had deeply at heart to devise the best means for promoting the sanctification of the native races of our various Australian colonies. Many difficulties have hitherto beset the path of the Catholic missionaries when bringing to them the glad tidings of redemption and the blessings of Christian civilization. Too long was the olive branch of peace withheld from the native races throughout these colonies, but the respective Governments at the present day have nobly proved their willingness to make amends for the policy of the past, and it behoves us to bestir ourselves that at least 'a remnant shall be saved.' It has been decreed that in each Diocese an annual collection shall be held to aid the missionaries who are thus engaged in bringing the blessings of Divine mercy to the native races, and the sums collected shall be disbursed by a commission of Bishops, presided over by the Cardinal-Archbishop of Sydney. We request all the faithful to join their prayers with ours to the end that God may send zealous missionaries to labour in this field of the spiritual vineyard, and that

their ministry may be fruitful in the propagation of the faith, the spread of Christian civilization, and the salvation of many souls, so that at length, even in the remotest districts of these favoured colonies, the words of the Prophet may be fulfilled, 'How beautiful upon the mountains are the feet of him that bringeth good tidings and that preacheth peace.'

Several of our Dioceses have already been placed under the special patronage of the Sacred Heart of our Blessed Lord, but it was the common wish of our assembled Prelates that, by a public and united act, the whole of the Australasian Church would be solemnly dedicated to the Sacred Heart.

Devotion to the Sacred Heart of Jesus is justly regarded as a distinctive feature of Catholic piety in latter times. We adore the Sacred Heart, inseparably united to the Eternal Word, and we meditate on the boundless charity and outpoured love of the Redeemer, of which that Sacred Heart is the symbol. This devotion is most consoling to the Church amid the difficulties and dangers that beset her path in our days, and it is fruitful of manifold graces to her children. If enemies gather around the Church, or lie in wait for the Christian soul, the Sacred Heart is a tower of Divine strength, and we may suppliantly cry out: "Now, therefore, arise, O Lord God, into Thy resting place; Thou and the ark of Thy strength." If sin and iniquity compass us, the Sacred Heart is the very sanctuary of Holiness. If the anger of God is provoked, this is the throne of mercy. If our sorrows are multiplied, it is given us in this devotion to draw forth waters in gladness from the fountains of our Saviour. If the world has grown cold in serving God, the Sacred Heart is the true furnace of Divine love, and it shall be given to our hearts inflamed with that sacred love to realize the true dignity of God's children, and to become worthy of the eternal destiny prepared for us. We exhort you, therefore, to be earnest in your piety to the Sacred Heart, and to make some return of love to our Blessed Lord, who has so loved us. May He bestow upon His people this perfect gift of His love, that we may serve Him with the purity of the Virgins, with the fidelity of the Confessors, with the heroism of the Martyrs, with the zeal of the Apostles, with the fervour of all holy souls, that we all may be enriched here with the treasures of His mercy, and may hereafter be partakers of the joys of the Sacred Heart in eternal bliss.

We cannot conclude without exhorting you to be persevering in prayer for the Chief Pontiff of our souls, to whom is given the Divine commission to feed the lambs and the sheep, and to rule the whole Church of God. He has been despoiled of those territories which enabled him to faithfully and fearlessly discharge the sacred duties that devolved on him, and which for a thousand years were revered by Christendom as the patrimony of the poor and the domain of Holy Church. We protest against the violence and injustice which have thus deprived the Vicar of Christ of the independence which is so necessary for the exercise of his spiritual authority, and we exhort the faithful by their prayers and charitable offerings to make amends for the insults and outrages to which the spirit of irreligion and revolution has hitherto subjected, and every day continues to subject, the August Head on earth of Holy Church. May God in His mercy hasten the day of the triumph of justice and truth, that those who now war against the Church may once more become her champions, and that the sorrows of the Sovereign Pontiff may be exchanged for the consolations of peace.

We entreat you, in fine, dearly beloved, to hold fast to the teaching of the Church, to keep the form of sound words and to cherish the truths handed down by your fathers. Be fervent in piety, earnest in charity, persevering in your warfare against sin. Be devout to the Immaculate Mother of God, our refuge in danger, our comfort in affliction, our life, our sweetness, and our hope in our pilgrimage through this vale of tears.

'Be nothing solicitous; but in everything, by prayer and supplication, with thanksgiving, let your petitions be made known to God. And may the peace of God, which surpasseth all understanding, keep your hearts and minds in Christ Jesus. For the rest, brethren, whatsoever things are true, whatsoever modest, whatsoever just, whatsoever holy, whatsoever lovely, whatsoever of good fame—if there be any

virtue, if any praise of discipline, think on these things—and the God of peace shall be with you. Now to God and our Father be glory, world without end.”—(Philippians iv., 6 seqq.)

Given at the Cathedral, Sydney, this 29th day of November, 1885.

†PATRICK FRANCIS CARDINAL MORAN, Archbishop of Sydney, Apostolic Delegate
 †DANIEL MURPHY, Bishop of Hobart
 †RUDESIND, Bishop of Port Victoria
 †PATEICK MOEAN, Bishop of Dunedin
 †JAMES MURRAY, Bishop of Maitland
 †WILLIAM LANIGAN, Bishop of Goulburn
 †MARTIN GRIVER, Bishop of Perth
 †CHRISTOPHER AUGUSTINE, Bishop of Adelaide
 †FRANCIS REDWOOD, S.M., Bishop of Wellington
 †ELZEAR TORREGGIANI, O.S.F.C., Bishop of Armidale
 †JOHN CANI, Bishop of Rockhampton
 †ROBERT DUNNE, Bishop of Brisbane
 †JOHN EDMUND LUCK, O.S.B., Bishop of Auckland
 †JAMES MOORE, Bishop of Ballarat
 †STEPHEN REVILLE, O.S.A., Bishop of Cerame, Coadjutor of Sandhurst
 †JOSEPH PATRICK BYRNE, Bishop of Bathurst
 JOHN HUTCHINSON, O.S.A., Vicar-Apostolic of North Queensland
 PATRICK JOSEPH SLATTERY, Procurator of Archbishop of Melbourne.”

On the approach of the first Centenary of the settlement of Australia great preparations were made in the mother colony for its befitting celebration. At a public meeting held in St. Mary's Cathedral in the month of May, 1887, at which the Cardinal-Archbishop presided, the Catholic body on their part resolved to complete as a centenary memorial the chancel of St. Mary's and portion of the central tower. The resolution to that effect was proposed by the Right Honourable William Bede Dalley, and was adopted with great enthusiasm. Mr. Dalley's speech was as usual full of interesting facts illustrative of Catholic Australian history. He said: "I have been requested to submit to this meeting this resolution: 'That this meeting having heard with much pleasure that the Cardinal and the leading Catholic citizens, in a preliminary meeting assembled, have resolved on the completion of the northern portion of the Cathedral down to the central tower as a centennial memorial, cordially approves of the undertaking, and pledges itself to a hearty and generous co-operation in every project set on foot by His Eminence for the purpose of raising the necessary funds, and also agrees that a subscription list be now opened.' I think, my Lord Cardinal, it was a happy inspiration to connect the Catholic celebration of our century's history with the great work which it is proposed to enter upon in taking steps to complete the sacred building, which will be in time to come perhaps the fairest and noblest and most enduring memorial of our civilisation. It is undoubtedly an ambitious effort of generosity and sacrifice; and it is made at a time when all kinds of calls and demands upon our means and sympathies are

made on all sides. But your experience, my Lord Cardinal, of Australian Catholics has been, though brief in time, sufficiently large and comprehensive in results to make your ambition safe in undertaking so magnificent a memorial. We seem to live, my Lord, in a year of glorious celebrations. The first of them to us as Catholics is that of the priestly jubilee of our Holy Father, the spiritual chief of more than 200 millions of Christians—a celebration which sees his Supreme Pontifical authority more widely and deeply and lovingly revered, more implicitly obeyed, and his influence among the nations and over the peoples of the world more practically and universally recognised than it has been for more than three centuries. For it has been reserved to him to resume at the invitation of mankind in these days the sublime functions of peaceful mediation which were once the glory of his spiritual empire, and to stand once more before the world, as the first arbitrator in the eternal interests of peace and justice among the nations. So that even some of those, who strive in vain to weaken the foundations of his throne, now beseechingly look up to him who sits upon it to judge and determine some of the most deeply interesting and perplexing questions of human statesmanship. And those who are supplicating heaven and labouring on earth for the unspeakable blessings of a European disarmament feel that he who has no personal ambition to gratify, and no purpose to serve, but to give peace to the world, can be alone, under heaven, the instrument of a disbanding of the armed millions of nations. This is the first of our jubilees. Another is one that we are celebrating as citizens, with as much heartiness, loyalty, and affection as any of our fellow citizens throughout the Empire—the jubilee of the reign of our Gracious Sovereign. We live, I say, in an age of glorious celebrations, and in that of our arrival at the end of a hundred years of a national existence it will be impossible for us to erect a grander memorial of what we, as Catholics, have been privileged to accomplish than this which we propose to undertake towards the completion of a structure which will universally proclaim our faith, our munificence, and our sacrifice. It has been, my Lord Cardinal, your great function to familiarise us with the realisation of many great ambitious projects of your own. It may not be out of place on an occasion of this kind to take a rapid glance at what you have actually accomplished since you have been called to occupy your present position. You have introduced and given a home to the Vincentian Fathers of St. Augustine's at Balmain, the Fathers of the Sacred Heart at Randwick and Botany, the Irish Christian Brothers at Balmain East, and the Brothers of St. Patrick at Redfern; the Sisters of our Lady of the Sacred Heart at Botany, the Carmelite Nuns at the Warren at Cook's River, the Nursing Sisters at Petersham, and the Little Sisters of the Poor at the Home for the Aged Poor at Leichhardt. Your

expenditure for various religious purposes has been, I think, during that period to which I refer, almost unexampled for such a population as ours throughout the world. In the erection of 23 new churches, there has been an expenditure of £51,950. On 10 church schools, there has been spent £13,500. On the erection of 14 Catholic schools, there has been an expenditure of £107,020. The building of 24 convents has cost £71,790. Fifteen presbyteries have been built at a cost of £22,320. Eight charitable institutions have cost £24,900. So that, irrespective of several great undertakings, which are not included in these figures, you have expended on religious undertakings £291,540; and, this you have done in a country which is said to have been suffering from a serious financial deficit and much commercial embarrassment. You are building palaces for religious education amidst scenes of unrivalled beauty and of proportions which, even in the oldest nations of Europe, would challenge admiration. But that work upon which we are more immediately engaged came to you by inheritance. We owe the labour of its progress towards completion to those who have carried it out so far and so successfully. It speaks not only of us, but of those who have gone before us. It is their memorial as it is ours. And we build it that they, as well as we, may be remembered in it for ever. Whatever is touching, noble, and unselfish in our religious history in Australia is associated with this holy and historical spot. Here were laid the solid foundations upon which a structure has been built which is to-day one of the glories of our time. No efforts that we can be called upon to make will approach those heroic ones which were made by those who first laid on this spot the corner stone of Catholicism in this hemisphere. The spot is consecrated by sacrifice. The least sensitive, in contemplating it, feels that the poet in looking upon the impressive scenes of Imperial Rome beneath the moonlight that,

. "The place
Becomes religion and the heart runs o'er
With silent worship of the great of old!"

For in our sad history they, the poor trembling bands of Irish exiles who crept from their cells and the taskmaster to labour here, and who sanctified this spot, were to us the great of old. And we are building their memorial. Let us make it worthy of their faith and of our own liberality. As I sat and listened to-night to the enumeration of benefactors, dead and living, who have during these latter years made this building beautiful for ever—some of them here now in your Eminence's presence and some no longer with us save in the memories which they have embalmed by their devotion and their generosity—I thought of the olden and almost forgotten times, when the most sanguine and hopeful would not dare to trust their imaginations to body forth the beauty of

the scene about us. And I could not help feeling all the more tenderly towards the memory of those devoted creatures, whose very names are unknown to us, and of whom we only know that they laboured in suffering and bitter poverty and discouragement. Our work in these days of sunshine, of glorious freedom, of sympathy on all sides, of abundant means, and of a blessed liberality of sentiment which leads those to help us in adorning this temple who will not use it as a house of prayer—I say our work is an easier one. It is still a great one, and it is this noble work which I have the happiness to commend to the sympathies and support of this meeting, which I do by proposing this resolution.”

In the various festive celebrations which, in the month of January, 1888, marked Australia's Centenary, several of the Archbishops and Bishops of the various colonies took part. In the religious point of view the ceremonial meeting at St. Mary's to inaugurate the works for the completion of the chancel far outstripped them all. On Tuesday evening, the 24th of January, the meeting was held. About 4000 people were present. All the colonies were represented. The Hon. M. Davies (Speaker of the Victorian Assembly), the Hon. Nicholas Fitzgerald, the Hon. J. Gavan Duffy, Mr. Justice Casey, and a hundred others came from Victoria. Queensland had among its representatives Mr. Justice Mein and the Speaker of the Queensland Assembly, and so with the other colonies. As regards New South Wales, all that was best and noblest, Catholic or Protestant, was represented on the occasion. The presence of the Right Hon. Mr. Dalley gave special joy to his many friends, as he had been for several months prostrate with serious illness. But the distinctive feature of the meeting was the presence of Lord Carrington, the Governor, with the six Governors of the other Australian colonies. Lord Carrington, his richly gemmed star glittering on his breast, occupied the centre of the sanctuary platform. Beside him was the Cardinal radiant in his robes of red, while in a semi-circle extending at either side were the various representatives of Her Majesty, all wearing their knightly decorations and the insignia of office. To the right of the vice-regal chairman were the Governors of Queensland, Tasmania, and Fiji; to the left the Governors of Victoria, South Australia, and Western Australia. With their Excellencies were the members of their staffs, all in full official dress. The Prelates yielded place on this occasion to the representatives of royalty. There were present the Archbishops of Melbourne, Adelaide, and Brisbane, and the Bishops of Maitland, Bathurst, Goulburn, Armidale, Wilcannia, Grafton, and Sale. Mr. Dalley, on the part of the Catholic body, briefly conveyed a hearty welcome to Lord Carrington and his brother Governors. Other eloquent speeches were made by Mr. Justice Faucett, Hon. Nicholas Fitzgerald, and the Archbishop of Melbourne. Lord Carrington closed the proceedings by announcing that the

amount collected at the meeting was about £3000, and expressed the pleasure he felt at presiding in such a magnificent assemblage, and returned cordial thanks for the enthusiastic welcome which had been given to himself and the other representatives of Her Majesty the Queen. At the close of the meeting the United Catholic choirs, about 200 voices, sang with grand effect the Hallelujah Chorus.

The Catholic laity availed of the opportunity of the presence of so many distinguished Prelates in Sydney to invite them on the following day to a harbour excursion and banquet at Cabarita. On that occasion the Right Hon. Mr. Dalley made a singularly happy speech, replete with historical references, which merits to be recorded. "Gentlemen," he said, "it is my pleasing duty to submit to you the toast which we have all assembled here specially to honour on this interesting occasion. I give you 'Our distinguished guests, the Most Rev. the Cardinal and their Lordships the Archbishops and Bishops of the Catholic Church in Australasia.' I am sure you will bear with me if I avail myself of this opportunity to make some reference to the history of our faith in these great colonies. It will be impossible indeed to let such an occasion pass without recalling the deeply interesting circumstances which have marked the great triumphs of the Catholic Church in this part of the world. It is nearly ninety years ago since the trial and sufferings of Ireland gave her first Catholic missionaries to this Australian continent. They came not as the objects or instruments of the wisdom or provision or humanity of Governments to be the teachers and consolers of their poor flocks; but they came, those manacled missionaries, as transported convicts for an alleged share in what was called the Irish Rebellion. And it may be remembered that they had as companion in exile a Protestant clergyman, who was pronounced to be guilty of the same offence, and who incurred the same punishment. This companionship in calamity may have happily prefigured the liberality which has characterized our intercourse—political, commercial, and social—with our fellow colonists of other persuasions. The poor priestly prisoners had scarcely landed in their place of exile when it was discovered that, in the case of one at least of the convict confessors, a grievous mistake had been committed, and that the Irish tribunals of that day had, in an excess of confused loyalty, convicted an entirely innocent man. An extremely superficial acquaintance with the history of legal proceedings in connection with political offences in that country will familiarize us with numerous and serious examples of similar mistakes. The victim of this blunder was at once pardoned, and returned to Ireland. But, most providentially for us, no similar mistake had been acknowledged to have been committed in the case of the others, though there is a strong probability that they also were the victims

of excessive zeal and extremely doubtful testimony. One was sent to Norfolk Island, and the other remained here. It is 84 years since that holy man was permitted to undertake the duties of the priestly office by the then Governor of the colony in obedience to a direction from the Imperial Secretary of State. He then, that poor, gentle, priestly convict (you can read the testimony of his inoffensive character in the formal proclamation, dated the 19th of April, 1803), humbly represented the Church which to-day finds its representatives in the glorious Hierarchy, which on this historical occasion, after a space of little more than the ordinary duration of human life, honours you by the acceptance of your splendid hospitality. It is with slightly different circumstances, not unlike the pathetic beginnings of the faith in Ireland itself, whither its consolations were carried by an Apostle who was an exile and a prisoner. In the case of our first confessor it may be remarked that he was subjected in the service of religion to the severest official supervision. His minutest movements were regulated by authority, the place and times at and the circumstances under which he could minister the consolations of his faith to his people were ordered and directed by the Government. His successors to-day enjoy the most absolute freedom of action and administration, the most complete independent spiritual authority which it is possible for them to possess or the State to sanction. In the solemnization of their most sacred functions, in the full development of all holy institutions of the Church, in their services to society of all kinds, their zeal is the only limit of their authority, and they can do all things which religion inspires their saintly ambition to undertake and sustains them to complete. It is well that, in marking by these centennial festivals the marvellous progress of the colony, you, as Catholics, should have contributed for your own consolation—for the information of the world and for the glory of your own Church this page, not only in the history of Australia, but of universal Christianity—that you should have rejoiced at the triumphs that have been achieved, the mercies bestowed, and blended your happiness and gratitude with the sympathies of your fellow colonists. Apart from the triumphs of your religion, your share in the civilization which we have reached is a large one. You have softened the ferocity of manners, you have elevated the objects of society, founded and sustained institutions of charity, tended the afflicted and the suffering, rescued abandoned childhood, at the cost of countless sacrifices educated your youth, kept the faith with courage and vigilance and without offence, and now, after less than a century, you can look proudly abroad and rejoice at the prospect which manifests the labours and the love and the victory of those who find at this board their not unworthy successors. It is to-day in the midst of this glorious company, in the presence of your distinguished guests, that you indulge in no violation of humility, no

sinful complacency, but, on the contrary, reverence and preserve history in recalling to your minds the spiritual triumphs that have been achieved since the days of those souls 'calm and brave,' as one of the greatest modern French Catholics has said, 'upright and lofty as well as humble and fervent, souls such as Pascal calls perfectly heroic.' For since those days of gloom and trial and suffering

Another race hath been and other palms are won,
Thanks to the human heart by which we live,
Thanks to its tenderness, its joys and fears.

That dear priest to whom I have referred, and who practically represented here the Universal Church, has his place occupied to-day by five Ecclesiastical Provinces—Sydney, Melbourne, Adelaide, Brisbane, and New Zealand; by six Apostolic Vicariates—Cooktown, Central Oceanica, Fiji, New Guinea, Samoa, and New Caledonia; by one Cardinal Prince of the Church, by four Archbishops, and 21 Bishops. The public worship of his Church is celebrated in 1140 churches by 1000 priests, and there are 225 brothers of religious orders and 2191 nuns. There are 20 colleges, 850 schools of all kinds, 21 institutions for the orphans and the abandoned, 23 other charitable institutions, homes for aged and consumptive persons, etc., and two servants' homes. There are 70,000 children receiving Catholic education in Catholic schools, and there is a Catholic population of nearly 700,000. In this Metropolitan Province alone, comprising the whole of this colony, there are 32,991 children receiving Catholic education, and there are close upon a quarter of a million of persons belonging to the Catholic Church. We have nearly all the Catholic nations of the world represented on this continent, in New Zealand, and in Oceanica, among the Bishops and priests of the Church of God—Spaniards and Italians, Frenchmen and Germans, men and women of all religious orders. The publication from which I have carefully compiled these figures which I am now giving you, which is the Catholic directory of this year, contains the most marvellous tribute to our power and influence in this hemisphere which could have been written by the most powerful and eloquent of writers. Apart however, from the information contained in it, I have ascertained from the proper authoritative quarters that in this Diocese alone since 1821 a sum of £2,000,000 has been expended since Father Therry began old St. Mary's Cathedral in that year, in support of institutions of religion, education, and charity, and that the expenditure in the whole of these Australian colonies in the works of religion and education has considerably exceeded £5,000,000. All this, it must be understood, is apart from the enormous cost of bringing out priests and nuns and establishing them, and the payment of current working expenses. And now, your Eminence, my Lords, and gentlemen, let me make but a single reference to our relations with society in these Australian colonies. Let me relieve you of the burden which

I have been compelled to inflict upon you, and say that it is the inexpressible privilege and distinction of Catholics in these colonies to be associated on this memorable occasion in this glorious review of their triumphant past with those fellow-citizens, who, differing from you in religious convictions, still admire your courageous consistency, are affected by your sacrifices, appreciate your liberality, and rejoice in your happiness. It is a great honour and a great reward to you that they should join with you on an occasion of this kind. They recognize, in the most emphatic way, that there is not only nothing in the maintenance of your holy religion to estrange their sympathy from you, but that your very fidelity to the best teachings of your Church is your title to their respect. They have discovered that the temples in which you have worshipped your God are the schools of pure charity and tender forbearance, of justice and mercy and peace. They have learnt that you know and, when you are made sensible of your obligations, that you practise your duty to your neighbours of all creeds, and that as you become richer in the material development of numbers and institutions and power and influence, you are richer also in those gifts and endowments which elevate, adorn, and sanctify true citizenship. I propose to you the toast of the 'Hierarchy of Australasia.'"

This was the last of these public speeches made by Mr. Dalley, which, by their silvery tones and rich imagery, enraptured his audience, and by their solidity of reasoning and interesting details won the applause of many of his fellow-Catholic citizens. A few months later, during the absence of the Cardinal-Archbishop on the visit *ad limina*, his constitution yielded to the disease from which he had been so long suffering, and his solemn *obsequies* were celebrated in St. Mary's Cathedral, the erection of which he had done so much to promote.

During the visit to the Holy Father and to the home countries paid by the Cardinal-Archbishop in 1888, the Holy See was pleased to appoint an Auxiliary Bishop in the person of the Right Rev. Dr. Joseph Higgins, Titular Bishop of Antifelle. A native of the County Meath, he pursued his ecclesiastical studies with great distinction in St. Patrick's College at Maynooth, and subsequently as president of the Diocesan Seminary at Navan and parish priest in his native Diocese, by his ability, zeal, and gentleness, won for himself the veneration and esteem not of the faithful only and his brother priests, but also of the Irish Bishops. He was consecrated at the parochial Church in Navan, County Meath, by His Grace the Archbishop of Dublin, on the 31st of March, 1889, the Assistant Bishops being their Lordships the Bishops of Meath and Liverpool, and a few months later he entered with earnestness and devoted zeal upon the wide missionary field marked out for him in the Diocese of Sydney.

The comparative statistics, as prepared by Archbishop Vaughan for the Sacred Congregation of Propaganda in the month of April, 1883, and as presented to us from official returns in the Catholic Directory at the close of 1892, will serve to show that the Catholic Church has not remained stationary during the decennium. In 1883 there were, besides the Archbishop, 100 priests, of whom 59 were secular clergy and 41 regulars. In 1892, besides the Cardinal-Archbishop and the Right Rev. Auxiliary Bishop, there were 160 priests, 101 of the secular clergy and 59 regulars. In 1883 the religious teaching Brothers were 78; in 1892 they were 141. In 1883 the nuns of the various religious Sisterhoods numbered 252; in 1892 they number 676. The number of children taught in Catholic schools by the religious teachers in 1883 was 10,936; in 1892 they number 18,174. The Catholic population in 1883 was about 93,600; in 1892 it is reckoned at about 135,000.





CHAPTER XVII.

THE CATHOLIC CHURCH IN VICTORIA.

IN the year 1835, two exploring parties set out from Van Diemen's Land, and cast anchor in Port Phillip Bay. One of these, with John Batman, as leader, on the 6th of June, after purchasing the fee simple of 600,000 acres of land for a few blankets and some trinkets rowed up the Yarra about six miles, and finding "the water good and very deep" marked, out the site of a future village. The other party representing the interests of John Pascoe Fawkner, in the month of August, sailed up the same beautiful river until the Yarra Falls interposed a barrier. There they landed and put together out of sods, earth, and branches of trees, a rude hut to shelter their provisions; such was the first house ever built in Melbourne. "They were delighted, in fact, half wild with exultation (Mr. Fawkner subsequently wrote), at the beauty of the country; the velvet like grass carpet, decked with flowers of the most lively hues, the fresh water, the fine lowlands and lovely knolls around the lagoons, the flocks almost innumerable of teal, swans, and minor fowls, filled them with joy." The site and surroundings of the future city formed indeed a picture of wild and wayward beauty. Mr. Finn writes that "the River Yarra from its embouchure was so half-choked with the trunks and branches of fallen trees and other impedimenta, as to render its navigation a matter of difficulty and delay to even the smallest of coasters. Its low sides were lined with thick ti-tree scrub and trees over twenty feet high, and skirted with marshes covered with a luxuriance of reeds, wild grass, and herbage. The eastern hill was a gum and wattle-tree forest; and the western hill was so clothed with she-oaks as to give it the appearance of a primeval park. Elizabeth-street, the outlet between the two hills, was a jungly chasm, an irregular broken up ravine through which



"MOST REV THOMAS JOSEPH CARR, D. D.
"ARCHBISHOP OF MELBOURNE."

the winter flood waters thundered along over shattered tree trunks, displaced rocks, roots, and ruts."

In 1836, Sir Thomas Mitchell, Surveyor-General of New South Wales, was so struck with the richness of the soil and the beauty of the scenery, that he gave to the whole district the name of Australia Felix. The *Sydney Gazette*, of December in that year, gives a description of the village which since those days has grown into Marvellous Melbourne:—"A house has been erected for the Commandant; three public house licenses have been granted, one is kept in a log hut, the others are of turf. There is only one shoemaker at the settlement, but no tailor, carpenter, or wheelwright, who are much wanted. There are neither butcher, nor baker, and the settlers luxuriate upon salt beef and damper, which they washed down with copious libations of rum and water, which are very plentiful there. The population consists of 210 settlers, six only of whom are women, and fifteen children." In 1838, Melbourne was said to have made rapid progress. It had two wooden houses, serving the purposes of hotels or inns, besides two or three shops. It had also a Protestant Church which is described as "a small square wooden building, with an old ship's bell suspended from a most defamatory looking, gallows-like structure," and this church served in turn for the various Protestant denominations.

Mr. Charles Latrobe, the son of a Moravian preacher, was appointed in 1839 Superintendent of the district with all the powers of Acting-Governor. A private letter of his from Melbourne, addressed to the famous London publisher, John Murray, reveals the prevailing sentiment regarding the colony in those days:—

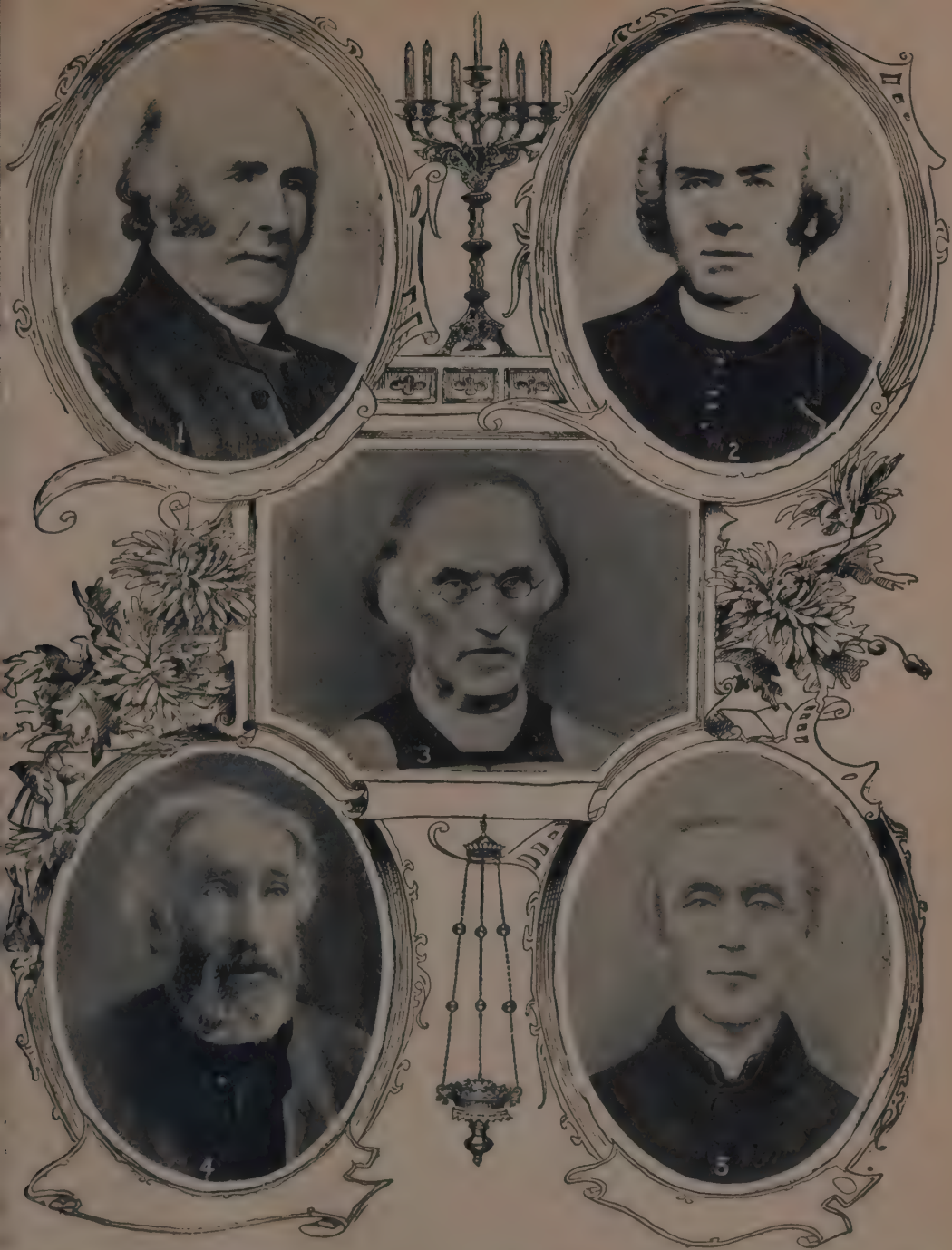
"You, my dear sir, have never been transported 16,000 miles from civilisation and cannot imagine what it is to be cast so far beyond the reach of the thousand daily means of improvement and enjoyment which they possess who breathe the air of Europe; you, therefore, cannot know the pleasure we experience when we feel that, so far removed, there is still a chain connecting us with the old country which vibrates occasionally, and proves to us that we are at least upon the surface of the same planet with our kind and kindred. I have called our present position exile, and so it is, to all intents and purposes. We may be content with it, but still we look forward steadily to its termination some bright day. I hope you have never done us the despite to count us as emigrants. No, no; I do not exactly say that I would rather be hung in England than die in Australia; but still, I deprecate the latter event, if so please God."

The first priest appointed to watch over the flock of Christ in the infant colony of Victoria was the Rev. Patrick Bonaventure Geoghagan, of the Order of St. Francis. He was in many ways a remarkable man, and it was his privilege to see the Church of Melbourne, which he had tended in its cradle, grow with giant growth, till the few scattered Catholic families, to whom he at first ministered, developed into a flourishing Diocese. Born in Dublin, he was deprived of both parents by death in his early years, and through the unkind treatment of some relative was handed over to one of those irreligious institutions known

in Dublin as birds' nests. In these pestilential abodes, anti-Catholic bigotry seeks to satiate its rage by destroying in the hearts of Irish children the love of the faith of their fathers. Rescued by a Franciscan Father from such a home of wretchedness, it was thenceforth the yearning of young Geoghegan's soul to prove his gratitude by devoting his life to the service of God in the Religious Order of St. Francis. Entering the Franciscan Novitiate, he pursued his higher sacred studies on the continent.

Promoted to the priesthood, he was engaged in the work of the ministry at the Franciscan Church in Dublin, when on hearing of the sad want of missionaries in Australia he volunteered his services for a few years, and, setting sail with Dr. Ullathorne and a numerous band of priests, students, and Sisters of Charity, landed in Sydney on the 31st December, 1838. For a few months he was in charge of St. Benedict's district, and he may be said to have founded that mission. Dean Kenny writes of his work in Sydney that "his zeal, eloquence, and learning attracted many and he was very successful by reason of his piety and learning, in advancing the glory of God, and gaining souls to His service." Another writer, who had known him well in Melbourne, thus sketches the zealous missionary on his first arrival there in the month of May, 1839:—"Father Geoghegan had studied at the Irish Franciscan College in Lisbon, and had been trained under the strict discipline of his Order in Coimbra. He had a kind heart and a genial smile which would often light up his frank face of brilliant natural complexion, and his wise words of counsel gained weight in his very manner of utterance. He was poor in this world's goods. He had no house of his own, but slept in the bar of a public house adjoining the rudely-constructed wooden hut in which Mass was celebrated. A pallet was prepared for him nightly by the hands of the good-hearted landlady on a few planks placed across some beer-barrels. The poorest of his little flock knew that their pastor practised a poverty severer than theirs, and saw that what was a matter of admiration for them was but a matter of course for him, for he was bound with the cord and had taken the vows of the seraph of Assisi."

To complete this sketch of the life of the first missionary in Melbourne, it may be added that he was held in particular esteem by the Archbishop of Sydney. When the Right Rev. Dr. Davis, Coadjutor of the Archbishop, passed to his reward, Dr. Polding, in the month of August, 1854, requested the Holy See to appoint another Prelate to continue to discharge the duties of Coadjutor in Sydney. One of the names presented on this occasion was that of Father Patrick Bonaventure Geoghegan, O.S.F., of whom the Archbishop writes:—"He is 40 years of age, and is Vicar-General of the Bishop of Melbourne. He was formerly for some years Vicar-Forane of the Diocese of Sydney, and gave abundant proof of prudence and ability to discharge the various ecclesiastical duties. He has had



1. THE VENERABLE ARCHDEACON DOWNING, O.S.A. 2. LATE VERY REV. DEAN HAYES, O.S.A. 3. VERY REV. ARCHDEACON SLATTERY, V.G.
 4. LATE RIGHT REV. MONSIGNOR FITZPATRICK. 5. LATE VERY REV. DEAN DONAGHY.

EARLY PRIESTS OF VICTORIA.

many difficulties to contend against, but he has succeeded, nevertheless, in performing the duties of his mission with credit to himself and with advantage to the Church. Religion has flourished under his auspices, and he has won the esteem as well of Protestants as of his own flock."

One of Father Geoghegan's first cares in Melbourne was to provide a little church in which the faithful might assemble for the Holy Sacrifice. Hitherto the few Catholics had met on Sundays to recite some prayers in a small weatherboard cottage belonging to Mr. Peter Bodecin, a zealous French Catholic, a carpenter by trade. On Father Geoghegan's arrival an unroofed store, at the corner of Elizabeth and Little Collins-streets, where the Colonial Bank now stands, was secured as a temporary chapel, and there on Pentecost Sunday, the 19th of May, 1839, with no roof-tree but the broad canopy of heaven, was offered up the first Mass celebrated in the city of Melbourne and in the colony of Victoria. A few days later on the 24th of May, Feast of Our Lady the Help of Christians, Father Geoghegan published an address to the Catholics of Port Phillip, inviting their aid in the erection of a church and soliciting at the same time the co-operation of their non-Catholic friends towards that truly religious purpose. This address is particularly interesting as being the first published official ecclesiastical document connected with the Church in Victoria. It is as follows:—

"The arduous charge which our beloved Bishop has given me over your spiritual wants, while it indeed renders me deeply conscious of my own insufficiency, inspires me with the affectionate devotedness which should bind the pastor to the interests of his flock. You, too, by your anxiety so long evinced for the assistance of a clergyman, gives a cheering earnest of your attachment to the sacred duties of your religion.

May we not confidently hope, then, that these dispositions mutually cherished, will bring such a Divine blessing on our undertaking as can supply our deficiencies, and enable us to discharge our obligations with sincerity and edification.

But there are two things necessary for the attainment of this great good. First: we must endeavour to erect a plain, commodious building for our public worship. You are not wealthy, but you have numbers, and a little from each will do much. I propose, therefore, that a general contribution be commenced by such a donation as the circumstances of each can afford; and, that it be further continued by small weekly subscriptions till the completion of the edifice. To carry this plan into effect, suitable districts and collectors will be appointed.

The other obligation I desire to impress upon you is founded on the very essence of the Christian religion—it is the cultivation of kind, liberal feeling, and deportment towards the members of all religious persuasions.

To recognise the right of everyone to worship God according to his conscience is a noble and enlightened principle—it alone can give a permanent basis to society, because upon it alone can be combined the varied forms of Christian worship into a structure for the common good, and there is no true zeal which does not in its means and end promote 'Glory to God, and peace to men.' The strife of zeal is bigotry, and bigotry is the greatest evil with which a community can be afflicted, for the only remedy for evil—religion—is therefore perverted.

Let religion, then—the sacred name of religion, which even in the face of an enemy should discover a brother—never be made a wall of separation to keep Christians asunder."

An appeal was also made by the Catholic laity to their Protestant fellow-citizens:—"We are among you, they say, and before you, and we need but refer you to our numbers, industry and talent, to induce you to acknowledge our importance to a new-born, rising, and struggling colony. We are, however, poor as a community, and, therefore, call upon you with confidence for assistance in our undertaking. We need not, at the present day, revert to those bugbears, the offspring of ignorance and fraud, which kept our fathers at variance for so many ages." Among the first generous contributors to this new church were some Irish soldiers of the 28th regiment, then stationed in Melbourne.

As a site for the future church a plot of land was wisely chosen at the intersection of Lonsdale and Elizabeth-streets, which was then literally a forest, and there under the invocation of St. Francis of Assisi within two months was run up a small wooden chapel, destined to make way in the course of a few years for the present beautiful church that still bears the name of the great founder of the Franciscan Order. Holy Mass was celebrated there for the first time on Sunday, the 28th of July, though as yet the interior arrangements were far from being complete. A letter addressed at this time by Father Geoghegan from Melbourne to Father Therry in Tasmania gives some interesting details regarding these first beginnings of the Church in Victoria:—

"Melbourne, 21st August, 1839.

REV. DEAR SIR,—

When coming to Port Phillip I expected my first acquaintance with you would have been formed more intimately than by letter, as it was currently reported in Sydney that you would soon return there by the route of this district. This, I fear, is not likely to be the case, and I gladly avail myself of Dr. Row's mediation to introduce myself to you, and thank you for having requested him to call on me. Indeed, circumstanced or perhaps united as we are, it should need but little formality in order to know each other; for my part, I have often desired the pleasure of knowing one who is the father of the Australian mission. I have been three months in the midst of difficulties, several already surmounted, but many yet to be overcome. The minutiae I have just now no opportunity to detail, but as I purpose to write next week to my dear friend, Father Butler, I will then speak at length, and hope to interest you as well as him in my subject. After hard striving, I have raised a temporary chapel 60 x 20, cost about £150, but the materials—all flooring boards—will at any time give back that amount in sale or use, as I got them very cheap and have had them so constructed that not more than six inches of the boards will suffer; besides, the advantage of having them seasoned. It was almost impossible to do any marked good without a chapel.

After all, I have but £18 towards £300 to be raised, and duly trusted by next November, as my salary will expire in December, I being a year in the colony. I prevailed on the Bishop to ordain another clergyman to assist me, for I could not think of undertaking such a mission without a confessor; for his support I will not have a farthing, but he is willing to share all my inconvenience. I expect his arrival every hour.

May I then beg, if you have a spare half hour, to write me a line or two, it would be a great comfort to me. Be so kind also to tell Father Butler he will hear from me in a few days; and, with the additional request of your pious prayers,

Believe me, your sincere Brother,

B. GEOGHEGAN."

Father Richard Walshe was the priest sent to assist Father Geoghegan in his missionary work at Melbourne. Born at Ballywadden, in the County of Waterford, in 1815, he was as yet a student when he arrived in Sydney on the 1st of September, 1838. Promoted to the priesthood by Dr. Polding in May, 1839, he entered upon his mission at Port Phillip in September the same year. In an account of that district he described Melbourne as a mere village "scarce half as large as Goulburn," and the country around as occupied by a mere handful of population employed in looking after the flocks and herds of struggling squatters. In 1841 he proceeded to Norfolk Island as chaplain to the convicts, but in 1845 returned to Victoria as pastor of Geelong. In May, 1847, he was appointed to the charge of Goulburn, embracing the districts of Braidwood and Broulee. He was subsequently, for a little more than four years, pastor of Queanbeyan and the whole Manaro country, but in 1856 returned to Goulburn, where he was soon after promoted to the dignity of Dean. Here he remained till compelled by failing health to revisit his native land, where he rested in peace in 1868. No less welcome to Father Geoghegan was the arrival of Mr. John O'Shanassy in Melbourne in November, 1839. "He was destined," writes Mr. Finn, "to take a prominent place amongst a generation of public men, who, for ability and patriotism, have certainly not been excelled since. He was a host in helping the small Catholic community; he was the trusted friend and counsellor of Father Geoghegan through struggles and difficulties of no ordinary nature, and no man, be he priest or Bishop, ever served the Church of which he was a worshipper with more zeal or more disinterestedness than he did at a time when such services were as rare as they were priceless." O'Shanassy, with his young wife, set out from his native Tipperary in July, 1839, to settle in Sydney. The good ship "William Metcalf," in which he sailed, cast anchor in Port Phillip Bay on the 15th of November. Father Geoghegan was particularly struck by the intelligent appearance of the emigrant, then in his 21st year, and induced him to forego the journey to Sydney and to cast in his lot with Melbourne. The next Sunday they assisted at Mass, and Mrs. O'Shanassy wept the whole time, seeing how poor the chapel was and how miserable were all the surroundings of the Holy Sacrifice. Her husband first engaged in farming, and by his indomitable energy overcame many difficulties. In 1846 he entered on business in the city, and was returned to the Council for Gipps Ward. This may be said to mark his entrance into political life, and, from that time till his death in May, 1883, he held a foremost place among the public men of Victoria. A Melbourne periodical, though nowise friendly to the illustrious deceased, thus sketched his public career: "In his early days, Sir John O'Shanassy was a firm advocate of the right of the people to

self-government to the fullest control over the territory and over the constitution of the country they might be said to have created. During his career in this colony he witnessed the growth of the population from a mere handful to the numbers of a nation, and the dawn of the unexampled material and social progress we are now able to boast of. He had no small share in shaping the destinies of the country which, as he once said, he loved so well. Though in the latter part of his career he was at variance with the popular will, he will be remembered as a successful colonist, as a statesman of distinguished ability, and as a politician whose name has become part of our history for all time."

The little flock at Melbourne gradually increased, and in May, 1841, a census of the town of Melbourne and the County of Bourke gave the number of Roman Catholics as 2073. On the 4th of October, the Feast of St. Francis, in that year, Father Geoghegan laid the foundation-stone of the new Church of St. Francis that was to replace the temporary wooden structure.

The weather was tempestuous with threatening storm and rain, nevertheless the attendance was large, and many Protestant friends showed their practical sympathy on the occasion. It was the first ceremony of the kind in Victoria, and several gold and silver coins were placed in the usual cavity together with a parchment scroll bearing two inscriptions as follows—in Latin and English:—

"Ecclesiae Sancto Francisco dicatae Lapidem primum
 Patritius Bonaventura Geoghegan
 Presbyter Hybernus, O.S.F. primus
 Qui in Australia Felici Sacrum fecit, posuit,
 Die IV Octobris, anno Reparatae Salutis MDCCCXLI
 Gregorio XVI. Pontifice Maximo
 Joanne Beda Polding, Episcopo, Ecclesiae Australasiae Vicario-Apostolico,
 Victoria felicissime Regnante
 Georgio Gipps, Equite, Vicem Regiam gerente
 Carolo Josepho Latrobe, Provinciae Praefecto
 Samuele Jackson, Architecto."

"Patrick Bonaventure Geoghegan,
 An Irish Priest, O.S.F., the first who offered the Sacrifice in Australia Felix,
 Laid the foundation stone of St. Francis's Church, on the 4th of October, 1841,
 In the Pontificate of His Holiness Gregory XVI.,
 John Bede Polding, Bishop, being the Vicar-Apostolic of the Church of Australasia,
 In the happy reign of Queen Victoria,
 Sir George Gipps,
 Governor of the Province;
 Charles Joseph Latrobe,
 Superintendent of the Province;
 Samuel Jackson, Architect."

The whole ceremony was most happily carried out, but, on the workmen coming next morning, they found that during the night some thieves had removed the stone and stolen the gold and silver coins. Many were the foundation-stones

laid in later years, but this outrage was never repeated, partly perhaps for the reason that the practice of burying coins was discontinued. The building of the new church proceeded rapidly, and, although the work was not as yet completed, a portion of the sacred edifice for the convenience of the congregation began to be used on Sundays towards the close of the month of May, in 1842.

The 17th of March, 1843, was one of those exceptionally glorious celebrations that shall be for ever memorable in the annals of the Victorian Church. It was the occasion of the first imposing display made by the St. Patrick's Society Young as the colony was, there were 150 members of the Society in Melbourne. Favoured with one of those bright days, which so often smile upon Australia, they walked in procession, wearing their insignia of rich, embroidered, green scarves, and, with the bands playing and banners unfurled, they proceeded to St. Francis' Church. It was not a holiday, but all Melbourne flocked towards the line of procession, and, with every manifestation of joy, added to the solemnity of the scene. It was the peculiar feature of the Society that it admitted Protestants as well as Catholics into its ranks. All, however, wished to do honour to the Saint by assisting at the religious celebration. High Mass was celebrated in St. Francis', the first High Mass that was sung in Melbourne or in the whole territory of Victoria; and the panegyric of the Saint was preached by Father Geoghegan. All classes showed the greatest enthusiasm in the festive celebration, rejoicing that so beautiful a church had been erected where only a few years before was nothing but a wide expanse of the wild forest; and that St. Patrick's festival had with such good feeling and harmony been so grandly honoured.

In the year 1843 Father Geoghegan paid a visit which extended over some months to Sydney. On this occasion he presented to the Archbishop an address, signed by 579 men of the congregation of Australia Felix, congratulating him on the dignity of Archbishop to which he had been raised, and praying him not to defer his long-expected pastoral visit to their district. It was entitled "The Dutiful and Congratulatory Address of the Clergy and Catholics of Australia Felix." Two passages from it will suffice to show the sentiments of the Victorian Church in those days:—

"During your Grace's protracted absence, which no portion of your flock felt more sensibly than ourselves, we were frequently consoled with the notice of your Grace's untiring and successful efforts for the advancement of this new world to the religious and moral rank of the enlightened nations of the other hemisphere. But in this brief address we cannot hope to describe the enthusiastic and pious gratification experienced by us all when intelligence reached us that the Sovereign Pontiff, struck with your apostolic zeal and labour, and deeply sympathising in the spiritual destitution of your widespread people, conferred the pallium on our beloved Prelate, elevated your former vicariate into a Metropolitan See, and ordained that your Grace should be assisted and comforted by three Princes of the Sanctuary in diffusing the faith and in governing the Catholic Church throughout the vast territories of

Australasia. . . With the progress of Catholicity in our section of the Archdiocese, we respectfully prefer your Grace would become acquainted by your own personal investigation when in a few months we anxiously expect to welcome your arrival in Australia Felix. For the present we are content to make an agreeable reference to St. Francis' Church. In the place where only four years since was discoverable nothing but the neglected produce of ages, or the rude impress of the children of the wild forest, the Cross now raises its mystic form over a spacious though unfinished edifice, in which a thousand at a time bend to the sacred mysteries of the altar, where thousands have had the Gospel preached to them, and where the faithful are refreshed daily with the Sacraments of the Catholic Church."

The address was presented by Father Geoghegan on the 27th of July, 1843, to the Archbishop in the presence of the Bishop-elect of Adelaide, Father McEncroe, and several of the clergy. The Archbishop in his reply referred to the great progress which religion had made in Australia Felix, as witnessed by the sacred edifice which the pious liberality of the faithful had erected there, and added: "Often did he contemplate with delight the Christian charity which distinguished all denominations of the people of Australia Felix, and deeply pained was he to learn the interruption which that happy state of things experienced on a recent occasion, but he willingly believed the evil effects of that interruption would be but transitory, as clouds passing over the bright sky, that all traces of rancour would soon disappear and give place to those blessings of charity and forbearance, which had been so long and so happily enjoyed there, blessings which he earnestly encouraged the clergy and Catholics of Australia Felix with their utmost exertions to restore and extend."

Two other matters engaged the attention of Father Geoghegan during his stay in Sydney. One was to obtain the sanction of the Diocesan authorities which was readily given for the erection of a church of beautiful proportions in Geelong, dedicated under the invocation of St. Mary of the Angels; and, the other was to collect funds for erecting and carrying on a primary school in Melbourne, the want of which was generally felt. In this too he was successful, and in the *Sydney Chronicle*, of August 12th, 1843, there is the notice:—"We have been requested by the Very Rev. P. B. Geoghegan to give expression to his sincere and grateful thanks to those charitable and benevolent persons, who so liberally came forward on last Sunday evening to aid him with the means of erecting a school in Melbourne for the instruction of the poorer class of children in that town. They could not possibly have contributed to a better or nobler purpose; for what could be better or nobler than that of affording instruction to the young, giving them a religious and moral education and implanting in them those principles and maxims by the proper observance of which they may expect to become worthy and useful members of society."

In October, 1844, the Archbishop of Sydney, accompanied by the newly consecrated Bishop of Adelaide and Archdeacon McEncroe, visited Melbourne. On

Sunday the 20th, Dr. Polding celebrated Pontifical High Mass in the aisle of the new church. In the afternoon the Archbishop and clergy, escorted by the Temperance Society, which had lately been established in connection with St. Francis' Church, proceeded in processional order to consecrate the Catholic portion of the new cemetery. No fewer than 3000 persons were present, and it was justly remarked that all Melbourne put in an appearance on the occasion. Next day Pontifical High Mass was celebrated by the Bishop of Adelaide, and the Sacrament of Confirmation was administered by the Archbishop to 312 candidates. It was the first time that Confirmation had been administered in Victoria, and many of the candidates were advanced in years. On Tuesday, the Prelates and clergy proceeded by steamer to Geelong, where the Archbishop again administered Confirmation. The Bishop of Adelaide returned next day to Melbourne, and by the first sailing vessel continued his journey to his Episcopal See. The Archbishop, accompanied by Archdeacon McEncroe and Father McEvoy, proceeded overland to Portland, and thence continued to visit the district, returning to Melbourne on the 13th of November. He sailed for Sydney in the brig "Christina" on the 19th of November.

Geelong, of which mention has been made, was in those early days of the Victorian colony the rival of Melbourne in commercial importance. It was no less its rival in the beauty of position and scenery. Mr. Justice a'Beckett, when the District Court was established there in 1850, thus spoke of its romantic surroundings:—"Let me pause to say a few words of the locality where we are now assembled. Standing within a bay, which from certain points presents no unworthy resemblance to the far-famed one of Naples, the situation is at once beautiful and imposing. Washed, but not too rudely, by the waves, and refreshed by the breezes of the sea, the town and neighbourhood afford many delightful points of attraction. Let the spectator ramble in which direction he will, he cannot but be struck by the beauty of the surrounding prospect. Before him stretches an amphitheatre of coast terminating in a mountain, which, sweeping gracefully to a picturesque height, contrasts with the silvery hue of the waters at its base, in ever varying reflections of the tints and shadows of the sky and clouds above. Turning towards the shore, a lovely landscape of hill and dale, and no less full of agricultural promise than of scenic beauty, everywhere meets his view. If he wander along the banks of the Barwon, he will perceive both the garden of the villa and the meadow of the farm; and, if he ascend to the summit of the Barrabool Hills, he will be rewarded by a sight of one of nature's most magnificent panoramas."

A beautiful site for a church having been procured from the Government, the foundation stone was blessed with great solemnity by Father Geoghegan and

Father Walshe on the 19th of August, 1846. Mass had hitherto been said in a small weatherboard shed in the vicinity, but now a beautiful church was erected, stately in its proportions, under the invocation of St. Mary of the Angels. In the hey-day of Geelong's prosperity, a grander sacred edifice was planned in vast Cathedral proportions, but was only in part carried out. Nothing could surpass the enthusiasm and devotedness of the faithful who were proud of their beautiful church, and during the mining harvest gold dust and nuggets were freely offered to aid in the grand work.

Throughout the terrible period of the Irish famine nowhere was more earnest sympathy shown than among the Irish colonists in Victoria. Meetings were held, resolutions of sympathy were adopted, and considerable sums were forwarded to Dublin to be distributed among the sufferers. The first remittance was made on the 26th of August, 1846, accompanied by the following letter to Most Rev. Dr. Murray, Archbishop of Dublin:—

"We beg most respectfully to remit to your Grace in conjunction with the Most Rev. Archbishop Whateley the accompanying draft for £500. This sum was contributed at Melbourne, and its immediate vicinities, in less than a fortnight, towards the relief of the suffering people of Ireland, and with the express understanding that it should be applied to their wants without distinction of country or creed. In the course of another fortnight, we trust that the blessing of God will enable us to remit a second and a similar offering from sympathisers with the sufferings of Ireland."

This letter was signed by Father Geoghegan, "Vicar Forane of Port Phillip," and John O'Shanassy as "Treasurers of Port Phillip Irish Relief Fund." At the same time the following private letter was addressed by Father Geoghegan to the Archbishop of Dublin:—

"Melbourne, St. Francis' Presbytery,
25th August, 1846.

MY DEAR LORD ARCHBISHOP,—

So soon as the melancholy intelligence of the sufferings of our countrymen had reached this place, I issued notices requesting the friends of Ireland to meet me and concert measures for raising promptly a relief fund. An immense concourse of my affectionate people assembled at my call, and in four days I had £423. With deep regret I have to record that Orangeism has succeeded for the last two years in forming itself and spreading its rancorous influence over this formerly liberal and peaceful province, to such an extent, indeed, that three distinct attempts were lately made on my life whilst I was endeavouring to prevent the effusion of blood in removing some of my own people from a conflict. The Orange press has misrepresented these commotions, so industriously called into action by its own party, to the prejudice of the Irish Catholics of Melbourne, with a view to afford materials to an agent (Dr. Lang) gone to Europe, which may make an impression on bigots at home in furthering Northern Orangemen to Port Phillip, and in excluding as much as they can Catholics from facilities to immigrate to the Province. Of course the generosity proved by my people on this occasion, on behalf of their distressed countrymen at home, was too triumphant a refutation of 'blood-thirsty, savage, etc.,' brought against them so that something must be done to give a false feature to their proceedings. It was a Popish affair, got up by a Popish priest, and conducted at a Popish school-room, for Popish purposes at home, and all loyal Protestants were invited in discountenancing and watching us. I have answered all

this by arranging the remittance to your Grace and Dr. Whateley, which, I sincerely trust, will meet your approbation. As to the trouble it will entail upon your Grace, I have been too long one of your own priests to consider it necessary to make an apology when a cause of benevolence or piety is in question. Some of the leading Protestants have already written me flattering notes with liberal inclosures, the Judge, the Lieutenant-Governor, etc., and I do expect our second instalment of £500 will be made up by the contributions from many a Protestant name.

With regard to myself I have so much to say that I could scarcely dare to begin, lest I should fatigue your Grace; so much for being an exile for nearly eight years. God has done wonders for this place. Dr. Polding was quite astonished when he visited us; the township, containing from ten to eleven thousand inhabitants (it possessed but a few huts when I first arrived and very few people), reckons now between three and four thousand Catholics. We have a spacious church, 138 feet in length, 35 in breadth, transepts 90 feet. Communicants average 100 weekly—incessant labour and anxiety; unfortunately I am alone at present, but I daily expect a successor, and hope to take my passage for home by beginning of November, having delayed a year beyond my original arrangement with Dr. Ullathorne when I consented to join this mission; this delay has taken place at the solicitation of Archbishop Polding to enable him to provide for Port Phillip finally in Europe. Dr. Polding promised me to see your Grace and converse with you concerning my affairs. Would to God I were at home, my dear Lord, at the present awful juncture, and able to mingle my humble but utmost exertions with your zealous priests in ministering to the sufferings of your afflicted people. I write, as your Grace will easily perceive, in the greatest haste, but with deepest reverence and affection for your Grace, and heartfelt prayers for your preservation. May a merciful God grant it for the sake of so many, and for your Grace's greater merit and crown.

Believe me, my dear Lord Archbishop,

Your most faithful child,

P. B. GEOGHEGAN."

A further sum was forwarded by the same treasurers on the 3rd of October, 1846, with the note: "We have the honour to transmit to your Grace's and the Most Rev. Dr. Whateley's charge a draft for £862 17s. 3d. on behalf of the Irish Relief Fund. In as much as the colony of New South Wales has most laudably emulated the efforts commenced in the district of Port Phillip in behalf of the suffering people of Ireland, we beg to observe that the entire sum remitted in our names has been contributed solely by the district of Port Phillip. We also deem it advantageous to the cause of immigration into this district, to urge the munificence of this contribution as an indication of the encouraging prosperity which has attended the colonists who have selected it as their adopted country."

In the following years other similar funds were organized for the same laudable purpose. Indeed it may truly be said that whenever an appeal was made, as famine or distress was found to press upon the dear land of the west, a generous response was sure to proceed from Melbourne. A letter from Dublin to Archbishop Goold in July, 1880, remarked that "no country on the face of the earth has more reason than Ireland to rejoice in the prosperity of that distant land, for we never can forget the noble generosity displayed by it in relieving the distress which was beginning to be so keenly felt in parts of Connaught and of Munster."

Great efforts were made in those early days to stir up the embers of anti-Catholic fanaticism, and to revive in Victoria those sad scenes of rioting and discord which were the result of the Orange societies in the home countries. One of the most active agents in this mission of bigotry and dissension was the Presbyterian minister, Dr. Lang, who, to promote his own political aims, never ceased for years, on the platform and in the press, to heap obloquy on his Catholic fellow-citizens. In an electioneering address to the electors of Port Phillip, in 1843, he said that "Catholicism was only a second-hand religion, and it was the bounden duty of every Protestant in the colony to endeavour by every means in his power to extirpate it from the face of the earth, and that at this particular time it was more especially the duty of all true Protestants to league together in the defence of their own religion and to root out a system of religion so abominable, so soul-destroying, as Catholicism." He added:—"I charge all Protestants at the forthcoming election to vote for a Protestant in preference to a Roman Catholic, if he hopes for happiness in this world and salvation in the world that is to come." By degrees men opened their eyes to the folly of allowing themselves to be made the tools of such designing knaves who sought only their own political and personal ends. Orangeism gradually disappeared from the public arena, and harmony was restored among all classes of the Victorian citizens.

Among the zealous priests who laboured to build up the Church in Victoria in those first years of the colony must be mentioned the distinguished Franciscan, Rev. Dean Coffey. Mr. Finn says that in many ways he presented a striking contrast with Father Geoghegan. The latter was of small stature, "a round, chubby, natty little man, a perfect picture of health and cheerfulness." The other, as Mr. Finn adds, was "the very opposite in size and general physique, with a tongue that distilled brogue of such a soft creamy flavour that it was like listening to Irish music to hear him speak." He rendered invaluable service to the mission, until after the elevation of the Diocese to the dignity of a Bishopric; and when he went back to his humble country parish in New South Wales in 1850, he did so amidst a general feeling of regret and respect." After his return from Melbourne he laboured for some years in Parramatta where he was held in the highest esteem by all classes. Father McEncroe thus conveyed to Dr. Goold the intelligence of his untimely demise:—

"Sydney, 16th November, 1882.

MY DEAR LORD,—

You will hear I am sure with deep regret of our esteemed friend, Dean Coffey; he fell a victim to the discharge of his religious duties. When helping the priests at Windsor, Penrith, and Campbelltown during the exercises of the Jubilee a few months back, he caught a severe cold which ended in bronchitis, of which he would have died five weeks since but for some immediate medical aid. He then recovered and attended his duties as usual, but on Friday night last (13th inst.) was again

attacked, having said Mass that morning, and had only time to call the Rev. Edward Walsh to administer extreme unction, then calmly expired. An immense concourse attended his funeral on yesterday. A train of twenty-eight railway carriages was not sufficient to bring the number who left Sydney to be present at his interment. He is a very great loss to this mission. What I mentioned in my letter to the Holy Father some years ago is being now verified.

Our people are without pastors for want of a timely provision being made to educate them in Ireland. May God send some clerical aid to our numerous and now neglected flocks. Begging a memento in your prayers,

I remain, my dear Lord, yours faithfully,

J. McENCROE.

Right Rev. Dr. Goold."

So rapid was the growth of Melbourne and the Victorian colony that the Archbishop of Sydney during his visit to Rome in 1847 prayed the Holy See to erect a new Diocese there. Ten years before there were only a few scattered Catholic families throughout all that territory, now the number of Roman Catholics was reckoned by thousands. The official census taken in March, 1851, before the gold mania had led thither the countless adventurers from all the colonies, gave the total Catholic population of the territory as 18,014, of whom 5631 were resident in Melbourne. As a result of the petition presented by Archbishop Polding, the city of Melbourne was raised to the dignity of an Episcopal See, and the Right Rev. Dr. Goold was appointed its first Bishop.

Though Melbourne was erected into an Episcopal See, and Right Rev. Dr. Goold elected its first Bishop in July, 1847, it was more than twelve months before the Bishop's consecration took place. A letter from Archbishop Polding, dated Sydney, the 22nd of June, 1848, shows how difficult it was to secure the presence of assistant Prelates at an ecclesiastical ceremony in those days. The Bishop of Adelaide was laid up through indisposition, and unable to travel. The newly-appointed Coadjutor Bishop, Dr. Davis, was not expected to arrive in Sydney till the following September. Dr. Willson, of Hobart Town, was absent from his Diocese in the home countries. With Perth there as yet was no direct means of communication. Under these circumstances the Archbishop can only add: "Whatever is most consonant to your feelings and wishes is just what I am prepared to do." The Bishop of Adelaide, however, was in a few weeks able to travel, and the ceremony of consecration at length took place in old St. Mary's at Sydney on the 6th of August, 1848. The Archbishop of Sydney was the consecrating Prelate, Dr. Murphy, of Adelaide, was assistant consecrating Bishop, whilst the Right Rev. Abbot Gregory took the place of the second assistant.

A brief sketch of the career of the first Bishop of the important See of Melbourne, written by an Australian Prelate who was for many years associated with Dr. Goold in the religious apostolate of Victoria, will be the best introduction to the history of his eventful episcopate.

"James Alipius Goold was born in Cork, Ireland, on the 4th of November, in the year 1812. After receiving in his native city a classical education, he entered the Augustinian Order in Ireland, and, having made his novitiate, proceeded to Rome to pursue his theological studies, first in the Convent of Santa Maria in Posterula, and subsequently in Perugia, where, in the year 1835, he was ordained priest by Monsignor Cittadini, Bishop of that See. At the urgent request of Dr. Ullathorne, Vicar-General of Sydney, whom he met in Rome, he readily consented to devote his life to the Australian mission. After a short delay in his native country, Father Goold obtained the necessary permission of his religious Superiors and left Ireland at the close of 1837 for Sydney, where he arrived on the 24th of February, 1838. He was cordially welcomed by Archbishop Polding, who appointed him assistant to the Venerable Archdeacon McEncroe. In a few months he received charge of the district of Campbelltown, in succession to the Venerable Archpriest John Joseph Therry. The young missionary laboured here with the generosity of an apostle for about nine years. On the 9th of July, 1847, James Alipius Goold was, by the Sovereign Pontiff, Pius the IX., appointed Bishop of the newly-erected See of Melbourne, and consecrated in St. Mary's Cathedral, Sydney, on the 6th of August, 1848, by Archbishop Polding, who was assisted by Dr. Murphy, the first Bishop of Adelaide, and Abbot Gregory. The young Bishop journeyed overland from Sydney, and arrived in Melbourne in the first week of October following. He was installed in his Pro-Cathedral on Sunday, the 8th of October, and since that memorable day his figure has occupied a prominent place in the history of Victoria. In fact, as far as the Catholic Church is concerned, he is one of the founders and chief architects of the colony. His zeal in the cause of education was especially remarkable, and is evidenced by his determined and consistent opposition to the State system of purely secular instruction, and by the large number of Catholic schools which he caused to be established throughout the length and breadth of the colony, and also by the numbers of religious orders of men and women devoted to education which were introduced into the country during his administration—the Jesuit Fathers, the Christian Brothers, the Sisters of Mercy, the Nuns of the Good Shepherd, the Presentation Order, the Faithful Companions of Jesus, were his chief auxiliaries in the work of Catholic education. Amongst his other public works, mention must be made of orphanages, male and female, at Emerald Hill and Geelong, of a Magdalen Asylum for fallen women established at Abbotsford, a Reformatory at Oakleigh, and a home for aged people of both sexes at Northcote managed by the Little Sisters of the Poor. When Dr. Goold arrived in Victoria, in 1848, he had only a few priests, no nuns or religious orders, hardly any churches worthy of the name, and his jurisdiction

extended from the Murray to the sea. The rough work of the early pioneer days of the colony, the hard riding to distant missions in the back forests of his Diocese, the difficulties of travelling in those days when railways and even stage coaches were unknown, the privations of missionary life on the "diggings," the constant visitations of his Diocese to administer the Sacrament of Confirmation, to organise new missions and found new churches during those thirty-eight years of his episcopate, all go to constitute a chapter of a life of self-sacrifice, endurance, and religious zeal well worthy of mention in the pages of history. Dr. Goold made five voyages to Rome, the centre of Catholic unity, viz., in 1851, 1858, and in 1867, when he, with the Bishops of the Catholic world, was invited to Rome by the Venerable Pius the IX., for the celebration of the 18th centenary of the martyrdom of SS. Peter and Paul; again in 1869, at the voice of the Sovereign Pontiff, he was associated with the Bishops of the Universal Church in the Vatican Council, wherein he unhesitatingly gave his adhesion to the dogma of "Papal Infallibility," and, finally, in 1873. It was on the occasion of this last visit that, by Papal Brief of 31st of March, 1874, the See of Melbourne was created an Archbishopric, having for Suffragan Dioceses Ballarat and Sandhurst, recently erected from Melbourne, Hobart, Adelaide, and Perth.

"In private character Dr. Goold was of an amiable, but retiring, disposition. His daily life was most simple, pious, and edifying. Towards his people he was reserved, towards his clergy he was a strict disciplinarian. Possessed of no brilliant qualities as an orator, he was essentially a man of action, and, as an administrator, the opinion of both friend and foe was that he governed his Diocese with singular prudence and success. At the close of his long career he had a numerous clergy, both secular and regular, to aid him in his ministrations, with two colleges for higher education, and flourishing schools in every town and hamlet of his Diocese, with churches and convents dotting the land, and a noble Cathedral approaching completion in the chief city of his Archiepiscopal See.

"He was most punctilious in attending to the duties of his high office, and, though his health had been evidently failing for several months, he would persist in making his Diocesan visitations. On the Feast of the Ascension, 3rd of June, he drove to Bacchus Marsh, a distance of forty miles, where he administered the Sacrament of Confirmation to more than 300 children. He visited the Presentation Convent, St. Kilda, on Saturday, the 5th, and arranged to be present at a religious ceremony there on the following Thursday. 'Man proposes but God disposes.' On that day a sudden weakness seized him; in the evening he received the last Sacraments in full possession of his faculties. At 11 o'clock on Friday morning, the 11th of June, 1886, James Alipius Goold, first Bishop and Archbishop of Melbourne, slept the sleep of the just."

The Goold family held a highly respected position for its mercantile enterprise in the city of Cork, and, during the days of suffering for the faith, gave several ornaments to the Church. James Alipius Goold made his novitiate in the Augustinian Convent at Grantstown, in the County of Wexford, and was admitted there to his religious vows in 1830. It was remarked in after years that, each time he proceeded to the home countries from Australia, he took occasion to pay a visit to this, his first religious home. Being promoted to the priesthood in Perugia, he was stationed for a while at the Augustinian Convent of Santa Maria in Posterula, in Rome. One evening at Easter time in 1837, when coming out of the beautiful Church of S. Maria del Popolo, where he had made his usual visit to the Blessed Sacrament, he casually met the Vicar-General of New Holland, Rev. Dr. Ullathorne, who was in search of zealous priests for his distant missionary field. Father Goold, subject to the approval of his ecclesiastical Superiors, avowed his readiness to join the devoted band of volunteers who were preparing to set out for Australia. It was with regret that his Superiors gave their consent to his arduous enterprise. The Father Provincial of the Augustinian Order in Ireland gave him the following official attestation a few days before he quitted his native city for Sydney:—

“The bearer, Rev. James Goold, O.S.A., expressed a wish to have a few lines from me as to character. I cannot withhold what he so justly deserves. I have known him long before he entered college, and his conduct was pious and exemplary. During his studies in Italy, he had the esteem and regard of his Superiors, and was distinguished alike for talent and strict observance of rule. He is free of all ecclesiastical censure, and I can say that I sincerely regret that his services should be withdrawn from his Order.

BERNARD O'NEILL, Prov. O.S.A.

Cork, September 22nd, 1837.”

On his arrival in Sydney he for a time did duty in the city missions, and was then appointed to the charge of the Campbelltown district in succession to Father Therry. The fine stone church under the invocation of St. John, which had been begun by that zealous priest on the hill overlooking the whole township, was soon completed by Father Goold, and it was remarked that the Protestants of the district no less than the Catholics aided him in achieving the great work. Before the close of 1847 he received the Briefs of his appointment as Bishop of Melbourne and Vicar-Apostolic of the territory of Port Phillip, but, for several months whilst awaiting consecration, he continued to discharge all the missionary duties at Campbelltown. The Archbishop of Sydney, when addressing his Lenten pastoral, 3rd of March, 1848, to the clergy and faithful entrusted to his charge, forwarded a copy to Dr. Goold, “Bishop-elect of Melbourne, at Campbelltown,” accompanied with the note:—

"MY DEAR LORD,—

I have not sent any pastorals to the Port Phillip district, as this more particularly belongs to the Bishop-elect. You can of course send some of the present parcel if your Lordship think fit. You will rejoice to know that M. M. Makinson and Mr. and Mrs. Sconce were received last Monday into the Church. Mrs. Makinson will probably follow in some days. God grant that the number may increase.

Ever, my dear Lord, most affectionately yours,

J. B. POLDING, Sydneien."

Dr. Gould, after his consecration, remained for a few days in Sydney, and then hastened to Campbelltown to make immediate preparations for his future mission. Two letters addressed to him by the Archbishop in the month of September are of particular interest:—

"Sydney, Feast of the Nativity of the Blessed Virgin,
8th September, 1848.

MY DEAR LORD,—

Mr. Rooke has written to me respecting an aged person who is extremely desirous to receive Confirmation. I shall feel gratified if your Lordship will have the goodness to satisfy her desire, and accordingly give all necessary faculties for the purpose.

I think it is possible your Lordship may have taken Bauldry's work in mistake for good Bishop Abelly's work, 'De Episcopali Sollicitudine.' Of Bauldry we have only the one copy, and it is a book to which constant reference is made. As Mr. Sumner will probably go up to Campbelltown before your Lordship proceeds, I shall use the opportunity and send Abelly's. I can lend you with great pleasure the 'Ceremoniale Episcoporum,' which, in fact, is the work from which Bauldry has made his arrangement. This, with a copy of the 'Manuale,' which I will also send—if, as I expect, we have duplicates—will prove very serviceable. 'Bauldry,' Mr. Sumner can bring back. This day is the anniversary of the consecration of the Bishop of Adelaide. It brings to mind also an almost miraculous escape which Dr. Gregory and myself experienced three years ago near the house at Woolloomooloo, when the traces broke and the horses ran down the hill, and were turned on the very verge of a precipice. Mr. Fitzpatrick, I am very happy to say, continues to improve. The Bishop, Vicar-General, and Sisters would desire their remembrance if they were aware that I am writing.

I am, my dear Lord,

Yours very affectionately in Jesus Christ,

J. B. POLDING,

Archbishop of Sydney and Metropolitan."

"Sydney,
September 20th, 1848.

MY DEAR LORD,—

I trust this will reach you so far advanced on your journey well and safe. The Bishop of Adelaide, as your Lordship may perceive from the journals, has not been fortunate in his starting. When I accompanied him on board last Thursday I expressed my doubts whether the weather would be favourable. The next morning the 'Phantom' sailed, and about 10 a most furious 'Brickfielder' commenced and continued all day. The effect at sea was terrific, the 'Alice' was capsized, and the 'Phantom,' on board of which was the Bishop, succeeded in rescuing the crew from their forlorn state, drifting before the wind on the broad ocean. The 'Phantom' has been detained in Watson's Bay until this morning, and I fear will continue so, the wind being still contrary.

You will, my dear Lord, do all the good Providence brings in your way; for this purpose I repeat what I have already intimated, you have all the spiritual powers requisite to baptize, confess, absolve, and marry.

I am very anxious about good Mr. Lovat. I wrote to him some time since on the subject of his health. I have not received a reply. Let me hear your Lordship's opinion of his state. Father Roger joined Mr. Rooke yesterday, having celebrated Mass in Liverpool on the Sunday preceding.

Dr. Gregory has been ailing for some days; he is now better. With Messrs. McEncroe and Sumner he unites in all that is kind to yourself and Mr. Fitzpatrick.

I am, my dear Lord,

Your very affectionate brother in Jesus Christ.

J. B. POLDING,

Archbishop of Sydney and Metropolitan."

After a short time spent in Campbelltown to bid his former flock farewell the newly-consecrated Prelate started overland for Melbourne accompanied by four priests. He travelled in his own carriage drawn by four horses, and it was the first time that this long and dangerous journey was thus made in a private vehicle. Recent heavy rains added not a little to the difficulties of the road, but Dr. Goold's activity and resolute determination overcame them all. Father Geoghegan started from Melbourne expecting to meet the Bishop a little beyond the frontier of the colony at Albury, but, to his surprise, whilst he was resting his horses at Seymour, the Bishop drove into the township. A large contingent of Victorian Catholics, some in buggies, others on horseback, met His Lordship at Somerton, about sixteen miles from Melbourne, and formed an escort to accompany him to his See. At every step as they proceeded thither new contingents were added to their ranks, so much so that Dr. Goold might be said to have entered his Episcopal city in regal state, preceded by 100 beautifully equipped horsemen and having a cortege of more than 50 carriages. On reaching the point of the town now corresponding to the intersection of Victoria and Swanston-streets, an immense crowd had assembled and they greeted the Bishop with such a ringing cheer as had never yet been heard in Melbourne. He alighted at St. Francis' on the 4th of October, 1848, the Saint's Feast, the seventh anniversary after the laying of the foundation-stone of that church. Mr. Finn, when chronicling the Bishop's arrival in Melbourne, writes: "He was then not quite thirty-six years old; he did not look in any way the worse after his long and tiresome travel, for, as he stepped lightly on the ground, he presented quite a picture of health and spirits, with a round, good-humoured face, such as a painter would design for a full-grown cherub. He had reputedly a high character for piety, learning, and humility—attributes afterwards well tested in Melbourne, where his presence for more than as many years of his then age has afforded an ample opportunity for judging whether the good qualities with which he was credited were exaggerated or not."



RIGHT REV. MICHAEL O'CONNOR, D.D.,
LATE BISHOP OF BALLARAT.

MOST REV. J. A. GOULD, D.D., O.S.A.,
LATE ARCHBISHOP OF MELBOURNE.

RIGHT REV. STEPHEN REVILLE, D.D., O.S.A.,
COADJUTOR BISHOP OF SANDHURST.

VICTORIA.

The Bishop was installed at St. Francis' as his pro-Cathedral on Sunday, the 8th of October, 1848, and the congregation of the Catholics and non-Catholics that assembled on the occasion was the largest that had as yet been seen in Victoria. The Bishop was attended by Dean Coffey and celebrated Holy Mass. The sermon was preached by Father Geoghegan, who introduced the pastor to his flock, happily designating him as "the first Pontiff of Australia Felix."

Dr. Gould kept an accurate diary, noting down day by day the various occurrences of his Episcopate with such remarks as the circumstances might suggest. For the first few years the narrative is particularly interesting, being re-written by him in 1850. At intervals, indeed, as might be expected, days and months are wanting; nevertheless, even in this incomplete form, it presents a valuable record of the progress of the Diocesan work, and sketches as in a faithful picture the sentiments of the first Bishop of Melbourne. It thus begins:

"I was consecrated Bishop of Melbourne on the Feast of the Transfiguration, August 6th, 1848, consecrating Bishop the Most Rev. Dr. John Bede Polding, Archbishop of Sydney; Assisting Bishop the Right Rev. Dr. Francis Murphy, Bishop of Adelaide.

I left Sydney on the 3rd of September to proceed overland to my Diocese—the extreme boundary of which at the River Murray, near Albury, was crossed by me on the morning of the 28th of September, at 25 minutes to 10 o'clock. I arrived in Melbourne on the 4th of October, the feast of the anniversary of the laying the foundation stone of St. Francis' Church—the only one then in Melbourne—and a magnificent proof of the zeal of the clergymen in charge of the mission, and of the charity of the Catholics belonging to it. It was three o'clock the evening of this day when I arrived at the Church of St. Francis. The journey from Sydney to Melbourne was performed without accident or inconvenience—during most favourable weather—in less than a month. It was the first time that this journey of 600 miles was performed in a carriage and four. The horses, which were not changed during the journey, did not seem to have suffered much from it.

The country between Sydney and the River Murray varied very much. Owing to the badness of the roads, agriculture a hundred miles from the market appeared to be neglected for the more lucrative occupation of grazing. At Goulburn, in the Sydney district, I remained a few days. The journey from Campbelltown to that place was performed in two days; the distance being 100 miles. On leaving Campbelltown, Tuesday, the 15th of September, I was accompanied by the Catholics of that mission a distance of ten miles—when I took an affectionate farewell of them. A long period of missionary service amongst that good people had attached me to them, and created a mutual affection not easily expressed. The Sunday previous to my final departure from amongst them, I celebrated the Holy Sacrifice in their church—which is dedicated to St. John. This church had been commenced by the Very Rev. Mr. Therry—the apostle of the middle district, and finished during my mission in Campbelltown. On the following Sunday I offered up the Holy Sacrifice at Goulburn in a temporary chapel. A large and handsome brick church was on the point of being completed—the walls were finished and covered in. This town is large and well built. Berrima is situated between Goulburn and Campbelltown. This small town is 49 miles from the former place; the land in the town and its immediate neighbourhood is a useless waste; it is well supplied with excellent water. A Catholic clergyman lives here; as yet he has no church—a temporary school is used by him on Sundays for the celebration of the Divine Mysteries. A sum of £300 has been subscribed for the erection of a suitable place of worship. The incumbent of this place, as well as the other clergymen in the Province, receives a salary from the Government. I left Goulburn on Monday

morning, and arrived in Yass early on Tuesday. This town has a resident clergyman—a small but handsome church, presbytery, and school house. Here I remained but two days. After I left Yass I proceeded by rapid journeys to my destination. The Vicar-General, Dr. Geoghegan, met me at Seymour which is distant from Melbourne 69 miles. I arrived at this place on Sunday, whilst Dr. Geoghegan was engaged in celebrating Mass for a numerous congregation. I had celebrated the Holy Mysteries at the place I started from that morning—when a few pious persons of the scattered flock of this Diocese assisted—having previously gone to their confessions. I said Mass every Sunday during the journey, and a congregation on each occasion assembled and made their confessions—expressing in a fervent prayer their gratitude to our good God for allowing them the opportunity. On week days—whenever a congregation was to be found, I offered up the Holy Sacrifice—heard confessions and administered the Sacraments of Baptism and Holy Eucharist. I was the first Bishop who visited that part of the Archdiocese of Sydney, that is situated between Albury and the Murrumbidgee, and the part of the Melbourne Diocese which lies between the Murray and that city. When I arrived in Melbourne—the Diocese had only three clergymen, two churches—one in Melbourne, and the other at Geelong—and a commodious little chapel at Portland; in Melbourne, close to the church a small presbytery (since considerably enlarged) a spacious hall—which is used for a boys' and girls' school (a temporary partition being erected to separate the boys from the girls), a small school house which I have converted for the present into a Seminary for Ecclesiastical students. The number of clergymen at present (year 1850) in the Diocese is six; two in Melbourne with myself, one at Geelong, one at Belfast, one at Portland, and one at Kilmore. The last named mission has no salary as yet attached to it. In the Seminary there are four Ecclesiastical students of great promise. Early last year a Society was established by me—to which I gave the name of the Catholic Association, for the purpose of providing means to supply the mission with clergymen from home. This Society has been successful. I have already been enabled through its exertions to remit by the Vicar-General, who visited Europe last year with my permission, £400 to pay the passage of four priests to the Diocese—one of which number, and the first procured for the mission by the liberality of the Association, arrived in Melbourne on last Saturday, May 11th, 1850. His services being much required at Portland, I immediately appointed him to that mission—for which he leaves on to-morrow May 16th *via* Geelong. It is my intention to proceed after him to Geelong on Monday next, 20th May, and accompany him as far as Colac. The names of the priests attached to the Diocese are Very Rev. Dr. Geoghegan, V.G., Rev. Dean Coffey, and Dean Fitzpatrick, Revs. Thomas Slattery, Downing, Clark, and Roe—the last person has been affiliated for the Diocese, and having this morning promised to me and my successors obedience, &c., I gave him the faculties of the Diocese of Melbourne, and Vicariate of Victoria or Port Phillip. On the Feast of Pentecost, 1849, I administered the Sacrament of Confirmation to ninety persons—adults and children.

1850.

This year I paid my first visit to Gippsland. I left Melbourne on the 2nd of January, and arrived in Gippsland on the next day. A squatter, by name Turnbull, very kindly requested me to stop at his station. On the 4th I celebrated Mass privately at this gentleman's place. There were no Catholics on the station. The same day I reached the station of a Catholic squatter whose name was Collins. Here I stopped for the night and proceeded the next morning to Mr. Loughnan's station which is situated on the River Mitchel. Mr. Loughnan is a Catholic, he lives in Hobart Town, the business of the station being managed by a superintendent. Here I found many Catholics whose confessions I heard, assisted by the clergyman who accompanied me during this visit. I celebrated the Holy Mysteries and administered the Blessed Eucharist. The absence of a schoolmaster is much complained of at this place. I hope Divine Providence will soon enable me to send one there. From the Mitchel I returned to Collins by another route, calling at such of the stations as I understood had Catholics living on them; wherever I met the

faithful I gave them a short instruction to which they listened with great attention and visible pleasure. To be present at the Holy Sacrifice was the greatest consolation my visit afforded them, besides an opportunity of approaching the Sacraments of Penance and Holy Communion.

On Sunday, January 21st, I offered up the Holy Sacrifice in the presence of a large congregation at Taraville, the chief town in Gippsland. After Mass, which I celebrated in a wool-shed belonging to Mr. Loughnan, and used on Sundays by the Protestant minister for his devotions, the Catholics present, in number a hundred, subscribed £80 towards the funds of the Catholic Association. I promised them that I would appoint to Gippsland one of the clergymen I expected out, and this promise I hope soon to be able to fulfil. As yet I have not heard anything of their departure from England, but the time when their departure was expected has passed away, and my anxiety about them has, consequently, considerably increased. The wants of the Diocese, which are every day multiplying, render this anxiety still more painful. I arrived in Melbourne from Gippsland on the 1st of March.

MARCH, 1850.

The devotions of Lent were well attended by the people of Melbourne. The Holy Communion was administered on Easter Sunday morning at the half-past 8 o'clock Mass to four or five hundred persons of both sexes.

APRIL, 1850.

This month I called a public meeting of the Irish residents of this city in order to refute charges of immorality and incapacity as servants made by the City Council against the Irish orphans, who were enabled to emigrate to this colony by the Home Government. The meeting was a crowded one. There could not have been less than a thousand persons present. The resolutions condemnatory of the conduct of the City Council and commendatory of the Irish orphans, whom the distress of Ireland—unparalleled in the annals of her sufferings—compelled to migrate to this distant colony, were unanimously adopted, and a memorial approving of the system of Irish orphan emigration ordered to be prepared and forwarded to Her Majesty. This memorial, which I signed on behalf and at the request of the meeting as chairman, was handed to His Honor Charles Joseph Latrobe for transmission through His Excellency the Governor to Her Majesty. May 25th, the proceedings of the City Council against the orphans, in consequence of this public meeting of the Irish, fell to the ground—no one of that body feeling inclined to second the petition to Her Majesty against Irish orphan emigration founded on those proceedings.

APRIL, 1850.

I visited Geelong, Warrnambool, and Belfast this month. On the 28th of April I administered the Sacrament of Confirmation to 25 persons—children and adults.

MAY, 1850.

I confirmed in Warrnambool 27 persons. This took place on Thursday, the 2nd of May. On the 3rd I left Belfast for Portland, where I remained until Monday, the 6th instant. During my stay at Portland, which was then without a resident pastor, the clergyman to whose care I confided it having a month previous to my visit abandoned it without leave or giving notice of his intention, many approached the Sacrament of Confession and, on Sunday when I celebrated Mass at 11 o'clock, the Holy Communion. The clergyman of Belfast promised to visit this mission occasionally until I could provide them with the services of a local pastor. I returned to Melbourne on Monday, the 6th, by Belfast, Warrnambool, Colac, and Geelong. At each of these places I met the faithful and afforded them an opportunity—of which they availed themselves with a laudable zeal—of approaching the Sacraments of Penance, Holy Eucharist, and hearing Mass.

When I arrived in Geelong I learned with agreeable surprise that a clergyman had landed in Melbourne from Ireland, whose services Dr. Geoghegan had engaged for the Diocese. I immediately decided on sending him forthwith to Portland, and to accompany him myself part of the way as far as Colac. I proceeded from Melbourne from Geelong on the 13th. The weather was very bad—it rained from the time I left until I arrived in Melbourne. I was met half way by the carriage, in which I performed the remainder of the journey.

On the 20th I left Melbourne on my way to Colac with the clergyman lately arrived, and whom I appointed to the Mission of Portland. He has since written to me, stating that he reached in safety the scene of his future labours, and likes it. May God make his exertions for the advancement of His Holy religion in that place fruitful.—Amen. I returned to Melbourne at the close of May.

JUNE, 1850.

June 4th.—I administered the Sacrament of Confirmation in the Church of St. Francis, Melbourne, to 150 persons, children and adults. Admitted to their first Communion 68 children, boys and girls.

A public meeting of the Catholics was held agreeably to my instructions in St. Francis' Hall to animadvert upon and remonstrate against the introduction of prayer or religious service of any kind at the laying the foundation-stone of the Victorian Benevolent Asylum, as agreed upon by the building committee in deference to the rules of a private society, *i.e.*, the Masonic body. The meeting was attended by seven hundred persons, amongst whom were many Protestants. The proceedings were conducted with the greatest propriety and unanimity. The petition, or rather memorial, forwarded to His Excellency the Governor, for transmission to Her Majesty, praying the continuance of Irish orphan emigration, was received by His Excellency and acknowledged.

JULY, 1850.

The foundation stone of St. Paul's Church, Pentridge, was laid on Sunday, the 30th of June, in the presence of a large concourse of people belonging to Melbourne and Pentridge. The ceremony did not commence till a quarter to twelve, so the Holy Sacrifice, which was offered up afterwards, was not over until very late. The amount collected towards the erection of the edifice on this interesting occasion was £70 (seventy pounds). Visited the town of Kyneton situated near Mt. Macedon on the Monday following, selected in the township a site for a church, clergyman's residence, and school-house. The distance from Melbourne is 50 miles. This place is in the heart of a very extensive and rich country. There were no buildings in the township, except one for a residence for a Protestant minister. I returned to Melbourne on Wednesday, July 3rd.

AUGUST, 1850.

The 6th of this month being the anniversary of my consecration, a solemn High Mass was sung, during which Minor Orders were conferred *post Kyrie Eleison*—as ordered by the Church—on Mr. James Madden, a native of Ireland. It is now two years since the consecration took place. And the occasion of this event was marked by the first ordination ever conferred in this Province, and the first held by me. Two clergymen arrived from Sydney this month. One is a native of France and the other is a native of Ireland. I engaged their services for the mission of Melbourne—where they were much needed. Hitherto the whole duties of the mission were fulfilled by two—myself and the Very Rev. Dean Coffey. The latter gentleman, at the request of the Archbishop, returns to Sydney.

SEPTEMBER, 1850.

On the 6th of this month two clergymen arrived from Ireland. They were sent out by Dr. Geoghegan at the expense of the Catholic Association. Their names are the Rev. Gerald Ward and Rev. Patrick Dunne; they seem to be pious and zealous priests. I received their promise of obedience—made to myself and successors—on Sunday, the Feast of the Nativity of the Mother of God. They are affiliated

to the Diocese. The Vicar-General has forwarded by them six chalices and two pixes for the use of the mission together with a missal and six pontificals. The chalices, with the exception of a small one which is silver, are plated. The gentlemen are provided with vestments, oilstocks, and pixes for their own use. To-day, the 11th of the month, Father Dunne proceeded with Dean Fitzpatrick to Geelong—the scene of his future labours. His appointment to this mission—to which also Father Ward will be sent during the absence of Dr. Geoghegan—is only provisional. I visited to-day the schools situated in Melbourne; Father Powell, to whose inspection I have committed them, accompanied me. In Melbourne the Church has six schools receiving aid from the Government. They have been provided by the same source with books. Sunday, the 15th, the Catholic Association met, agreeably to its rules, immediately after Benediction. No less than six hundred persons were present; as many more were obliged to return to their homes, being unable to obtain an entrance into the hall in consequence of its crowded state. A lecture, delivered by Mr. Stowell, barrister-at-law, in the Protestant Hall, on the Reformation, was reviewed, and well, by one of our schoolmasters. The amount of contributions towards the funds of the Association was £22. Wednesday, the 18th.—An ordination was held this morning at 8 o'clock in the Church of St. Francis. The Order of Subdiaconship was conferred on Mr. James Madden. This was the first of the Sacred Orders bestowed by me since my appointment, and the first conferred in this Province. Though a week day the attendance of the faithful was large. The ceremony was suited to the time, it being Ember time. Four priests assisted at the ceremony. This month I committed the Geelong mission to the care of two clergymen, Revs. M.M. Powell and Dunne. In Melbourne I have retained the services of the Rev. Dean Fitzpatrick, whom I have charged with the care of the correspondence of the mission and other matters of importance. The Revs. Messrs. Ward and Bourgeois are attached to the Melbourne mission. To the former I have confided the temporal concerns of the Churches of St. Francis and St. Patrick, and of the house and seminary. The number of pupils in the seminary has considerably increased within this month.

OCTOBER, 1850.

On Tuesday, the 15th instant, I visited Bacchus Marsh. The next day I laid the foundation-stone of a chapel, which I dedicated to St. Lawrence O'Tool. Previous to the performance of this interesting ceremony I celebrated the Holy Mysteries in the presence of a congregation of seventy persons, and administered the Holy Communion to thirty persons. What made this visit so agreeable was the readiness with which all the adults availed themselves of our presence to approach the Sacrament of Penance. On Thursday and Friday following I held a station at Brighton. The people attended very well, and made their confessions. Forty were admitted to the Holy Communion. The Catholic population of Brighton exceeds three hundred. The greater part were absent, being engaged at the shearing in the interior, or employed bringing the wool to Melbourne. During this busy season of shearing and conveying the wool to town these poor people earn as much as suffices for their family's support for a year. On to-morrow I proceed to Williamstown to hold a station there. On last Sunday night the monthly meeting of the Catholic Association took place. I called the particular attention of the meeting to the proselytising system practised by the Protestants towards the Irish orphans. These poor girls have been turned out of their Protestant situations because they would not abandon the true faith. Promises of a most alluring nature were made to them if they would become perverts. They have generally—I may say without a single exception—rejected the proposals of the base tempter, and left their situations. May God reward them for their attachment to His faith. On Wednesday, the 23rd, I held a station at Williamstown. The Holy Sacrifice was offered up by the Rev. Mr. Bourgeois at 10 o'clock. Immediately after we heard the confessions of the faithful. The Rev. Dean Fitzpatrick celebrated the Holy Mysteries at 10 the next day, after which the faithful went to their confessions. On Friday I said Mass and gave a short exhortation as on the two previous days. Confessions were held immediately after. Saturday, the people were left to their own private devotions, being previously

advised to consecrate as much of the day as their necessary employments would allow of to prayer and meditation and pious reading as a preparation for the Holy Communion they were to make the next day. The following day, Sunday, after celebrating half-past 8 o'clock Mass in St. Francis' Church, I proceeded to Williamstown with Dean Fitzpatrick, and, whilst the latter was engaged in the celebration of the most Holy Mysteries, I heard the confessions of those who had any desire to make them. Nearly all the adults present—about forty in number, men and women—received the Blessed Sacrament. After Mass I addressed to them a few words on the important and solemn act they had just performed, and exhorted them to lead lives conformable to the promises and advice made and given in the confessional. The conduct of the people during these few days of religious retreat was truly edifying. May God grant that the fruits of it may long remain among them.

October 30th.—This morning the spiritual retreat for the people of Heidelberg commenced with Mass. Confessions were heard immediately after the celebration of the Holy Mysteries; this rule was observed for the two following days. After Mass each day I gave a short exhortation to the people. On Sunday the Holy Communion was administered during Mass, which was celebrated by Rev. Dean Fitzpatrick; the recipients were fifty in number. I gave Confirmation to twenty persons of various ages, having briefly explained the nature and obligations of that solemn rite.

NOVEMBER, 1850.

November 7th.—I afforded the people of Kilmore the same opportunities of approaching the Sacraments. The Holy Sacrifice was offered up by me every day until the 10th when the exercises closed. The people attended very well all through. On Sunday I gave the Holy Communion to a hundred persons. During these retreats a great many were reclaimed who hitherto never approached the Sacraments. On Monday, 11th of November, I left Kilmore for the Goulburn, where I arrived in the evening at 7 o'clock. The day was exceedingly hot, the country was suffering from a long and unusual drought, vegetation was nowhere to be seen, the pastures present a brown and vernal aspect. In the evening I said night prayers at the house of a good Catholic, a native of the colony, at which were present the few Catholics who live in the settlement. On my return from the Murray, whither I was proceeding, I promised to hold a station at this place. Tuesday, 12th, I left the Goulburn at half-past 7 o'clock a.m.; I delayed a short time to select a site in a township, which had been lately surveyed, for a church, etc., arrived at the half-way house where we remained two hours; thence we proceeded to the Honeysuckle, which was reached about 7 in the evening. The heat this day was occasionally very powerful. The inn at which we stopped is kept by a Catholic from the North of Ireland; his wife is a Presbyterian. Previous to retiring for the night I said prayers in which the family joined. Wednesday, 13th.—This morning I said Mass and addressed a few words on the Gospel of the day to those who were present. We started from this place for the Broken River at 11 o'clock a.m. It was 1 o'clock when we reached Benalla. This day's journey, though only twenty-three miles, was one of the most severe we had yet performed, in consequence of excessive heat, which continued the whole of that day and night. The accommodation afforded at the inn at this place was so bad that I was compelled to proceed early the next morning on my journey to the Ovens River or Wangaratta. The distance was forty-five miles. The heat, though not so great as the previous day, was still oppressive. About 1 o'clock a.m. we came to a hut situated half way, where we rested the horses and ourselves. We could not obtain here any other feed for the horses but grass. The refreshment we procured for ourselves was meagre enough. However, both men and horses thrived on it. The road we came over was hilly, and the country we passed was poor and suited only for pastoral purposes. The weather still continued to be excessively hot. Having refreshed ourselves and the horses, we resumed our journey and arrived at Wangaratta at 4 o'clock p.m. This township is situated on the Ovens River. There is not much agricultural land in its vicinity. It is, however, excellently adapted for the purposes for which it is at present used, viz.,

grazing sheep and cattle. Here we found a good inn of large and convenient dimensions. The wife of the owner and occupant of it is a Catholic. They made their property by a prudent and careful management of their wages when servants. On the next day, Friday, the 15th, we were disappointed in making an early start by my mare having strayed away during the night. The servant had to remain after me until she was found. He had not to wait long, as soon after my departure she was found. We reached Albury at 4 o'clock p.m., having delayed at the inn situated near the Black Dog Creek, which is half way between Wangaratta and it, to rest and feed the horses. Saturday, 16th.—This day we entirely devoted to a preparation for Sunday. I gave notice to the Catholics living here that I would celebrate Mass and hear confessions at Mrs. Harris' on the Melbourne side of the River Murray, which divides the Archdiocese from the Melbourne Diocese, at 11 the next morning. The town of Albury has not made much progress since I passed through it two years ago. Sunday, 17th.—To-day I celebrated Mass at 11 a.m., at which not more than twenty persons assisted. After Mass I proceeded down the river to a station belonging to a Catholic family by name Brown. It was late in the night when we reached this place, the distance from Huon's to it being fifty miles. We had to cross the River Murray or Hume in a square small boat. It was not without some risk that we succeeded in bringing over in it the horses and gig. The inn at which we delayed a short time afforded very bad accommodation. I remained at Brown's until Tuesday, celebrating Mass each day. On Tuesday morning, 19th inst., we crossed the Hume or Murray River again in a small boat, the horses swimming. The gig had been previously taken over in the boat. We came to Wangaratta at 3 o'clock. The next morning, Wednesday, 20th, we held a station here; twenty persons attended. The Catholics living here are very few, and mostly servants. We remained at Wangaratta this day in order to rest ourselves. At 1 o'clock I visited the township and selected rather a handsome site for a church, clergyman's dwelling, and school-house. In the evening I called on a Catholic family who occupy a cattle station three miles from the township. The father, a man of 90 years of age, had been transported to New South Wales for the Irish Revolution of 1798. He was in the enjoyment of all his faculties. Thursday, 21st.—This morning we left for the Honeysuckle at 6 o'clock. The distance we had to travel was forty-five miles. The day was exceedingly sultry and disagreeable, a hot wind with clouds of dust prevailing throughout the whole day. At the Broken River or Bangalla we stopped to refresh the horses; after a delay of an hour we continued our journey to the Honeysuckle, where we arrived a little after 6 o'clock. Bangalla is a small township; the Catholic population does not exceed eighty, children and adults. The town is situated in the centre of a large squatting population. The land is not very good. The water at this place is pretty good. Violet Town is situated on the Honeysuckle Creek. As yet the houses are few, and the population insignificant. At this place I stopped one day, being very much fatigued; the horses were also very tired."

In order not to interrupt this portion of the Bishop's diary, it will suffice here to remark that immediately after Easter in 1851, Dr. Goold, accompanied by Rev. Dr. Fitzpatrick, who was for so many years to discharge the duties of Vicar-General of the Diocese, proceeded to Rome and the home countries to provide priests and religious communities to meet the every day increasing wants of the vast Diocese and Vicariate Apostolic intrusted to his care. His route lay through South America, and the ample notes taken on the occasion by the Bishop, which were for the most part carefully rewritten by him, furnish us with valuable information regarding several districts of that vast continent.

MAY AND JUNE, 1851.

I left Melbourne for Sydney en route to Europe in the Easter week of this year. After a most unfavourable passage we arrived in Sydney on Sunday at 3 o'clock. The Archbishop's carriage being in attendance, I proceeded direct to St. Mary's, where amidst the loud pealing of the Cathedral bells, I received a warm welcome from the Archbishop and resident clergy. My stay in the Archdiocese was

short—but long enough to afford me opportunity for observation on the state of the Church. Everything connected with its spiritual administration and temporal management is an eulogium—high and flattering—on the zeal, piety, and talent of the Archbishop. It is true I had painful evidence given me of a growing dissatisfaction amongst the ecclesiastics; but from all I could learn it appeared to arise from no fault of the Archbishop in the administration of the Diocese. It was my opinion then and is now—when I recall to recollection the information I could at that time obtain—that the cause of this discontent was attributable to the priests and not to the Archbishop. The foreign missionaries attached to the Archdiocese appeared to me to foment it if they were not its originators.

Sailed on the 11th of May for Valparaiso in the "Garland" of Liverpool. We were but few passengers, four including myself and Dr. Fitzpatrick. The voyage was one of greater length than I anticipated. The weather for the first fortnight was most unfavourable. On Sunday, the 22nd of June, we passed some short distance to the south of Juan Fernandez—distinguished in the celebrated narrative of Robinson Crusoe. Tuesday 24th.—Early in the morning, the bold outlines of the South American coast appeared in the distance. The lofty Andes with their eternal snows stood out in the mild magnificence of a cloudless sky rivetting in religious admiration and inspiring an exalted conception of the eternity and infinitude of the Creator. We gazed and wondered at this grand panorama of mountains spread itself out before us, the personification of the Deity's Omnipotence; we are at this time forty miles from the coast. Wednesday, 25th June.—Through the kindness of the Harbour Master, we are enabled to land soon after the ship had taken its place in the open roadstead of Valparaiso. The harbour is very unsafe—having no protection against the southerly winds, which sometimes blow with fearful violence on the shore. Lately, several vessels perished in the fury of those gales from the south. The aspect of Valparaiso from the sea is very picturesque. The town is built on the declivity of a low ridge of the mountains that run along the coast of Chili. The principal part of the town occupies a narrow strip of level land shelving out into the harbour from the base of the mountains. At 2 o'clock, we landed and immediately called on the resident Bishop, who is a Frenchman, and Vicar-Apostolic of some islands in the Pacific which he seldom or never visits. By the permission of the Archbishop of Santiago—the ordinary of the place—he exercises jurisdiction in the town. He has leave from the Holy See to reside at Valparaiso. We were received and welcomed by him with the greatest kindness. The steamer for Panama being ready to start on to-morrow at 12 o'clock, we could see nothing of the interior. I accepted the kind invitation of the Bishop to remain at his place until prepared to leave. Earthquakes are frequent here. One had lately happened in which the churches and public buildings suffered. The dwelling houses are slightly put together owing to those terrible visitations. The materials used are unburnt bricks—which are placed between linings of lath and plaster. The Bishop has a seminary wherein the laity's children are educated—it is under the roof and within the enclosure of his own residence. He has also under his own immediate direction an ecclesiastical college, at which missionaries for the islands under his jurisdiction prosecute their sacred studies. The religious of St. Augustine, St. Dominic, and St. Francis have convents here. The Jesuits have also an establishment in the town. These latter give missions throughout the Archdiocese. The people's religious faith is sound and steady—but the public morals only partially illustrate it. Generally speaking, the religious tone of society is truly Catholic and good. Thursday, 26th June.—This morning I offered up the Holy Sacrifice in the chapel attached to the Seminary. I administered the Holy Communion to about twenty persons—all females with the exception of one man; females also chiefly comprised the congregation. At 11 o'clock I went on board the steamer. Our passage cost £39 each. We are to be provided with everything but wine. She sailed at 12 o'clock. The coast we had in sight nearly the whole voyage to Panama. From Valparaiso to Lima it presented nothing to view but the unproductive barren steeps of the gigantic Andes, which now and then, as the fogs in which they were enveloped disappeared, disclosed their lofty summits covered with perpetual snow. Whilst in Valparaiso I learnt that Santiago, the chief city of Chili, distant seventy miles from the port, is built in the centre of an extensive plain on either side of a large fresh water river. Its Cathedral was

commenced by the first Spanish settlers. Its style of architecture is Gothic—highly ornamented. The late earthquake has done it considerable injury, and rendered it unfit for Divine service. This vast plain on which the city is built spreads itself out under one of the loftiest of the Andes. Its elevation as measured by Captain Fitzroy is ascertained to be 22,000 feet. The most, and I may say the only, productive spots in Chili are the valleys. The soil there is rich, yielding extraordinary crops of wheat and other grain. The principal source of its wealth is the copper mines. Many of the neighbouring colonies, including New South Wales, obtain their supplies of wheat from Chili—when that great necessary of life is scarce through failure of crops in those countries. A failure having occurred this year in the crops of New South Wales, the colonies had to look to Chili for their supplies of wheat. But owing to the great demand for this article of consumption in California, whither the Chilians sent their grain, the market of Sydney was but scantily supplied. The Government of this part of South America is republican. The President (a military man) had completed his time of office as we arrived, and the election of successor had already commenced. These elections are generally attended by great violence and much bloodshed. Military men are for the most part the successful candidates for the presidency in the several Republics of South America, and the administration is that of men accustomed to military despotism. Lima, Bolivia, and Ecuador were governed by military adventurers. These men banished and otherwise punished the parties who opposed their election, and were disposed to be hostile to their governance. And *vice versa*. The towns on the coast are small and miserable—badly supplied with water—some few use distilled sea water, the natural fresh water being either not to be had, or so bad as not to be fit for use. Not a few of these towns obtain their supply of fresh water from Valparaiso. The rich silver and copper mines of the interior led to their establishment, and are at present the only inducement for their being occupied. Each settlement has church and pastor, consequently a school. The clergymen charged with care of those missions are in many instances seemingly unfit for the high responsibility; they seem to have a more than an average share of ignorance. We called at the seaport of Bolivia, named after General Bolivia, the emancipator of South America. This port is destitute of everything necessary for the support of life. It has a little water, which is very bad; however, it is considered useful for some purposes, and consequently husbanded with the strictest economy. It is kept under lock and key, and distributed by the authorities at stated times to each person in very small quantities. The mines are far in the interior; they are exceedingly rich in silver and copper. The amount of silver put on board the steamer at this port was estimated at two hundred thousand dollars—it was in large ingots or bars. Guano is to be obtained in large quantities here. It is a dry dust—without smell. Persons engaged in shipping this manure have been cured of asthma and leprosy.

JULY, 1851.

Tuesday, July 1st.—This morning we called at another small settlement. It enjoys the advantage of a resident clergyman, as do all the settlements on the coast. Most of the resident clergymen of South America are native born, the descendants of the combined races of the aboriginal inhabitants and the Spanish colonists. Some of these missions have never been visited by the Ordinary. On the following day we visited "Arica." It is a small seaport town with a population of from four to five thousand of the mixed Spanish and Indian races. The town is clean and picturesquely situated. Luxuriant gardens everywhere meet the eye in pleasing and agreeable contrast to the sterile scenery of the coast and highland. It is at this port the Bolivians receive their foreign importations, and hence they ship their copper and silver ore. We experienced great attention during our short stay here from a Mr. Taylor and family. Mr. Taylor is a native of North America, but has been a long time a settler in Arica. His wife is descended from a mixed marriage between a Spaniard and Indian. I was informed that a few miles from the town a cave was discovered in which were found the skeleton forms of some of the aboriginal inhabitants. The tradition of the place is that these poor people retired to these caves taking with them

a small portion of grain (some of which has been found in the cave above alluded to sound and unimpaired), there to linger out their quickly passing existence, no longer available for laborious exertion. The French were the first to settle down here. They built the town. A stately church attests their attachment to the true faith. During the revolutions that lately ravaged the country this building was not only despoiled of its ornaments and sacred vessels, but it suffered in its walls and roof most seriously. It is now undergoing a through repair at the expense of the people. Two clergymen have the spiritual charge of this place, a native and an Italian. The people do not speak very favourably of the energy and morality of their pastors. The people seem a simple and well-disposed race, fervently attached to the true faith. The town and country are well supplied with water. It seldom rains here; irrigation is the chief means of giving the land the necessary amount of moisture. Wheat is produced in great abundance in the interior. The soil is rich and the climate salubrious. It is by no means peopled in proportion to its extent and availability. Education is entirely in the hands of the Government; religious instruction does not meet our expectation. The people's unwillingness or inability to support a school under the immediate direction of the resident clergymen accounts for this latter serious drawback. The asylums for the sick and poor are supported entirely by the free offerings of the people. The olive and vine are successfully cultivated here; the oil and wine produced from them are very good.

Thursday, 3rd.—We called to-day at Islay, another small seaport town. It is twenty-five years since it was founded. It enjoys the advantage of one or two handsome fountains. The water, which is good, is supplied by means of pipes from a river three miles in the interior. The Ordinary of this place lives in the chief city of the Republic, situated about sixty miles inland. He is approaching his seventieth year. He made but one episcopal visit to this part of his Diocese since his consecration. The neglect of episcopal visitation has been productive of serious evils to the Church of South America. The priest charged with the spiritual care of Islay is a Spaniard. The church is a poor building; it is made of wood, though excellent brick and stone, apparently granite, may be had on the spot. The great export of this place consists of silver, copper, and alpaca wool. The drink used by the people is a sort of small beer made from the Indian corn. It is an agreeable beverage.

Friday 4th.—We put in nowhere to-day. The weather was foggy. It seems that it is peculiar to the present season. This fog continues for several days obscuring the heavens to the partial light of twilight until noon. It is damp, and to a certain extent supplies to the parched earth the want of rain, which never falls in Peru. At Bolivia rain falls periodically. This damp, foggy sort of weather prevails during four months; the other eight months of the year are dry and pleasant, the sky cloudless.

Sunday 6th.—At 7 this morning we arrived in the harbour of Calao, the seaport of Lima. Immediately on landing we proceeded to the house of the parish priest, our bags being previously inspected *pro forma* at the Custom House. The clergyman was celebrating Mass when we called. The church is large but rudely built; it would accommodate from five to six hundred persons. The interior seems to be neglected. An old oilcloth covers the altar; over this are spread the altar linens—too short and small in every way to conceal the dirt and rents of the oilcloth. There appeared throughout the whole place a shameful neglect. The congregation was large, and assisted at the celebration of the Holy Mysteries with great attention and devotion. The music was barbarous. After Mass I introduced myself to the parish priest—a man of advanced age, venerable, and clerical in appearance. I offered up the Holy Sacrifice. The priest very kindly invited us to his house. As we were taking breakfast he gave us information about himself and the mission. He is 80 years of age, and was the first priest appointed to the parish of Calao. He took part in the Revolution. He has two assistants. The town is large and well built. Its fortifications are the work of the Spaniards. The population, chiefly Catholic, exceeds ten thousand. The harbour was crowded with ships of almost every nation. The Spanish corvette, which conveyed Dr. Serra to Perth, and which I had seen in Sydney, was lying in the harbour. She is the first Spanish vessel of war that has visited South America since the Revolution. The object of her calling was

to recognise in the name of the Spanish Government the several Republics of South America. There are a few Irish and North American Catholics at Calao. They were anxious to procure the services of an Irish priest. Emigration from Ireland to Peru was a scheme which had long occupied their attention and it was now on the eve of being tried. As to its success I am not at all sanguine. The Irish labourer has but little sympathy to expect from a Government unsettled and jealous of strangers. This is a serious disadvantage, for the sympathy and protection of a strong and settled Government are necessary to the welfare of the poor struggling colonist, upon whose simplicity and helplessness the unprincipled and selfish are ever disposed to practise. And this latter class of our kind are to be found in South America as well as elsewhere. Again, the climate is very trying on constitutions accustomed to the moderate summers of Europe. An Irish priest with zeal and talent would do a great deal of good amongst the few Catholics from Ireland who live in Calao. At 10 o'clock I proceeded by train to Lima. The distance is six miles, the time twenty minutes. Lima is built on a plain 600 feet above the level of the sea. When the weather is cloudless it is visible to the naked eye from Calao. It is ten miles in circumference; its population is 60,000. The population of Peru is calculated at 1,800,000. The country between Calao and Lima is fertile and under cultivation. But villas of country seats in small numbers attract the stranger's notice as he looks abroad on the luxuriant landscape. The respectable families live for the greater part of the year in the towns; the summer months they spend near the coast on account of the salubrity of the sea air and bathing. On our arrival in Lima we went to the residence of the Archbishop, who most kindly invited us to remain with him during our stay there. Luna Pizarro is the name of the venerable Prelate; his age is 75, which his infirm constitution sufficiently indicates. He possesses a high order of intellect, and enjoys a large share of popular respect throughout the Republic. He took an active part in the struggle for independence. He is a native of Peru. Owing to the feebleness of advanced age he is unable to undertake the visitation of his extensive Diocese. Most of the Prelates of this the Pacific side of South America are inadequate to the satisfactory fulfilment of this most important duty by reason of their great age. Their appointments were obtained by them late in life. The consequence of this is that Confirmation is rarely administered in the distant missions. The Sacraments are not frequented as often as necessary owing in some measure, if not entirely, to the apathy and irregularity of those whose awful duty it is to administer them. In Lima, however, religion is more generally practical. And this is mainly attributable—after the disposing grace of heaven—to the pious solicitude of the Venerable Archbishop and the active zeal of the resident ecclesiastics. Those forming his household are young men distinguished for their piety, zeal, and talent. We remained the guests of the Archbishop's kind and unaffected hospitality during the few days we spent in Lima. And all that time the kindness and attention of the Archbishop and his household surpassed our most sanguine expectations. To the parish priest of Calao we owe a large debt of gratitude. Our expenses to and from Lima were paid by him. He volunteered to pay our passages to Panama, but this we would not allow. Lima has many large and handsome churches, erected by the Spaniards when in possession of the place. Their interior ornaments speak much for the delicate and cultivated taste of the Spaniard. Several of the religious orders have establishments; these are on a grand scale. The church belonging to the Augustinians is a fine specimen of ecclesiastical ornament. The high altar is rich in massive silver ornaments and precious marbles. It stands within a spacious sanctuary immediately under the lofty and graceful dome or cupola. The choir, which is behind it, attracted our particular attention, its benches presenting rare specimens of superior carving. The convent covers a large space; its cloisters are very fine; they, however, bear evident marks of neglect. In fact, time and neglect are visible on most of the ecclesiastical buildings throughout Spanish America. To the apathy and selfishness of the Governments which possessed themselves of the revenues of the Church this is mainly attributable. As well as I could learn from the resident Superior, the Order of St. Augustine is subject to the jurisdiction of the Archbishop. I consider this subject to Episcopal jurisdiction essential to the welfare of religion in all parts of the world. In the convent there are living about thirty religious. The yearly income is

32,000 dollars. This convent, like all the rest, seems fast falling into decay. There is a novitiate in this convent. The Prior, a man advanced in age, was absent in Calao for the good of his health. The convent would accommodate from two to three hundred religious.

The church and convent of St. Philip Neri, both of which were originally the property of the Jesuits, now exiled from the scene of their glorious efforts in favour of religion by the bad laws of a profligate Government, are handsome and spacious edifices. The church has been lately repaired by the religious who now occupy it. The choir and vestry belonging to this church are ornamented with elaborate carving. In the vestry the carved woodwork is richly gilt. The clergyman, who showed us the convent and church, is Secretary to the Archbishop, and is reputed a man of sacred learning and ability. The church and convent of the Dominicans are also deserving a visit. Here are contained a part of the relics of St. Rose of Lima. There is another church and convent of smaller dimensions in Lima which belong to this order. They are on the site which the house and small hospital of St. Rose occupied. In this church I was shown, by the only religious living here, some relics of the Saint, amongst them the chair in which she used to sit; its rude and plain form gives it an ancient character. The convents have but few relics in them. The yearly income of the Dominican Convent is 41,000 dollars; that of St. Philip Neri's, 54,000.

The Cathedral is a superb building, without the profuse ornaments which decorate the other churches of Lima. This church is a solemn and grand pile of Gothic architecture. The ceiling is plain but chaste, the High Altar stands under the great dome; it is exquisitely beautiful. The pillars which support the canopy that is over it are covered with plates of silver. The riches of most of the churches have from time to time been pillaged by the Government. It is but recently that a large convent and church, dedicated to St. John of God, were converted into a railway station by the Government, at the head of which was a man of infidel opinions, who was very antagonistic towards religion. Unless the church becomes more energetic, and piously zealous in all her departments, the feeling of people which is now with her will be alienated from her, and she will fall a prey to the designing few of bad principles who are endeavouring to corrupt the people, and destroy in them all attachment to the true faith. If the present aged Prelate had young, pious, and active Coadjutors, an improvement would soon be made in Church and people. The Church's best security is in the love, reverence, and good morals of the laity, and these dispositions of piety are to be produced only by a zealous, learned, and moral priesthood.

The population of Lima is between 60,000 and 70,000. Of the rising generation in Lima, 3000 are being educated. The high schools here bear a respectable character for learning. The Ecclesiastical Seminary teaches a very excellent course of sacred and profane learning. Its principals are men, as far as my short stay would allow me to judge of them, well fitted to be the teachers of youth. A good many of the chairs in the University are occupied by ecclesiastics. The present University, a fine building, was once the property of the Jesuits. There is in Lima a convent of French nuns belonging to the Order of the Sacred Heart, in which young females receive an excellent education in all those branches of literature so essential to the accomplishments of a lady of rank. The convent is not more than two or three years established here. The Franciscan Convent is a handsome and spacious building. It was erected by the Spaniards. I saw the room or cell in which St. Francis Solano ended his glorious career. The church of this convent is a stately edifice; its altars are tastefully decorated. Attached to this church is a smaller church which the piety of the late Archbishop erected. In this, retreats for the laity take place in Advent and Lent. Such as go on these retreats, take up their abode in a part of the convent allowed for that purpose. Each person occupies during the retreat a large cell, furnished with a bed, a chair, a table, and a large crucifix. A human skull is also placed in each cell in order to remind the occupant of his mortality.

The Government gives but little aid to religion. The head of the present administration is not more than a few months elected. Much is expected from him by the clergy. A General Florus arrived in Lima during my stay there. This individual had been Governor formerly of Quito, but has since then

been in exile with some of his followers. Among these was an Irishman of the name of Wright, who after an expatriation of four years was permitted to return. He came in the packet in which I took my passage to Panama.

We arrived at Guayaquil, the Port of Quito, on Sunday evening, July 13th, at 5 p.m. The town of Guayaquil is approached by a river of many leagues in length. This river opens out into a very picturesque basin in which vessels of large tonnage can anchor. The town is large and well situated. The site is a plain of good dimensions, stretching between the bay formed by the river and handsome hills of various elevations, wooded to the top with trees of luxuriant green. The chief articles of export are hides, coffee, timber, which is of excellent quality, and chocolate which grows very abundantly. The land on each side of the river is low and swampy, and covered with the luxuriant vegetation of the tropics—the only novelty in the scenery, if we except an occasional view of the Andes which now and then presented its grand and magnificent elevation through a cloudy horizon. There is an Episcopal See at Guayaquil. The present Diocesan is about to be translated to the Archbishopric of Quito, now vacant. He is a man of advanced age, being between 70 and 80 years. He is in good health and of active habits, and does not appear to be sparing of himself in the discharge of his high functions. His good life has endeared him to the people of Guayaquil. He is a native of the place. During our short visit he administered the Sacrament of Confirmation to about forty persons, a great many of whom were infants. The place in which he administered this solemn rite was not well chosen, it being a large apartment adjoining his sitting room or library. His oratory would have been more suitable. The Cathedral is a large plain building. In a small chapel adjoining it night prayers were said as we went to visit the Cathedral. The congregation was large and joined in the prayers with apparently much attention and piety.

I might here remark that we called the day previous, Saturday, at a small town on the coast called Payta. This settlement is in the midst of sterility. The fresh water used there is brought a distance of eighteen miles. The interior is fertile, and watered by a good river, on which is built a rather large town. There are two churches in this town, the one a parish church and the other a friary. They are remarkable for nothing but the cleanliness and order which prevail in them. We found an Irish family, of the name of Hynes, from Tuam, living there, as also a man, from Limerick, of the name of Reardon. Hynes intends to return to Ireland as soon as he receives a certain property left by his brother who died in Lima. Reardon keeps a store and seems to be doing very well. He also intends returning to his native country.

We left Guayaquil at 11 o'clock on Sunday night. The Bishop-elect of Guayaquil is rector of the seminary. The Bishop spoke highly of him. The population is between ten and eleven thousand.

Monday, July 14th.—We are again on our direct course to Panama. We only visit one place more before we reach it. The weather is very hot. It is, however, tempered in the evenings at Guayaquil with a cool, refreshing breeze from the sea.

Thursday, 17th.—Last night we touched at a small settlement called St. Bonaventura, which we left this morning at half-past 6. This is the only place at which the steamer calls between Guayaquil and Panama. The town of St. Bonaventura is very small. The church occupies the more prominent site in it. The founders of this settlement showed much taste in the choice of the situation, which is very picturesque. It is on the banks of a large river, navigable for ships of a good size, but few ships, however, call here. The inhabitants are not engaged in any enterprise of commerce. The tropical vegetation is to be seen everywhere on the coast from Guayaquil to Panama. The air of St. Bonaventura is considered to be very unwholesome. The sperm whale is in great abundance in this part of the Pacific. The Americans, it seems, have in the Pacific a fleet of three hundred whalers.

Saturday, July 19th.—We arrived in the Bay of Panama at 1 o'clock. During the three days that we remained here we were hospitably lodged in the University, which is ecclesiastical property, and under the superintendence of a Canon of the Cathedral who was brought up in it. He teaches the classics and I believe divinity. The students were fifty in number and mostly very young.

We left Panama on Tuesday, 22nd, and reached Cruces, the first stage of Chagres, at 5 that evening. The next morning we went to Chagres, or at least part of the way. The morning following, July 24th, we got on board the steamer, which sailed on Friday night. On Sunday, July 27th, we reached Carthagena.

In Panama religion does not seem to progress; its practice is chiefly confined to women. The Sacraments are seldom or never approached by the men. The churches on the Sabbath, which differs little from the other days of the week, are attended for the most part by women, the observance of religion being for the most part entirely neglected by the men. Morals—public morals—are very low here. The clergy are despised and I am afraid deservedly. They but seldom instruct the people, and use but little exertion to induce them to frequent the Sacraments. They have the name of being rich, and take a pride of boasting of their wealth. The See of Panama is at present vacant. The Government, however, has named the candidate for the confirmation by the Holy See. He is a Dominican Friar, at present in exile by an order of the late Government. He took an active part in the Revolution, which was unsuited to his character. His zeal displays itself more in politics than religion.

August 20th.—Arrived in Southampton.

August 23rd.—Arrived in Kingstown. I remained Sunday in Dublin; celebrated Mass in the Augustinian chapel.

August 25th.—Left by train for Cork. The country was rich and picturesque, but thinly peopled. Famine and emigration seem to have done but too successfully the work of depopulation. The harvest, such as it was, seemed, too, to be favourable. The land, however, under cultivation is the smallest portion. The great waste caused by eviction, famine, and emigration stretches out its hideous features on every side. The scene of loneliness, which the gigantic waste presents, fills the stranger with grief and indignation, for he considers it to be the work of the enemy of industry and social happiness.

August 26th.—I took the rooms kindly offered me in the Augustinian convent. I noticed improvements in the ecclesiastical affairs of Cork. Their churches have been increased by new ones, in which some taste appears blended with a due attention to architectural style. The Dominican priory and church are two fine buildings.

On Thursday, the 28th, the Feast of St. Augustine, I assisted at High Mass in the chapel of the convent, and gave Benediction.

Sunday, August 31st.—Assisted at Mass in the same chapel. The panegyric of the great St. Austin was delivered by the Rev. Prior, after which I gave the Pontifical blessing to a crowded congregation.

Wednesday, September 3.—Left Cork for Limerick. That evening I visited some parts of the fine city, rich in recollections of the last great struggle for Irish Independence. I saw and touched the stone on which was signed the violated treaty. The next day I visited, on the kind invitation of an old fellow student, the watering place of the city called Kilkee. The excursion afforded me much pleasure. It enabled me to see at a most favourable time the magnificent River Shannon and its picturesque and grand scenery. I have never been on a river of such spacious waters. Here and there the flow of living waters expand themselves into noble bays. Kilkee depends chiefly upon the visitors in summer for its support. Some of the private residences show that it is a favourite retreat of the gentry in the season. The land in the neighbourhood is poor soil. Kilrush, a large inland town, is about four miles from Kilkee. We passed through it on our way to the latter place. There is a small island near where we landed from the steamer called Scatterry Island, which in the old Catholic times was a part of St. Michael's parish in Limerick. Many ruins of castles and monasteries appear here and there on the banks of the Shannon. The O'Connell Mountains, so called by Mr. Steel from his affection and love towards the great Liberator, are pointed to the stranger as he sails down the splendid river.

Saturday, September 6.—I left by the 6 o'clock train, a.m., for the Limerick Junction, whence I proceeded by car to Clonmel. The population here also seems to have yielded to the pressure of famine

and migration. I reached Clonmel early in the day which afforded me an opportunity of seeing the religious establishments which the zeal and liberality of Rev. Dr. Burke, P.P., aided and assisted by a generous people, founded. The Sisters of Charity occupy a large well built convent close to the parish church."

Thus far Dr. Goold's diary. During this visit to the home countries Dr. Goold was fortunate in securing some aid from the Society of the Propagation of the Faith. His letter of acknowledgment is dated from Paris on the 1st of June, 1852, and makes known the singular fact that the gold discovery in Victoria, instead of being favourable to the mission, had, in a material way, reacted most disastrously upon it.

"Hotel du Bon Fontaine, Paris,

June 1st, 1852.

DEAR SIR,—I beg to acknowledge, with many grateful thanks, the aid afforded by the 'Propagation de la Foi' for the year 1851 to the mission of Melbourne. Though it will not enable me to procure the number of priests required at present by the mission, and which I had hoped to be able to provide, it is, nevertheless, an assistance towards the progress of religion in this young and promising portion of the Lord's vineyard which shall ever command its gratitude and fervent prayers for the pious contributors to the funds 'de la Propagation de la Foi.' The wealth lately discovered in the gold mines of the Diocese has rather embarrassed than improved the resources of the Church. It has given an increase to the population without affording the means of increasing in proportion the number of missionaries. It has caused a considerable rise to take place in the price of provisions whilst the resources of the mission continue unchanged. My hope in the Divine Providence increases with my difficulties. *Deus mihi providebit.* With many thanks for your kind attention,

I remain, dear Sir,

Your obedient Servant in Jesus Christ,

J. A. GOOLD,

Bishop of Melbourne.

P.S.—The building of churches, schools, and providing accommodation for the missionaries, almost exceed the present efforts of the Diocese. The seminary is principally supported by me, whilst my support is derived from the voluntary contributions of the faithful.

Monsieur Choiselet, Membre du Conseil Central de Paris e Tresorier."

In the month of February, 1853, Dr. Goold was back once more to his cherished flock, accompanied by some zealous priests to aid in cultivating the vast missionary field of Victoria. Archbishop Polding, by letter dated from St. Mary's, Sydney, on the 5th of March, hastened to congratulate him on his safe arrival:—

"Though I am much engaged to-day, Saturday, yet I cannot, my dear Lord, refuse myself the pleasure of welcoming you again to the shores of Australia, and most happy I am to learn from your Lordship's kind note that the transit across the deep waters has been in every respect favourable. A goodly supply of excellent clergymen, I am glad to perceive, has accompanied you. My dear Vicar-

General, with his companion, Dr. Grant, arrived on Wednesday last, all well and in good spirits. Their ship was not properly provided, so that they have suffered from a deficiency of proper food, in other respects their voyage was pleasant. I beg to present my congratulations to the good men who have so gloriously volunteered to assist in our missionary labours, and give my kindest regards and remembrance to the Very Rev. Vicar-General. My dear Coadjutor heartily joins in my welcome.

Believe me to be, my dear Lord,

Yours affectionately in Jesus Christ,

J. B. POLDING,

Archbishop of Sydney."

We may now resume some brief notice of the chief events of Dr. Goold's episcopate. One of the first measures adopted by him to promote the general interests of his flock was to inaugurate in Melbourne the Catholic Association which had already begun to do much good in Sydney. A public and numerous attended meeting was held in St. Francis' Church on Sunday evening, the 28th of January, 1849, at which the Bishop was declared president of the association, Rev. Dr. Geoghegan, vice-president; Rev. Dean Coffey, treasurer; and Rev. John Fitzpatrick, secretary; and the following resolutions were unanimously adopted:—

"First Resolution.—That the Catholic Association so successfully commenced by our Bishop and clergy, for the purpose of combining the zeal and liberality of all the Catholics of the Diocese of Melbourne, in order to raise funds for the passages of clergymen from Europe, and otherwise for the advancement of our holy religion, is a most efficient and permanent means of supplying our present lamentable deficiency in pastors, churches, and schools.

Second Resolution.—That the Catholic Association is entitled to our most zealous support; and that for this purpose we enter at once into a subscription, to be paid annually, or by monthly instalments, according to our respective means, and that a meeting shall be held on the evening of every third Sunday of the month, at St. Francis' Church, to receive subscriptions, and to promote the other interests of the Association.

Third Resolution.—That we most earnestly appeal to the Catholics of every part of the Diocese to co-operate with us by forming branch Associations where practicable, or by forwarding subscriptions to the nearest Catholic clergyman."

Looking back at this distance of time upon the first years of the Victorian colony, one cannot fail to be struck by the persistent efforts made by the clergy of the Anglican Church, and by some of the representatives of the Crown to claim for that particular communion in Australia all those civil rights and privileges which by law it enjoyed in England. In January, 1848, the first Protestant Bishop, Dr. Perry, arrived in Melbourne. Father Geoghegan, who for ten years had been building up the foundations of religion there, esteemed by Protestants no less than by his own flock for his gentleness and integrity, deemed it a matter of compliment to call on the head of the Protestant Church to wish him a cordial welcome to the colony, and left his card as the Bishop was not at home. Dr. Perry allowed himself to be so carried away by bigotry that he not



RIGHT REV. MARTIN CRANE, O.S.A., D.D.,
BISHOP OF SANDHURST.

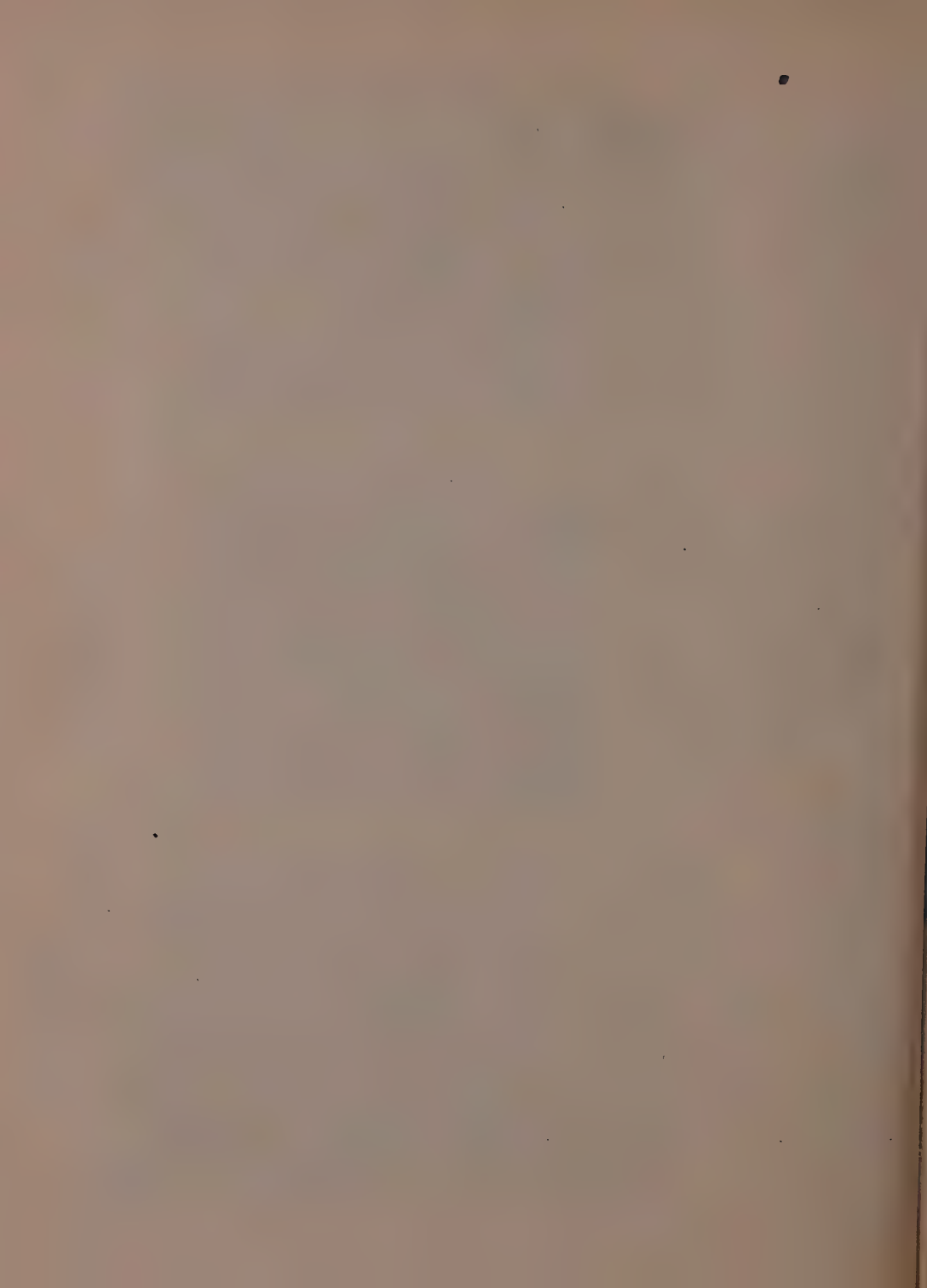


THE RIGHT REV. J. MOORE, D.D.,
BISHOP OF BALLARAT.



RIGHT REV. JAMES CORBETT, D.D.,
BISHOP OF SALE.

VICTORIAN BISHOPS.



only refused to accept in a friendly spirit this tribute of courtesy, but sent back the card with the offensive intimation that he could not recognize the Rev. P. B. Geoghegan in any shape or form whatever.

No sooner had Dr. Goold entered on the charge of his new missionary field as Bishop of Melbourne, than the same anti-Catholic fanaticism impelled Dr. Perry and his Protestant friends to appeal to the supreme authority of the Crown, and to invoke its aid against what was styled the illegal assumption of the title of Bishop of Melbourne which they asserted should belong solely to the Queen's nominee. This was practically an attempt to stir up the embers of discord throughout the colonies, anticipating by two years the storm that menaced society in England consequent on what was designated the Papal Aggression. Two official documents on this matter were forwarded by the Archbishop of Sydney to Dr. Goold. They show sufficiently the animus of the Government, and its anxiety to stand by the Protestant claims as far as might be feasible, but at the same time they put an end for ever to Dr. Perry's foolish pretensions.

Letter of the Law Officers to the Colonial Secretary:—

“Attorney-General's Office,

21st November, 1848.

SIR,—We have the honour to acknowledge the receipt of your letter of the 17th instant, transmitting the enclosed communication from His Grace Archbishop Polding, together with the correspondence to which it relates, as to the proper way of addressing Roman Catholic Prelates in the colony, and requesting by direction of His Excellency the Governor that we will state our opinion as to the correct interpretation to be put upon the 24th Section of the Act of Parliament, 10 Geo. IV., Ch. 7, as adopted by the Act of the Colonial Legislature, 10 Geo. IV., 11th 9.

In reply, we beg leave to state, that the adoption of the Imperial Act (10 Geo. IV., Ch. 7) by the Legislature of this colony cannot give that Act any greater force than the plain words of it will bear, and it being a general rule of law, that all penal clauses of an Act must be construed strictly, we are clearly of opinion that the provisions of the 24th section of this Statute are limited to England and Ireland solely; therefore, if the Right Rev. Dr. Goold had *himself* assumed (which it seems he did not) the title of ‘The Right Rev. Lord Bishop of Melbourne,’ it appears to us beyond doubt that he would not have thereby rendered himself liable to the penalty specified in such 24th Section.

We have, &c.,

(Signed) J. H. PLUNKETT,

Attorney-General.

W. FOSTER,

Solicitor-General.

The Hon. the Colonial Secretary.”

Letter of the Colonial Secretary to Archbishop Polding:—

“Colonial Secretary's Office,

Sydney, 19th December, 1848.

MY LORD,—I have had the honour to receive and to submit to the Governor your Grace's letter of the 10th ultimo, relative to the designation of the Roman Catholic Prelates in this colony.

In reply, the Governor desires me to assure your Grace, that in deeming it his duty to bring under your notice the complaint of the Lord Bishop of Melbourne, which was forwarded to His Excellency,

officially, by His Honor the Superintendent of Port Phillip, it was very far from His Excellency's intention to act otherwise than with the strict impartiality which has always been evinced by the local Government towards the members of the several religious denominations receiving public support in this colony, and that it was equally remote from His Excellency's intention to offer the slightest personal offence to either your Grace or the Right Rev. Dr. Goold.

But whatever may be the literal interpretation (as now given by the Crown Law Officers, a copy of whose opinion I enclose for your information) of the section of the Imperial Act bearing upon the case. I am to observe that it must be evident that it is according to the spirit and intendment of the Colonial Act, adopting the Imperial Act, that the provisions of the latter should be generally observed, and the Governor therefore trusts that your Grace will see the expediency, if only to avoid confusion, of using other titular distinctions in addressing the Prelates of the Church of Rome, than those conferred by the Sovereign, under Her Majesty's Royal Prerogative on the Prelates of the Church of England.

The Governor desires me, in conclusion, to state that the rule which is here enjoined is in strict conformity with the instruction conveyed to His Excellency in Earl Grey's circular despatch, which was transmitted to your Grace in my letter of 12th May last, and in which His Lordship observes, that 'Parliament not having thought proper to sanction the assumption by the Prelates of the Roman Catholic Church in Ireland of titles derived from the Sees which they hold, a similar rule will be followed in the colonies.'

I have the honor to be, my Lord,

Your Grace's most obedient servant,

E. DEAS THOMSON."

When transmitting these documents Dr. Polding accompanied them with the following short letter to Dr. Goold:—

"Sydney,

December 27th, 1848.

MY DEAR LORD,—

I find I was not quite correct when I informed you that the correspondence arising from Dr. Perry's appeal for Government interference respecting the direction of a letter was to be passed by as a nonentity. It appears that a copy of the Governor's letter to me had been despatched to Melbourne to the Superintendent, which step rendered it necessary to send the Attorney and Solicitor Generals' official opinion also. I now transmit a copy of that opinion and also a copy of the Governor's letter in reply to mine, and here I presume the matter will end. I only hope that a copy of my first letter has been transmitted for the edification of MM. Latrobe and Perry. The Bishop of Maitland, my Coadjutor, Dr. Henry Charles Davis, arrived on the 8th of December. I was absent at the time, being desirous to go up the country and to return before Christmas. I visited Berrima, Queanbeyan, Goulburn, and Bungonia.

Very affectionately yours in Christ,

J. B. POLDING,

Archbishop of Sydney."

In connection with this controversy we may refer to the question of ecclesiastical precedence which a few years later gave occasion to some angry discussion. A circular letter, signed by the Duke of Newcastle as Colonial Secretary, conveyed to the various colonies of Australia instructions regarding the order of precedence in the various religious denominations. According to the rule thus laid down, all the dignitaries of the Anglican Church were to have precedence

on all State occasions before every dignitary of the Catholic Church, no matter how exalted his rank might be. This, of course, gave great offence, the more so as it was entirely at variance with the principle of religious equality which had become a fundamental maxim of the Australian colonies. Dr. Goold's correspondence on this matter had no small part in setting it in its true light.

"Bishop's House, Melbourne,

18th June, 1861.

SIR,—In acknowledging the card of entrée to the approaching levée I feel it to be my duty to inform your Excellency that, in consequence of the despatch of His Grace the Duke of Newcastle, with reference to the order of precedence to be observed on public Governmental occasions by the religious denominations in Victoria, and in which is involved the principle of religious equality, I and the clergy will be prevented from joining in the loyal demonstration to be made on Thursday in honour of our Most Gracious Sovereign the Queen.

The noble writer of this dispatch appears to have overlooked the fact that, in this, our adopted country, religious equality is a fundamental article of our Constitution, and, therefore, precedence cannot be legally claimed by anyone, or for anyone merely on account of his belonging to a particular denomination of Christians.

The precedence claimed for the head of one religious denomination, simply because he holds communion with the Church established in England, cannot be admitted without giving up this most important principle of our Constitution.

If an order of precedence be required—and hitherto I am not aware that it has been required—I most respectfully submit that it should be based on some regulation which will not interfere with our legal enactments—say, the priority of arrival in the place where the levée is to be held, or any other order of precedence which the heads of denominations may agree among themselves to recommend for the adoption of your Excellency as Her Majesty's representative.

Your Excellency will see then that neither I nor the clergy can sanction by our presence at the levée the attempt made by the noble Secretary for the Colonies to subvert this fundamental law of our country—religious equality.

I have the honour to be, Sir,

Your obedient servant,

J. A. GOOLD,

Bishop of Melbourne."

"Toorak, 19th June, 1861.

MY LORD,—I learn with deep regret from your Lordship's letter of yesterday that it is the intention of yourself and clergy not to attend the levée to be held to-morrow in honour of Her Most Gracious Majesty's birthday, in consequence of the recent circular issued by His Grace the Secretary of State for the Colonial Department respecting the precedence to be awarded to Prelates of your Church in the colonies.

So far as I am aware that circular makes no alteration affecting this colony in the rules laid down by Lord Grey in 1849, and if your Lordship is desirous of making any representation against the established usage in such matters, I submit that it would be far better to call the attention of the Imperial Government once more to the subject than thus to offer apparent slight to our Most Gracious Sovereign.

I have the honor to be, my Lord,

Your Lordship's obedient servant,

HENRY BARTELY.

The Right Rev. Bishop Goold,

Roman Catholic Bishop of Melbourne, St. Francis' College."

“Melbourne, 22nd June, 1861.

SIR,—It was only late yesterday evening on my return from Geelong, that I received your Excellency's reply to my letter of the 18th inst.

I need hardly say that the conclusion to which you have come, as to the motive which induced me and the clergy to absent ourselves from the levée, is not justified by my letter. In addressing your Excellency in reference to the matter at all, I was influenced chiefly by a desire to prevent such a meaning from being put upon it; whilst I felt convinced that without any such explanation the despatch which called it forth would of itself have suggested the true reason of our absence; which I most respectfully beg to repeat is the very reverse of that in the reply with which you have favoured me.

Your Excellency is of opinion that the despatch of the Duke of Newcastle makes no alteration affecting this colony, in the rules laid down by Lord Grey in 1849. If such be the case why was it written?

But since 1849 we have received the Constitution which establishes religious freedom and equality, and the declaratory Act passed by the local Legislative in confirmation of the same.

Apart, however, from all this, I cannot understand how your Excellency could have expected that I and the clergy would have exposed ourselves to a public indignity in order to give expression to those feelings of loyalty which we, in common with all her Majesty's subjects, entertain.

I have the honour to be, Sir,

Your Excellency's most obedient Servant,

J. A. GOOLD,

Bishop of Melbourne.

His Excellency the Governor, etc., etc., etc.”

It was during the Bishop's absence from Victoria that the gold-fields of Ballarat and Bendigo attracted the attention not only of the neighbouring colonies but of the whole civilized world. Men of every nationality and of every rank and condition of life flocked thither in search of wealth and adventure, with the result that districts which hitherto had been little better than an uninhabited waste became of a sudden centres of population with more than a fair share of confusion and disorder. Mr. Latrobe, the acting Governor in Melbourne, wrote to the Secretary for the Colonies, Earl Grey: “It is quite impossible for me to describe to your Lordship the effect which these discoveries have had upon the whole community. Within the last three weeks the towns of Melbourne and Geelong and their large suburbs have been in appearance almost emptied of many classes of their male inhabitants. Not only have the idlers to be found in every community and day labourers in town and the adjacent country—shopmen, artizans, and mechanics of every description—thrown up their employments, in most cases leaving their employers and their wives and families to take care of themselves, and run off to the workings, but responsible tradesmen, farmers, clerks of every grade, and not a few of the superior classes having followed—some unable to withstand the mania and force of the stream, but others because they were, as employers of labour, left in the lurch and had no other alternative. Cottages are deserted, houses to let, business is at a standstill, and even schools

are closed. In some of the suburbs not a man is left, and the women are known for self-protection to forget neighbours' jars and group together to keep house. The ships in the harbour are in a great measure deserted, and masters of vessels, like farmers, have made up parties with their men to go shares at the diggings. Both here (in Melbourne) and at Geelong all buildings and contract works, public and private, are at a standstill."

The first priest, who celebrated Mass at the Ballarat gold-field, Rev. Patrick Dunne, has given an account of his singular experience in those days. He was stationed at Coburg and engaged in building a church when the news reached the town that gold was discovered. All the men employed at the building quitted their work, and with the greater part of the parishioners set off for Ballarat. Father Dunne, with the approval of the Diocesan authorities, followed his flock to minister to their spiritual wants. Mounting his horse, he took nothing with him but the clothes he wore and the case of altar requisites, and started for the gold-fields. He found ten thousand people, with nothing but the rudest tents to shelter them, eagerly engaged in digging for gold. A timber merchant from Melbourne, Mr. John O'Sullivan, gave him shelter in his rather comfortable tent till he could procure a calico hut for himself. Mr. Hogan, in his work, "The Irish in Australia," from the account received from Father Dunne, gives the following description of the scene:—

"On the Sunday after his arrival Father Dunne celebrated the first Mass that was offered up in what is now the episcopal city of Ballarat, and afterwards it became a familiar and a very edifying spectacle to see, every Sunday morning, hundreds of rough, red-shirted, long-bearded diggers devoutly kneeling outside in the open air, whilst the Holy Sacrifice was being offered up in the tent. The pioneer priest of the gold-fields made himself in all respects as one of the people around him. He slept on a sheet of bark with a blanket rolled about him; he often prepared and cooked his own meals, and every morning at 6 o'clock he could be seen making his way to the nearest water-hole with two large bottles in order to secure a supply for the day. An hour later not a drop of clean water was to be had, every available hole and creek being surrounded by diggers, washing out the clay in search of the precious metal. Rev. Dr. Dunne has himself supplied the subjoined recollections of his visit to early Ballarat: 'The scenes on the first gold-field at Ballarat were something to be remembered. The camp fires at night, the echo of the songs and choruses in the tents after the evening black tea and damper, the barking of dogs, for every tent had its dog, the discharge of firearms, all resounding through the primeval forest, made up such a chaos of sounds as no words could describe. In the morning all were up and stirring at early dawn, the fires were lighted to prepare for the morning meal, the sound of the axe was heard, and the crashing of falling trees made those who were not early risers feel rather uncomfortable whilst sleeping under frail canvas tent. After breakfast all were off to their different occupations, some sinking with pick and shovel, others carrying the auriferous clay to the nearest water-hole or creek to have it washed in some of the most primitive constructions imaginable. Tin dishes were most generally used, but cradles with perforated zinc were adopted by the most experienced. In the absence of anything better, old hats were sometimes called into requisition. The ten thousand people at Ballarat during the first two or three months after the discovery of gold were almost without an exception as intelligent, orderly, and respectable a body of men as you would meet in any part of the world. Mr. Blair, the police magistrate

from Portland, was there more as a spectator than in his official capacity. There were members of Parliament, lawyers, doctors, and men of every class and grade in society, and during the two or three months that I remained at Ballarat I never saw a man the worse for drink. There were no rows or robberies, but everything went on in the very best order and good feeling. The Irish element at Ballarat was in the early days very considerable, and Irishmen fell in for their fair share of the gold. Melbourne and Geelong were nearly drained of their male population, agriculture was completely neglected, and flour and hay and oats went up to fabulous prices. It was soon found that it was more profitable to keep to the ordinary occupations than to go gold seeking; so society soon began to find its level, and trade and commerce were again in a most flourishing condition."

When Sir Charles Hotham assumed the reins of authority in June, 1854, the senseless policy of the Government soon exasperated the diggers on the gold-fields and precipitated a collision with the authorities. The heroism displayed by Lalor and his associates at the Eureka stronghold and the subsequent events form an interesting chapter in the general history of Victoria. It is not generally known, however, that the Governor recognizing the gravity of the situation requested the Bishop to use his influence to calm the irritation of the Irish citizens, and authorized him to declare that the miners' grievances would be redressed. The following letter was addressed by the Governor to Dr. Goold three days after the storming of the Eureka:—

"MY LORD,—The General arrived yesterday at Ballarat, and if your Lordship still contemplates proceeding thither, I see no reason why your purpose should not be *immediately* carried into execution, and I am convinced your Lordship's presence will have a most *healing and beneficial* effect.

Everything which I can do to aid to restore order, and redress the miners' grievances shall be done—your Lordship is empowered to say so.

Melbourne is in a most unsatisfactory condition. I am sure your Lordship will be kind enough to instruct your representative to use his just influence with the Irish to maintain peace and quiet.

Faithfully yours,

CHARLES HOTHAM.

Government Office, 6th December.

The Right Rev. Bishop Goold, &c., &c."

The death of Sir Charles Hotham, whilst holding the office of Governor, took place on the last day of the year 1855. A public funeral was accorded him, which took place on the 4th of January, 1856, and on that day Dr. Goold makes the entry in his diary:—"I attended the funeral accompanied by the two Vicars-General. I did not join the clerical part of the funeral cortege as the official arrangement carefully omitted appointing a place in it for me as Bishop of the Diocese. This last mark of respect from the colonists to the deceased Governor reflected great credit, especially as the Government had not given satisfaction. He was mentally unfit for the high and responsible position of civil Governor. It was 6 o'clock when this melancholy ceremony terminated."

Before the close of 1855 Dr. Gould visited some of those eastern districts of Victoria which have since then grown into such importance. A few passages in his diary at this period are particularly interesting:—

1855.

Sunday, September 16th.—Said Mass in Geelong, after which I gave Confirmation to about 200 persons, male and female, adults and children. In the evening I delivered a short discourse on the Gospel of the day, after which I gave solemn Benediction.

Monday, September 17th.—I left for Meredith *en route* for Ballarat, as we were about to leave the muddy water holes of the township of Leithbridge, when we rested ourselves and horses for a short time, the weather which had hitherto been fine, gave signs of change. It finally broke soon after we resumed our journey, and heavy drenching showers fell repeatedly until we reached Meredith. This place is thirty miles from Geelong, and twenty-seven from Ballarat.

September 18th.—At 3 o'clock we arrived in Ballarat.

September 19th.—I visited the schools which are well attended. The boys are fifty and upwards; the girls appeared to be more numerous. The teachers are good and attentive. I took a short walk through the diggings.

September 20th.—I examined and instructed in their catechism the children preparing for Confirmation. At 2 o'clock I visited the township, and saw the site granted for the church. We visited the burial ground. I wish it were enclosed.

September 21st.—We could not move out of doors to-day on account of continuous rain.

September 23rd, Sunday.—The congregation nearly filled the chapel, which is 80 x 25 feet. About seventy persons were confirmed. More than 100 received Holy Communion.

September 25th, Tuesday.—After Mass, I confirmed a few persons; a good many approached Holy Communion. The weather has changed again to rain which continued with little interruption the whole day. A great many persons presented themselves for confession; about twenty were prepared for Confirmation, which I promised to administer on to-morrow. I gave the pledge to many.

September 26th.—At 9 o'clock, I offered up the Holy Mysteries, a large congregation, mostly men, being present. I gave the Holy Communion to about 100 persons; some had to be put off until to-morrow owing to a want of particles; between twenty and thirty were confirmed.

September 27th.—Said Mass at 8 o'clock; about twenty persons received Holy Communion; I confirmed six adults. We left for Ballan *en route* to Mount Blackwood. When about two or three miles from Ballarat, the horse which the servant rode threw him and got off. It took us more than an hour to catch him. This delay made it late when we arrived at Ballan. The road was very bad; we were obliged to walk the horses the entire way. It was 9 o'clock p.m. when we got dinner.

September 28th.—In Ballan I visited the site granted by the Government for a church; the Catholics living in the town are very few. We started for Mount Blackwood at 12 o'clock. For nine miles the country appeared to be very good, but within seven miles of the diggings the road passes over barren ranges. This part of the road is very much cut up owing to the great traffic on it. We arrived early at the chapel which is situated between the two townships and in the midst of a large Catholic population. The chapel is a large tent capable of accommodating about 500 persons; near it is a wooden house of two rooms in an unfurnished state; this is intended for the clergyman. I was surprised to find a large school of boys and girls here. These diggings are very picturesque, being composed of hills and gullies of every shape and winding. The hills are barren, but covered with a thick forest of lofty gum trees. I took up my quarters in a storekeeper's tent which stands in the immediate neighbourhood of the chapel.

September 29th.—During the day I walked over a good part of the diggings; the diggers are doing but little at present owing to an oversupply of water; they expect a large yield when the dry weather sets in. The population amounts to 20,000. A thunderstorm with heavy rain prevailed during the night.

September 30th (Sunday).—I heard a good many confessions previous to the celebration of Mass. The communicants were about 100. At 10 o'clock I offered up the Holy Sacrifice. The tent was crowded to excess. I am sure there could not have been less than seven or eight hundred persons present. It was 12 o'clock when all was concluded. At 1 o'clock under heavy rain I set out for Bacchus Marsh, where I arrived after a tedious and laborious journey over six miles of the worst road I have ever been on. A most barren country. After the first six miles the country and road improved. The Penton Hills over which it passes present a magnificent appearance; the land is rich and undulating without timber; a great many farms have been purchased and are being enclosed. It was after 8 o'clock when dinner was ready.

October 23rd (Tuesday).—I celebrated Mass at 8 o'clock in Warrnambool. At 11 o'clock I visited a Catholic family living on the banks of the River Hopkins. This was the first time I was on this river. It is a fine specimen of our colonial rivers. There are many farmers living on its banks, the majority of whom are Catholics, owners of the soil they occupy. The house I visited, and in which I dined, was the first erected in this part of the colony; it was put up a little before 1837. It is a slab building with a thatch roof, the worse of age and weather. I returned to Warrnambool a little after 5 o'clock.

October 24th.—I said Mass at 7 o'clock; a good many persons received Holy Communion. I visited the few Catholic families living in the town to-day. I also returned such visits as were paid me by the Protestant residents. The Customs' revenue of this little place is very large, exceeding the neighbouring port of Belfast, and nearly equal to that of Portland. There is great jealousy between those places.

December 6th (Thursday).—We returned by a different road from that we came. The country we passed through was picturesque, and in many places, particularly on the Loddon, and before we came to Muclesford, fit for the plough. At present every place seems well supplied with water. Owing to the late rains and the mild winter, grass abounds everywhere. The diggings of Tarangower are occupied but by a few. The crushing machines by steam and other means are worked here very profitably. I directed the clergyman to apply for a site here for Church purposes. As we approached the diggings, an Italian from Ticino met us. He inquired when he could go to his duty. He told us that a great many of his countrymen resided at the Jim Crow diggings, and some few at Tarangower. I arrived in Castlemaine a little after 1 o'clock.

December 7th.—I visited Golden Point, a diggings five miles from Castlemaine. There is a school here; number of scholars, about twenty-five boys and girls. The Irish were formerly very numerous here; there are but few at present.

December 8th.—A large number received Holy Communion. I visited the hospital and prison to-day; in the latter there were fifteen Catholics and fifty Protestants.

December 9th (Sunday).—About seventy persons were confirmed.

December 10th.—I started for Bendigo, twenty-two miles from Castlemaine. We arrived at the clergyman's tent, Sandhurst, about 11 o'clock. The heat was very great; I took up my quarters in the tent. The presbytery is in course of erection; it is of free stone. The work is very poor; they are using no lime in the mortar. The lime is brought here from Melbourne at a great cost. I have been given to understand that good lime may be had in the Black Forest, twenty miles from Kyneton. The pipe clay which is to be had at nearly all the diggings, is said to contain lime in large quantities. The place where Mass is celebrated here at present is a miserable slab affair badly covered with canvas. It does not accommodate many. There are two very good bells here; their tone is sweet and full; they were cast in England. The number of children attending the school on the average is about fifty; the girls are more numerous than the boys. In the evening I took a walk through part of the diggings; they are very

extensive. The buildings in the township are very fair. The bank is of free stone. Very good building stone is to be had on the spot. An allotment belonging to the clergyman has a very good quarry of this stone on it. The Protestants are building a small church; the Wesleyans and Presbyterians have also small conventicles of stone. The stores are well supplied with all comforts and necessities of life. There is no lack of inn accommodation.

December 11th. I rode into the country about seven miles. At that distance from town on the road to Mount Ivor the land improves. There are several farms here; some very good ones are in the hands of Catholics. Good water is abundant.

December 12th. In the course of the day I rode into the country in the neighbourhood of the diggings where there is a new rush.

December 13th.—I drove into the country to see the glebe, which is about eleven miles from Sandhurst. The land is very good and well watered. It contains about 160 acres. There is a good quarry on it; I think it is blue stone. There appears to be a good slate quarry in this neighbourhood.

December 14th (Friday).—We had heavy rain this morning. During the celebration of Mass the assisting clergyman had to hold an umbrella over me, the canvas roof admitting the rain in great abundance.

December 15th.—We were engaged most of the day and the greater part of the evening hearing confessions.

December 16th (Sunday).—At 11 o'clock I commenced Mass. About 70 were confirmed, 10 converts among the number. In the evening I presided after prayers at a meeting of the Catholics called for the purpose of initiating proceedings with regard to the erection of a church. A subscription was opened. The amount to the credit of the Church Fund is about £2000. The church to be built will be of a light coloured free stone, which can be had in great abundance on the spot. The dimensions are to be 120 feet by 40. Heavy thunder clouds darkened the heavens in the course of the evening, and before night set in vivid flashes of lightning followed by loud reports of thunder.

December 17th.—At 7 o'clock I started for Mount Ivor accompanied by the clergyman of Bendigo. The priest visiting these diggings met us half way. In the course of the journey to the half-way house we got off the main road and were for some time—I would say two hours—lost in the forest. The country into which we rambled is on the River Campazpe. It consists of extensive grassy plains, the soil apparently most productive. A good deal of the land between Bendigo and Mount Ivor diggings is most available for agricultural purposes. It seems to be well watered. A few minutes after our arrival at the inn a very heavy thunderstorm broke over the country and deluged it with rain. The country refreshed by these showers looked beautiful. Here we parted with the clergyman of Bendigo. Accompanied by the priest attached to the mission of Kilmore and Mount Ivor, I resumed my journey to the latter place, where we arrived a little after 6 o'clock. Heavy rain with thunder and lightning fell at intervals during the night.

December 18th.—I walked over these very interesting and picturesque diggings, and selected a site for a church, which I will apply for on my return to Melbourne. I think this will be an important mission in a few years. The land for miles in its neighbourhood is most suitable for farming purposes. The flat on which the diggings are, and which is mapped out for a township, has a deep creek running through it. The water in it is good, and I believe abundant in all seasons. The only permanent buildings here at present are a large barrack built at a great expense in the extravagant days of a foolish Government, and which is now perfectly useless; a surveyor's house, a handsome stone building, and a few inns. The stores and shops are canvas. There are but few diggers here. Mass is celebrated in a small tent. There is no school here at present. Towards evening we had heavy rain, which continued during the night.

December 19th.—A good many Catholics assembled in the tent for Mass; about twelve received Holy Communion. At 2 o'clock we started for Kilmore passing through a splendid country.

Dr. Goold continued to take a great interest in the progress of religion in the mother See of Sydney, and kept up a constant correspondence with the Archbishop. On October 24th, 1857, the Archbishop writes to him:—

"Your two welcome communications came to St. Mary's before I reached on my return from Bathurst. I send by this post a copy of our Marriage Act which I am glad to say works well. The education question is one which cannot fail to be marred and spoiled by infidel unconscientious hands. The plan proposed by Michie is far too cumbersome to succeed. I am happy to find that there is a chance of having O'Shanassy in the Ministry. Surely in him the good cause will have a staunch defender." After referring to the illness of Father McLennan and Abbot Gregory, he adds:—"Pray for me, that I may bear in patience these and many other heavy trials. I often look back with a sort of regret to the first years. If the labour was great, so also were the consolations, and our difficulties were not of that harassing character of the present. Father Therry has not yet returned from Tasmania with the conclusion of the unfortunate affair so long under dispute. I hoped for the return of the amicable relations which ought to exist between myself and the Bishop. In this I deeply regret I have been grievously disappointed." In the postscript he adds:—"Another sad shipwreck, within the Heads, the 'Catherine Adamson;' twenty-one lives lost between 12 and 1 this morning." A few days earlier in another letter the Archbishop had written:—"You will be grieved to learn that this Archdiocese has been bereaved of one of its most zealous and edifying missionaries, by the death of the Rev. Luke Hand. He has always been in a very delicate state of health; I have never been free from anxiety about him. I hoped that in the quiet mission of Appin he might have served the Church during many years. He was, however, summoned to Bathurst to give evidence in a case of bigamy, and, I fear, the journey and the excitement had too much effect upon him. Of him may it truly be said *consummatus in brevi explevit tempora multa*. It was wonderful to see how energy of spirit carried on a frame always weak and frequently under the influence of sickness. In death, as in life, he was most edifying, a model, an example, to his brethren."

Dr. Polding did not fail to convey his sympathy to Dr. Goold when the latter became subject to his own share of trials. He thus writes from Subiaco on the 7th of January, 1862:—"Your favour of the 24th July came with its sad intelligence. What shall I say in the way of comfort, I know not. All is one gloomy field, desolate, I would add almost hopeless were such a word admissible. But it is not. Our trials are the trials of the Church, such as she has had to pass through in every new conquest she has made since she stepped beyond the walls of Jerusalem to subdue the world. *Periculum a falsis fratribus*, St. Paul enumerates, as we also have to number as the chief of the kind we have to encounter. . . . As regards our conference, whether it shall take place and when, shall be entirely according to your own wish."

Some of the Archbishop's letters to Dr. Goold give interesting details. On the 6th of December, 1862, he writes: "The Anti State-Aid Bill has passed by a majority of one. It has been jockeyed through both Houses by the most dishonest and disgraceful means. Holden, once Secretary of Sir Richard Bourke, proposed on second reading an amendment, and declared he would vote against the Bill if rejected. It was rejected by the Assembly, and returned to the Upper House.

Cowper proposed to Holden a situation under Torrens' Act of £1200. Holden held out for £300 more. It was granted on condition that he would not vote for his own amendment. So public report says. Accordingly, Holden absented himself, and so the Bill passed. Bribery, treachery, and every political villainy were used." On April 10th, 1865: "I have resumed my duties and am all the better, I think, for it. We have had a good harvest of souls in Sydney this Lent. All our retreats except St. Patrick's were very well attended. Why that was not a success, I cannot say. We have been delighted with the visit, though sadly too short, of our dear old friends Mr. and Mrs. O'Shanassy. The former has moved a good deal amongst our parliamentary men. I hope some at least will find their minds somewhat expanded by the ideas his experience and gigantic intellect have placed before them." On another occasion he writes: "I have just returned from Berrima, where and in the vicinity I have passed an agreeable and health-giving week. I visited what is called the new country, some seventeen miles east of the town, a fine fertile tract of brush land which has come into great request since free selection. It is just what the Illawarra was twenty years ago, and I daresay there are large tracts of the same kind of country in Gippsland. We have perhaps thirty Catholic families settled there, but no end of North of Ireland Orangemen. Pity such locusts have seized upon this land, which in some years will be the most valuable part of our colony. The brush is so dense that there is no gap. Trees shoot up 200 feet or more, and stand as close as they can stand without joining. There is also forest land, where the trees grow to immense bulk. One measured 49 feet in girth, which gives more than 16 feet in diameter."

There is one feature of Dr. Goold's episcopate which should not be overlooked. This was his unbounded devotion to the Holy See and to everything connected with its interests. When the revolutionary frenzy of the Italian democracy compelled the Pope to quit Rome in 1849 and to seek temporary shelter in Gaeta, the Bishop of Melbourne wished a collection to be held throughout the Diocese to aid the Sovereign Pontiff in his hour of need, and forwarding the sum thus collected concluded his letter with the words: "May God in His goodness grant that long ere this respectful assurance of the love and fidelity of your children in this remote dependency is submitted for your acceptance, your Holiness may enjoy the blessing so fervently asked in your behalf by the Catholic world prostrate in prayer for the recovery of your throne, and for the affections of the people whom you fondly love." Again in 1860, when the storms began again to gather around the Papal States, Dr. Goold was one of the first of the Australian Bishops to revive the ancient devotion of the Peter's Pence. Before the close of the year he received the following beautiful letter of acknowledgment from the great Pontiff Pius IX:—

"PIUS IX. POPE.

TO THE RIGHT REV. JAMES ALIPIUS, BISHOP OF MELBOURNE.

Venerable Brother, Health and Apostolic Benediction,—

In these days we have received letters from you, and in the name of your clergy and faithful people, which were very gratifying to us. For these letters manifest throughout the extraordinary attachment, obedience, and devoted zeal of yourself and your people to us and to this Chair of Peter, as well as your extreme grief, pain, and indignation at the wicked and entirely sacrilegious attempts made against our temporal sovereignty and that of this Apostolic See, by men full of hatred to the Catholic Church, and this same See, who scruple not to trample under foot all rights, both human and divine.

We have certainly received in the midst of our trying distress no small consolation and joy from the noble sentiments, worthy of all praise, conveyed to us by your clergy and people.

Cease not, then, venerable brother, to offer up to God, together with your clergy and people, most fervent prayers, that he would dispel this vast and overwhelming tempest, avert from His Holy Church these many and great calamities, amplify her and adorn her with new and more splendid triumphs throughout the whole world, and help and console us in all our tribulations.

And since you know full well the wicked war which in these most unhappy times is waged against our most holy religion—strive the more on that account, venerable brother, with confidence in the Divine assistance to leave nothing untried which your great piety and episcopal zeal can inspire, in order to defend strenuously the cause of religion, to provide wisely for the salvation of the flock, to unmask the manifold deceits of wicked men, to refute their errors and frustrate their assaults.

In fine, we impart to yourself, venerable brother, and to all the faithful clergy and laity committed to your charge, with the deepest affection of our heart, the Apostolic Benediction, an earnest of all heavenly gifts, and a pledge of our especial love to yourself.

PIUS IX. POPE.

Given at St. Peter's, Rome, 27th August, 1860, of our Pontificate the fifteenth year."

The Diocesan collection for Peter's Pence was repeatedly held in the following years. A special appeal to the faithful was made after the Bishop's return from the Vatican Council, and a sum of £600 was collected, which in the uncertainty of the communication with Rome was forwarded through Cardinal Cullen, Archbishop of Dublin. The Cardinal's letter of acknowledgment gives some interesting details:—

"Dublin,

28th November, 1872.

MY DEAR LORD,—I beg to inform your Lordship that I received your Lordship's letter with its inclosures. I forwarded the bill for £600 and the letter to Cardinal Barnabo, who has received both, and has written to me that he will acknowledge the receipt in a letter to your Lordship. I was in Rome for about three weeks during October, and I found the Pope wonderfully well. He appears stronger and more active than at the time of the Council. Everything else is in a most unhappy condition in Rome. I hope God will send some remedy, as there is no human hope of anything good. Dr. Murray is quite well and strong, and working to find subjects for his Diocese.

Hoping that your Lordship is well, and wishing you every happiness,

I remain your faithful servant,

PAUL CARD. CULLEN.

Right Rev. Dr. Goold, &c."

Soon after the arrival of Dr. Goold in Melbourne, a violent storm was stirred up by some selfish Orangemen against the immigration of Irish orphan girls into Victoria. In the Melbourne City Council on the 10th of April, 1850, one of the aldermen proposed that the Legislative Committee be requested to present a memorial to the Queen, remonstrating against the system of Irish orphan immigration, and in support of this proposition the most violent attacks were made upon the poor Irish girls, declaring them to be a most worthless and most depraved lot of colonists. Never was there a more groundless or more senseless charge advanced against so deserving a class as was made very evident by the discussion that subsequently took place in the public press. As a result, when the draft address was a few weeks later submitted to the Council and its adoption moved by the same alderman, no one could be found to second it. In consequence, the alderman resigned his seat in the Council, and what was intended as a deadly thunderbolt eventually proved to be as harmless as the stage thunder. In the meantime, it may be asked, what were the steps taken by the Catholic body to set this matter in its true light? A public meeting was convened by Dr. Goold at St. Francis' school-room on the 18th of April, at which indignation speeches were made by Dean Coffey, Mr. John O'Shanassy, and others protesting against the indignity and insult offered to "a highly virtuous and deserving class of citizens." The most complete vindication, however, of the Irish orphan girls emanated from the Melbourne St. Patrick's Society. On the evening of the 7th of May, 1850, St. Patrick's Hall was crowded. Facts and statistics were produced, which set the character of the orphan girls in its true light and triumphantly refuted the calumnious attacks. Four resolutions were unanimously adopted:—

1.—Denouncing as gross and unfounded the charges of immorality and dishonesty preferred, expressing the deepest indignation at the shameful perversions of truth indulged in, and attributing to the slanderers a desire to prejudice Irish emigration to the colony, and to blacken the national character of Ireland.

2.—Availing that the Irish orphan female immigrants had, as a rule, supplied a description of labour urgently required, as proved by the greater number of them having met with ready engagements and rendered satisfaction to their employers by their honesty and good conduct.

3. That the interference of the City Council was an uncalled for and unjustifiable abuse of a representative power vested for purely local purposes, that is, the administration of the Corporation Act, and in no other way representative of the province.

4.—That a copy of the resolutions be forwarded to the Superintendent (Acting-Governor) for transmission to the Secretary of State for the Colonies.

So far from any evil resulting from the storm that had been thus evoked, excellent results followed, and the character of the Irish orphans was brought into its true light. Like their sisters in the United States, the Irish servants girls in Australia have won an honourable position by their excellent moral conduct and

thrift and honesty. As late as 1883 I find it recorded in the diary of an emigrant on board the "R.M.S. Merkara," that "on board the steamer the Irish Catholic girls proved worthy of their faith. Here, on board a steamer, they daily recited the Rosary of the Mother of God. Without chapel, priest, or altar, they communicated with heaven. From their non-Catholic companions they received no annoyance whatever."

Towards the close of April, 1858, the first Bishop of Adelaide, Right Rev. Dr. Murphy, passed to the reward of his most zealous labours. Dr. Goold hastened to Adelaide to pay the last tribute of his respect to his brother Prelate, and a few weeks later proceeded to Rome. The Bishop's Diary for the years 1858 and 1859 is at times incomplete, but presents many very interesting particulars:—

1858.

January 25th.—The Bishop of Adelaide is dangerously ill. I looked over the works at St. Patrick's and examined that portion of the building which we expect soon to open. Ordered the scaffolding to be removed.

January 30th.—Father Therry arrived yesterday from Hobarton and called this morning.

January 31st (Sunday).—After Vespers a sermon was preached and Benediction of the Most Blessed Sacrament given by Father Therry.

February 2nd.—Visited St. Patrick's Church: expect to be able to open it on Sunday week.

May 22nd.—Late in the night passed Kangaroo Island on return from Adelaide.

May 24th (Monday).—Arrived in Melbourne at 8 p.m., was rejoiced to learn that the Archbishop of Sydney had arrived.

June 1st.—This evening I received the gratifying intelligence of the election of Dr. Brownless, a good Catholic, to the Vice-Chancellorship of the University.

June 4th.—Left with the Archbishop for Kilmore, where we arrived rather late, one of the horses being done up.

June 5th.—Left for Melbourne where we arrived a little before 4 p.m. The Bishop of Hobarton arrived yesterday.

June 10th.—At 4 p.m. laid the foundation-stone of a House of Mercy adjoining the present convent. Though the weather was cold and misty, a good number of the clergy and laity attended. The subscription was generous.

June 11th.—The Archbishop left at 1 o'clock for Sydney.

June 13th (Sunday).—Presided at meeting in reference to St. Patrick's Church. The Bishop of Hobarton was present, and kindly delivered a short but appropriate address. The collection made on the spot exceeded £1000.

June 15th.—Visited the convent and took my leave of the nuns and children; received in the presbytery deputations from the laity and clergy, who presented valedictory addresses. At 5 p.m. went on board the steamer accompanied by a few of the clergy, when I took my leave of them. At night I missed two small bags which contained all my money and some papers of great importance; sent for them; they were delivered on board during the night.

June 23rd.—Anchored in the harbour of George's Sound. The village of Albany looks well from the ship. The tea tree grows here, and its fruit is used for making tea. I have not tasted it, but those who have say that it is a very agreeable drink. The water is good, and the bay is full of excellent fish. Landed about 11 o'clock; the village is not regularly laid out; everyone seems to have consulted his own

engineering ability in selecting the site of his house. The streets, if the space between the houses deserves the name, are very sandy. The Catholics commenced a church, but allowed it to go to ruins. The Protestants have a church and minister; the parson intends opening a school. The Catholic children will no doubt be sent to it.

July 7th.—Arrived this afternoon at Point de Galle. Visited the church; it is a plain large building, a poor imitation of Italian architecture; it is cool and well suited to the climate.

July 8th.—After breakfast drove out with the priest, who is a native of the colony. We visited the cinnamon gardens, which did not repay the trouble we had going there. The tree most cultivated here is the cocoanut; it grows luxuriantly near the sea. In Galle there is but one Catholic school, and that is native. The Lutheran Church is common to Lutherans and Protestants. I visited a Buddhist convent; it is a wretched place.

July 10th.—Left Point de Galle at 1 o'clock for Aden.

August 1st.—In Alexandria. Visited the church, which is large, well situated, and adjoining the Bishop's palace, the college of the Christian Brothers, and the convent of the Franciscans. Called on the Bishop, who kindly invited me to rooms in his palace during my short sojourn.

August 2nd.—I availed myself of the Bishop's invitation, and removed from the hotel to his palace. The dinner was at 12 o'clock. After the *Ave Maria*, which at present is at 7 p.m., the Bishop recited the Rosary, and gave out a meditation in his private chapel.

October 4th. In London. Had an interview with Mr. Walcott, Secretary to the Emigration Committee. He promised to have accommodation provided on board the "*Annie Wilson*" for the clergyman as chaplain and not as religious instructor. At first he seemed unwilling to do this, alleging various frivolous excuses, which I indignantly put aside. Our conversation turned on other matters of importance to the moral guardianship of the emigrants during the voyage out. It was late when I left him. He is a man of routine and somewhat of a bigot. It seems everything regarding the ship arrangements for the emigrants and the selection of them are left to agents, all Protestants, who cannot be favourable to Catholic emigration from any of the Islands. The Irish clergymen leave the recommendation of the Catholic emigrants to the parsons. This is another great evil.

October 6th (Wednesday).—I received a letter from Mr. Walcott stating that accommodation could not be had on board the "*Annie Wilson*" for the chaplain, but that a schoolmaster could be provided for. I immediately waited on him, and, in bitter indignant language, complained of his shuffling conduct. I said that I was determined the chaplain would sail with the emigrants, and, if provided with indifferent accommodation, I would make it a matter of serious complaint to the Colonial Government. On this he changed his tone and tactics, and said that he would see that the clergyman was provided with the necessary and becoming accommodation. We parted with a better knowledge of each other—at least, he will be careful not to trifle again with me.

October 8th.—I got a letter from Walcott saying that proper accommodation would be ready for the clergyman. Saw him soon after, and advised the alteration of the rules, a copy of which he sent to Mr. Woodlock, being most objectionable in their present state. He promised to do so. The clergyman as chaplain is perfectly free and independent as to his department of captain and surgeon. Obtained from him a list of the books provided for Protestants with a view of weeding it of those containing passages offensive to Catholics, and to furnish a list of religious books for Catholics.

October 11th.—I arranged to have vestments, chalice, and everything necessary for the celebration of Mass sent on to Father Moore, who sails in the emigrant ship "*Annie Wilson*."

October 17th (Sunday).—Witnessed the consecration of Dr. Etheridge, S.J., Vicar-Apostolic of British Guiana. The Cardinal (Wiseman) was the consecrator. My uncle (Right Rev. Dr. Hynes) was one of the assistant consecrators.

October 20th.—Wrote to Dr. Woodlock in reference to the appointment and duties of chaplains to emigrant ships; recommended that a schoolmaster, subject in his department to the chaplain, should be also appointed on recommendation from the Bishop or his agent.

October 23rd.—Left with my uncle a case containing chalice, gold trowel, pectoral cross, &c., to keep for me. Left for Dover *en route* to Rome.

October 27th.—In Paris.

October 31st.—Visited the palace at Fountainbleau and palace grounds. Said a short prayer in the old chapel of that part of the building called the chateau of St. Louis, which was consecrated by St. Thomas a'Beckett. Here is kept the altar at which Pius the VII. celebrated during his detention in the palace.

November 3rd.—About 6 o'clock a.m. reached Marseilles. Took my passage in the only steamer leaving immediately for Civita Vecchia.

November 7th.—Landed in Civita Vecchia at 10 a.m. Left by diligence at 11 for Rome, where we arrived about 10 o'clock at night. I proceeded at once to S. Maria in Posterula.

November 10th (Wednesday).—A heavy fall of snow. In the evening had a visit from Monsignor Talbot. He spoke of having received a long letter from Father McEncroe about the Australian mission, and that he expected him daily in Rome.

November 18th.—Visited St. Paul's; was rather disappointed in it; it is magnificent, but it wants something. However, it is not yet finished.

November 19th.—Went to the Vatican, where through the kindness of the curate I saw the vestments and sacred ornaments of His Holiness. The Tiaras are costly and beautiful. The one presented by Napoleon I. is the most valuable; it is seldom used in consequence of its weight. That presented by the Queen of Spain, on the occasion of the Definition of the Immaculate Conception, is worthy of the donor and the receiver. It is seldom worn.

December 2nd.—The Tiber is overflowing, and has encroached on the convent and street in front. Received this morning the invitation for the audience with His Holiness; the time fixed is 10 o'clock to-morrow. The overflow of the Tiber is on the increase; left the convent by a boat for a carriage that was waiting in another street to take me to the Vatican. The audience was all that I could desire. At the conclusion I presented His Holiness with a small bag of gold of the value, at the diggings, of £200.

December 4th.—Had a visit to-day from the Archbishop of Dublin. In the evening called at the Irish College to pay my respects to the Archbishop, Dr. Cullen. The river has fallen to its level, having left a good deal of mud after it.

December 8th.—Dined at the Irish College. In the evening visited the ruins of St. Stephen's Church lately discovered close to a magnificent old Roman tomb, a few miles outside the gate of St. John Lateran.

December 11th.—Had a visit from the Archbishop of Dublin. Speaking of the National School system he said when the Catholics were the majority and the priests had influence over the schools, little danger was to be apprehended, and *vice versa*.

December 12th (Sunday).—Wrote several letters of importance to the Cardinal Prefect; demanded amongst other things a positive and decisive opinion on the important subjects of education and lay interference in the temporal affairs of the Church.

December 21st.—I received this morning a letter from Dr. Polding, dated Brisbane, 2nd of October. Was presented with a magnificently bound edition of the Pontificale in the name and from the Holy Father.

December 23rd.—Wrote two letters, one to the Cardinal Prefect and another to the Archbishop Secretary of Propaganda, acknowledging the letter in which were communicated several favours conferred by the Holy Father, one of which was the nomination of Mr. O'Shanassy to the dignity of Cavaliere of the Order of St. Gregory.



ST. PATRICK'S CATHEDRAL.



ST. FRANCIS' CHURCH.

MELBOURNE, VICTORIA.

Christmas Day, 1858.—Dined at the Irish College; after dinner drove to St. Paul's.

December 27th.—Left for Bracciano. The old castle of the Orsini family, now the property of Prince Odeschalehi, is a strong imposing pile of building indicative of the feudal power of the Lords who occupied it in olden times. In it a Pope had been detained prisoner, and died, the Orsini family being then all-powerful.

1859.

January 3rd.—Left Bracciano for Rome. Received a letter from the Cardinal Prefect conveying his approval of my administration of the Diocese of Melbourne as given in my report.

January 4th.—Received this evening from the Propaganda the correspondence concerning the vacant See of Adelaide, and the creation of new Sees in the Archdiocese.

January 7th.—Whilst at dinner Archdeacon McEnroe called. He dined with us. In the evening went with him to St. Peter's, whence we proceeded to S. Pietro in Montorio and to the church where lie the remains of Tasso.

January 15th.—Paid a visit to the Superior of the Marists now in Rome. Father McEnroe was with me. The object of my visit was to see if I could come to any arrangement with him in securing the services of a few of the religious for the Chinese in Victoria, as also to obtain for a training school in Melbourne three from the lay institute of teachers under the Marists' rule. He seemed to receive my proposal with delight, and said that, after consulting with the religious at Lyons, he would give me an answer.

February 2nd.—Dined with Monsignor Talbot. Dr. Cullen was one of the party.

February 5th.—Celebrated Mass this morning at St. Agatha's Church, Irish College. Had a visit from Archdeacon McEnroe; he got his audience to-day. On my return from walk in Via di Monte Pincio met the Holy Father walking, followed by a great crowd; he was pleased to recognize me with an 'Addio Monsignore.'

February 6th (Sunday).—Dined at the Irish College; Cardinal Barnabo was one of the guests. Before dinner he spoke to me of Father McEnroe, alluding to the article and letter from Duncan signed 'Isidore,' that appeared in the *Freeman*, in reference to the Monitorium Pastorale issued by the Bishops. He said that they disclosed their foolish designs. At 3 o'clock I left and went to hear Dr. Manning. The audience was large and respectable. I could catch but few words, being in a bad place for hearing. He is a good reasoner, cold and passionless.

February 8th.—Had a letter this morning from the Archbishop of Dublin on our visit to the Prince of Wales; called at the Irish College at the appointed time, and advised that a letter would be written by Dr. Kirby in our names, asking if the visit would be received and when. The letter was addressed to Mr. Russell *charge d'affaires* at present in Rome. Took a walk with the Archbishop who kindly accompanied me afterwards to S. Maria in Posterula.

February 11th.—Called on Father McEnroe, who leaves to-morrow morning for England.

February 13th.—Had a letter from the Archbishop of Dublin in reply to one addressed in both our names inquiring if the Prince of Wales would receive a visit; the reply was in the negative, but courteous, assigning as a reason for not receiving the visit the Prince's travelling incognito and for educational purposes.

February 14th.—Left for Naples.

February 17th.—Visited the Chinese College; as yet no chance of help from there; called on the Cardinal, and talked over the matter with him, but as yet nothing can be done. He invited me to dinner for to-morrow evening at 6 o'clock.

February 18th.—Went to the Chinese College; had some difficulty in getting there owing to the crowds in the streets I had to pass through, in consequence of the obsequies of the deceased niece of the king. Her death happening just now throws a gloom over the rejoicings attendant on the marriage of his

son. At 6 o'clock, the Cardinal's carriage arrived to fetch me to his palace. The dinner party was small, but select. Our conversation ranged over several subjects, but was chiefly confined to the state of religion in the British colonies and Turkey; a Prefect Apostolic from the latter place was one of the dinner party; he is a Frenchman, but spoke a little English and Italian.

February 21st.—To Terracina; the town is large and clean; the principal church is very old and contains some curious carvings.

February 22nd.—To Vetrielli (Velletri). The road is a perfect level, with large elm trees in double rows on either side for twenty-four miles; the road continues level to the foot of the hill on which Vetrielli stands. We arrived here early about 3 p.m. The Cathedral is old, and well deserves a visit; the public buildings are all good and in excellent repair; we start for Albano on to-morrow.

February 23rd.—Arrived in Albano about 11 o'clock, and started for Rome.

February 28th.—A deputation of Australian colonists waited on me with a view of having my approval and support for a scheme to provide for Victoria copies of some of the best masters. (painters) here and in France. I willingly acceded to their wish, and allowed my name to be put on the provisional committee, promising at the same time to become a subscriber to the fund for carrying it out.

March 8th.—I commenced to prepare my report on the mission in Perth. In this I confine myself solely to the probable cause of its present embarrassing state and the remedy to be applied.

March 9th (Ash-Wednesday).—Went to the Capella at the Vatican; received the ashes from the Holy Father.

March 12th.—Went to the Vatican to obtain my valedictory audience; was delayed till near 2 o'clock; the Minister Extraordinary from Peru, and the American Plenipotentiary to China, who had, with those of the other powers, helped to make the present treaty with China, and two Cardinals taking precedence. At the audience I spoke of the unfitness of foreigners for English missions. Sent a letter to the President of the Central Council of the Society for the Propagation of the Faith in Paris, soliciting aid for a mission to the Chinese in Victoria.

March 19th.—Visit from Rinaldini, Minutante of Propaganda. On it being mentioned that the Sacred Congregation had advised that I should visit Perth, I positively declined to do so; recommended that Dr. Serra be called to Rome to give explanation in regard to his administration. During his absence, if thought necessary and if approved of by him, one of the Bishops of the Province could make a visit to the Diocese and report thereon. I was not able to give the exact boundaries recommended by the Archbishop for the Diocese of Maitland. The nomination to this Diocese will, I believe, be deferred for the consideration and advice of the Bishops assembled in Synod. After dinner, called at St. Clement's; visited the excavations that are being made. Cavaliere de Rossi, one of the first archæologists in Rome was engaged deciphering an inscription on a slab found in these interesting excavations. It refers back to the third or fourth century.

April 16th.—Wrote to the Archbishop, the Bishop of Hobarton, and Dr. Geoghegan, Bishop-elect of Adelaide, making known the election of the last named Bishop which took place yesterday in Consistory.

April 19th.—Started for Viterbo. As we approached Viterbo the scenery became at intervals picturesque and wild.

April 20th.—Drove to Orvieto, passing through Monte Fiascone and Bolsena. Bolsena is a miserable town beautifully situated on the banks of a large lake; the country around is picturesque, hilly and well cultivated. In Orvieto visited the magnificent Cathedral. It is a noble edifice, rich in architecture, painting, and sculpture. Its celebrated well or Pozzo di San Patrizio is very deep; two spiral stairs cut in the rock serve for descent and ascent. Orvieto is built on a remarkable rocky elevation, rising abruptly out of a narrow plain.

April 22nd.—In Sienna. Its Cathedral, public library, and museum would do honour to any capital in Europe.

April 27th.—From Florence to Pisa. Great excitement here as well as in Florence. The Archduke has fled, a provisional Government has been appointed; the enthusiasm seems to be confined to a few; the working classes and those in business seem indifferent.

April 28th.—Engaged a vetturino to take me to Genoa for five napoleons. The country looked charming and highly cultivated. Notwithstanding the war and the flight of the Grand Duke, the people seem intent on their industrial pursuits, as if nothing had happened.

April 30th.—Reached Genoa about 3 o'clock as the French troops were arriving. It was 6 o'clock before I got to the hotel, being delayed by the passage of the troops. Their reception did not seem to me to be very good; the people looked on quietly as they passed. When the eagle appeared, there was a faint clapping of hands.

May 1st.—After dinner visited the French camp, which is outside the walls of the city. This seemed to be the great point of attraction for the people of Genoa.

May 2nd.—Was present at the evening devotions in the Cathedral. The Litany of the Saints was sung, and Benediction of the Most Holy Sacrament followed. The congregation was large and devoutly attentive.

May 5th.—The French are moving off rapidly towards the field of action; not much liked by the Genoese.

May 6th.—Went on board the steamer for Marseilles; the passengers are few. Another steamer, the "Quirinal," is crowded, the passengers sleeping on deck. It seems that quite a panic seized on the foreigners at Rome, they were hastening away in great numbers. The steamer is old and slow. I think it is the same one in which I sailed in 1837 from Leghorn to Marseilles *en route* to New South Wales.

May 7th.—Arrived in Marseilles.

May 12th.—In Paris.

May 16th.—Left for Dover.

May 18th.—In London.

May 23rd. Left Stanbrook for Birmingham. Had a long and interesting conversation with the Bishop; accepted his invitation to dinner. After dinner left for Holyhead.

May 24th.—Proceeded from Kingstown to Dublin; called on Dr. Quinn, Bishop-elect of Brisbane, and presented him with the Bulls. After some conversation with him I went to All Hallows'.

May 28th.—Arrived in Cork.

May 29th.—Sunday. Visited my family; arranged to meet my mother on to-morrow.

June 8th.—In Dublin. Called on the Archbishop and accepted invitation to dinner on the following day.

June 9th.—Called on the Archbishop to know if he would object to a community going to Melbourne from the convent in Baggot-street, provided such could be spared; he said not. I then visited the convent, but, the Superior being absent, could do nothing. In the evening dined with the Archbishop and his chapter at the new Seminary near Dublin. It is to be opened for the first time very soon.

June 12th (Sunday).—Said Mass in the chapel of the Convent of Our Lady of Mercy in Baggot-street. It is likely I may get a community from this place; the consent of the Archbishop is all that is needed to make it a positive fact.

June 13th.—The Archbishop refused his consent to a community going out to Melbourne from Baggot-street, on the plea that they could not be spared.

June 16th.—Left for Cork.

June 27th.—Left for Dublin.

June 29th (Wednesday).—Assisted as one of the consecrating Prelates at the consecration of Right Rev. Dr. Quinn for the See of Brisbane; dined with the newly consecrated Prelate.

July 5th.—Left Dublin for Galway; spent the long bright evening in seeing the old and new town.

July 6th.—To Clifden. The country through which we passed presented a varied landscape—wild, bold, stretches of high and low land, with lakes, cultivated and wooded estates. I enjoyed this drive exceedingly, though it rained a great part of the time. Called on the Archbishop of Tuam who was on his visitation in Clifden and stopping with the parish priest. There was a number of his clergy with him. The welcome was warm as an Irish welcome always is. This great man now 70 years of age is full of vigour in mind and body. Nothing could exceed his amiability and kind attention. The parish priest was overflowing with good nature.

July 7th.—To Westport. Travelled through country rich in soil and scenery; lakes and bogs diversified and enriched the landscape; with a ruin here and there; no population; the crowbar did its work most effectually. Westport is the best country town I have seen anywhere. There is an air of comfort about it; the houses are clean; Lord Sligo's domain, a splendid reserve well selected, is open to the public. The gate opens on the principal thoroughfare of the town. Visited the Convent of Mercy; a community lately went from it to Sydney (Goulburn). Visited the Cathedral in Tuam. It is indeed deserving of the name; the high altar is in the Italian style of marble and beautifully executed.

July 10th.—In Dublin.

July 11th.—Left Clonmell, and thence by car to Mount Melleray. Had an hour's conversation with the Abbot on the subject of sending a community to Melbourne; promised to settle them on the 200 acres in Melbourne. He seemed satisfied, and said he would strive and make arrangements for sending out a community.

July 13th.—In Dublin. Went to Howth to visit the Archbishop, and got his leave for Mrs. Macguire and two other Sisters of Mercy (Baggot-street), and informed the Rev. Mother of this arrangement.

July 15th.—Called on the Sisters of Mercy; left cheque for £50 for Mrs. Macguire towards outfit for the Sisters. At 2 o'clock p.m. started for Holyhead.

July 16th.—In London.

July 24th.—At Little Malvern or, as it is commonly called, Morvian. Two old Catholic churches, one a Benedictine abbey church and the other a priory church, also Benedictine, are situated, the former at Great Malvern and the other at Little Malvern. This latter is on Catholic property; the owner is Mr. Berrington. This interesting property has been always in the possession of Catholics from the time the monks were dispossessed. The present proprietor told me that he holds the report of commissioners sent to examine the place by Henry VIII.'s Government with a view to ascertain if there were concealed there vestments, altar furniture, plate, priests, arms, etc. The report is in the negative.

July 25th.—Celebrated Mass in the private chapel in Mr. Berrington's house. This was part of the old monastery—very probably the refectory. One or two of the cells are still preserved in good repair, as is also the chapel where Mass was secretly celebrated during the persecution. Thought of going to Hereford to-day, but was disappointed, the coach being full. Visited the old abbey church. The external is in good preservation, but the interior has suffered woefully from Protestant bad taste.

July 26th.—Laid the foundation-stone of additions to Mr. Berrington's house. Left for Hereford. Visited the old Catholic Cathedral, which is now being restored. It is a noble Gothic edifice. The tomb of St. Thomas of Hereford is carefully preserved in it. There are several monuments of the old Catholic Bishops of this See to be seen here. Went to Belmont, a new Benedictine college lately erected and not quite finished. The ground—five acres—and the church—a handsome Gothic building—are the offerings of a rich convert who has a large property here. The distance of this college from Hereford is two miles. In the town of Hereford is a good large Catholic church and spacious presbytery, built by the Jesuits, but given up by them to the Benedictines on finding that they could not maintain themselves there without largely drawing on the funds of the Society. The Catholics of Hereford are few and poor.

July 29th.—In London. Called at the office of the Agent for the Colonies. Clerks lazy and indifferent for want of employment.

August 10th.—Left for Dover *en route* to Calais.

August 12th.—In Paris. Owing to the crowds from all parts assembled for Sunday's grand military display—the Imperial *entrée*—I had some difficulty in obtaining lodgings.

August 14th (Sunday).—From my apartments had a grand view of the great military display. It was grand. The men looked well. Some of the flags were much torn; one was in rags, but little of it remained attached to the pole. As these memories of the battle field were seen loud cheers and clapping of hands declared the feeling of the assembled masses. The Emperor, who is beginning to be grey, looked well and seemed as if he felt that he was master of his position. His expression was grave and thoughtful.

August 15th.—Went to Versailles. Returned to Paris in the evening; met the Bishop of Brisbane at one of the stations proceeding in the same direction. He got into the same carriage with me. Our conversation—or rather his, for he would have all the talk to himself—concerned the interview he had with one of the emigration clerks. The clerk had it all his own way.

August 16th.—To Strasburg.

August 18th.—I went to the Cathedral and remained to witness the interesting mechanism of the clock. As the hour 12 is struck figures representing the twelve Apostles move in front of one representing our Blessed Redeemer, each turning round and reverently bending the head as it is brought in front of the Redeemer. When the figure representing St. Peter moves forward the figure of a cock intimates the crowing of that bird. On other parts of the wonderful and ingenious piece of mechanism the heavens with their signs and seasons and the changes of the moon are accurately given. Left Strasburg for Carlsruhe. On the German side of the frontier we saw a number of the Austrian soldiers taken prisoners in the late war parting with the French soldiers who accompanied them; they seemed to be on good terms with each other. The Catholics have a church in Carlsruhe built after the plan of the Pantheon.

August 19th.—At Augsburg. I stopped at a hotel, the most respectable as well as oldest in the town. It was here Charles the V. put up. The room unaltered is still shown to the curious, which he occupied, and the fireplace still the same into which his bonds were flung by his princely creditor. The oratory attached to the house is still preserved and in good order. The town celebrated in the history of Luther's Reformation has many curious and picturesque buildings.

August 30th.—Arrived in Cologne. The first place I visited was the famous Cathedral; it deserves all the praise bestowed on it. The town did not seem to me a desirable place for residence, streets narrow and not over clean.

September 2nd.—Arrived in London.

September 4th.—In Birmingham. Went with the Bishop to Oscott, where we dined; spent the evening with the Bishop.

September 5th.—In Liverpool. Learned that the Sisters of Mercy had that morning gone on board the "Ocean Chief," the vessel in which they sail for Melbourne. I went on board and took my leave of them; their cabins are large and conveniently situated.

September 9th.—In Dublin.

September 10th.—In Cork.

September 14th.—Saw my mother this morning.

September 19th.—Left Cork for Waterford and Kilkenny; took a car and proceeded to Callan.

September 20th.—Went to Drangan to see Rev. Mr. O'Shaughnessy, parish priest of that place, and uncle to Mr. O'Shanassy, of Melbourne.

September 21st.—In Dublin.

September 26th.—Left for England.

September 29th.—Engaged my passage in the October packet for Melbourne; Suez to Melbourne, £170; had to pay it.

October 2nd.—Went by rail to Brentford where I celebrated Mass. The congregation is chiefly composed of my poor countrymen who find employment here in the cultivation of gardens. In the course of the afternoon visited several of them; their places were clean and comfortable, but humble; food abundant and wholesome.

October 3rd.—In Birmingham. Called on the Bishop, with whom I had a long conversation in reference to the affairs of Sydney.

October 4th.—Stopped for a few hours at Nottingham to see the friends of my esteemed friend Dr. Willson, Bishop of Hobart.

October 10th.—To Dover and Calais.

October 11th.—To Paris. I took a carriage and drove to Rue Casette, and purchased a portable altar containing everything necessary for the celebration of Mass; it cost 500 francs.

October 14th.—In Marseilles. Engaged my passage in a French steamer to sail on Sunday for Alexandria; 505 francs.

October 16th.—Sailed for Alexandria.

October 20th.—Arrived in Malta. Called on the Archbishop. He is about my age, 47 years. He is a clever and zealous man; finds the English plausible, but slippery. A Protestant church has been erected here, and a Scotch conventicle. The Protestant Superintendent of Gibraltar has lately taken up his residence here. Visited the grand Church of St. John, rich in marbles and silver. There is a large relic of the Holy Cross in this church. Many of the sacred ornaments of the church kept in this depository show neglect and want of respectful care. Visited several of the other churches; they are all clean, and some are highly decorated with frescoes of some merit. Dined with the Archbishop; his table was frugally supplied. Living is rather expensive here.

October 22nd.—In Alexandria.

October 26th.—To Cairo.

October 27th.—Visited the grotto where it is piously believed that the Holy Family lived during their exile. It is in the hands of the Coptic schismatics. It is a large subterranean chapel with some pretensions in style. Its roof is high and open, supported by pillars of marble. The screen before the altar is carved wood richly inlaid with ivory; it bears the evidence of ancient times. Visited in the evening the convent of the Sisters of the Good Shepherd and went through the schools; called at the college of the Christian Brothers. Paid a visit to the Greek Patriarch, and the Bishop of the Catholic Coptic Church. The former is a man of intelligence; he is about 60 years of age. After some trouble and opposition the Greeks have been persuaded to conform to the Roman Ritual.

October 28th.—To Suez.

November 5th.—Went on shore at Aden; commenced to walk to the town five miles distant, when I was overtaken by a Government caravan drawn by two oxen; into this I willingly got on being invited to do so. It was a very slow coach. Two gentlemen, who started at the same time with us walking, reached the town as soon, or rather sooner, than we did with our oxen. After dinner had to borrow the parson's horse to get back to the port. It being the Jewish Sabbath, no conveyance was to be had; the Jews are the only persons who keep such for the public convenience. The parson's little horse travelled right well. It was kind of him to help me in my difficulty.

November 6th.—Sailed for Mauritius.

November 18th.—Went on shore at Mauritius and called on the Bishop who received me most kindly. He drove me out to see the convent. The situation and grounds are all that could be desired. The grounds include about thirty acres. The convent is an old building, a poor affair. The Nuns belong to the Loretto Order. The Superior is an Irish lady. From this we went to one of the suburban

missions; here is a large barn of a church, the very perfection of ugliness. This mission is managed by two Irish priests, one of whom Father Comerford is Vicar-General. The number of priests in the whole Diocese is scarcely twenty; the Catholic population 200,000. The Bishop has formed a congregation of ladies who undertake the mission of Sisters of Mercy, in teaching the poor schools, visiting the sick, etc. It seems to have succeeded very well. The French system of churchwardens is in force here. The Bishop says it works well. The election of these officials is made in this way. The Bishop presents for each mission a list of ten persons to the Governor who invariably nominates the first five on the list. This meddling of the Government, and a Protestant Government, with the administration of Church affairs is most objectionable. The churchwardens receive and expend all the resources of the mission arising out of bench rents, fees, etc. Visted a purchase lately made by the Bishop for a country residence. The site is good, healthy, and picturesque, but the house is built partly of stone, partly of wood. It is a wretched thing. However, putty and paint may improve its appearance, but that is all. The ground contains about fifteen acres. Sailed for Melbourne.

December 5th.—Got into George's Sound.

December 12th.—About 10 o'clock p.m. landed in Melbourne. The Vicar-General and several of the clergy came to meet me. Had telegrams from the Archbishop and the Bishop of Adelaide."

The Holy See had more than once suggested to the Archbishop of Sydney the expediency of holding Synodical Conferences with his brother Prelates to secure united action, and to deliberate upon those measures that would best promote the interests of the Australian Church. It was no easy matter, however, for the Bishops to meet together in those early days, the distances being so great, and the conveniences for travelling so few. On April 26th, 1858, Dr. Polding thus wrote to the Bishop of Melbourne:—"I have to apologize, which I do most heartily, for permitting so long a period to elapse without acknowledging your kind telegraphic dispatch, which, however, I did not receive until my return to Subiaco. I wish, indeed, I could have gone to Melbourne, for irrespective of the great gratification of passing a day with your Lordship, and the kind friends I had the pleasure of making on my former visit, there are many important topics on which I desire much to communicate orally, the more anxious to do so since I hear from Dean Grant of your intention to pass shortly to Europe. I shall write by this day's post to our dear friend the Bishop of Adelaide to invite him to spend the winter in Sydney, for I fear his precious life will be in danger if he remain in Adelaide. Should he consent, I should be strongly inclined to come down to Melbourne to meet and accompany him. Perhaps the Bishop of Hobart Town would also come, and thus without the formal convocation of a Synod, we might take counsel with each other, and arrange many things for the general good of the Province, and prepare suggestions to be submitted to the Holy See. Write, my dear Lord, to the Bishop, and press him to come. I hear that his health is in an exceedingly precarious state."

Six weeks later, the Bishops held an informal meeting in Melbourne, but the Bishop of Adelaide was too ill to attend. He was suffering from the fatal illness

which too soon would lead him to receive his crown. As a result of their deliberations a *Monitum Pastorale*, or Episcopal Admonition, was addressed to the clergy dated from Melbourne on the Feast of St. Barnabas (10th of June) 1858, and signed by the Archbishop of Sydney and the Bishops of Hobart Town and Melbourne. It exhorted them to promote concord and charity among their faithful flocks, and to promote their salvation with unwearying zeal, and warned them in particular against those discussions in the public press in which laymen set themselves up as judges of the Bishops of the Church, and sought to bring into discredit the administration of ecclesiastical affairs.

Before the close of 1861, a Synod was decided on, but again circumstances obliged the Archbishop to defer its celebration for some months. He writes to Dr. Goold on the 24th of August, 1861, from Sydney:—"I send by the steamer of this day a slight souvenir of our long continued relations in joy and in sorrow, wishing you a most happy feast and entreating a memento in your prayers and sacrifices. The Bishop of Adelaide has written to me to convene, if possible, the Bishops of the Province in Synod in the first week of October. As regards Western Australia, it would be almost an impossibility for Dr. Salvado to reach in time. Dr. Serra is still in Europe. The Bishop of Brisbane is not expected to return to Brisbane for some weeks, so that I think circumstances compel a delay. The chief reason urged by the Bishop (of Adelaide) is that the state of Dr. Willson's health will not permit him to come into our warmer latitudes after the first week in October."

Though a Synod could not be as yet celebrated, an informal meeting of the Bishops was convened in Sydney in the beginning of 1862 for the special purpose of making the necessary preparations for a future Synod. The Bishops of Adelaide and Brisbane alone responded to the Archbishop's invitation. The Bishop of Hobart Town was indisposed; the Bishops in Western Australia were too remote; and the Bishop of Melbourne, having been recently absent from his Diocese for a considerable time, had many important matters on hand which rendered his presence in Melbourne imperative. A letter from the Archbishop to Dr. Goold gives full details regarding this preliminary meeting:—

"I am very desirous to confer with you on many points, and I know not how this can be done unless by your paying a visit to Sydney or my going to Melbourne, or lastly by your Lordship meeting me somewhere in the south, say at Albury. I am preparing to go in that direction, and this is well known, so that our thus meeting could not possibly take, in the minds even of the most suspicious, any particular construction. The hope of making some arrangement of this kind, and your absence from Melbourne, have caused me to delay communicating to you the result of the deliberations which the Bishops of Adelaide and of Brisbane and myself have had. The movement in the Church of Dr. Barker and Co. for the making of two Bishops, viz., one to the south and the other to the north in my present jurisdiction, seemed to us a cogent reason why we should endeavour to anticipate and gain the

valuable prestige of giving the first and real Bishops to these portions of my present vast Diocese. Your Lordship is aware that last year I visited the north of New South Wales. The Diocese of Maitland would be altogether too immense were it to extend to the jurisdiction of Queensland. I therefore proposed, and the Bishops acquiesced, that the new Diocese should be bounded by the River Namoi; to the south by an imaginary line across the range, and the River Hastings; east, the ocean; west, ad libitum. The boundary of the southern Diocese (Goulburn) is far more difficult to fix. The Lachlan and the Murray may be considered the general boundaries south and north. Thus Bathurst and Maitland we thought might be deferred for the present. We were unanimously in favour of the translation of Dr. Geoghegan from the Diocese of Adelaide to the Diocese of Goulburn. His health suffers materially from the climate of South Australia, and I do not know any means of more effectually crushing the spirit that has been fostered in that quarter. He not only acquiesces in the change proposed, but is very desirous of it, as he thinks he could render in that sphere greater services to the Church. Then for his successor, the following names were proposed to be presented to the Holy Father for his selection: 1st, Rev. Henry Backhaus; 2nd, Very Rev. William Hall; 3rd, Rev. Lawrence Bonaventure Shiel, O.S.F. As I hope before long to have the great pleasure of meeting you at Albury or its vicinity, I shall not say more on this subject.

The subjects reviewed as fit to occupy the attention of the Bishops of the Province were:—

1st.—The desirability of having an agent at Rome to represent the Episcopate of the Australian Province.

2nd.—Seminary. It seemed to us desirable to establish a central ecclesiastical college for the Australian Province.

3rd.—Pecuniary regulations for the clergy. It seemed desirable that regulations should be made, first, to provide for the general expenses of the Diocese; secondly, for the usual visitation and other expenses of the Bishop; thirdly, for the requirements of the ecclesiastical establishment of each locality and the administration of the same.

4th.—Education. In the event of a general system modelled on that of the Privy Council system in England, or proposed in any other way, how far should we be prepared to acquiesce or accept. The enclosed scheme was drawn up and met with acceptance from the Bishops, but of this when we meet.

5th. It seemed very desirable that, if not in Synod, at all events for ecclesiastical business, the Bishops should frequently meet, and it was thought that the months of September or October would be preferable.

6th.—That, in consequence of the Duke of Newcastle's despatch, giving precedence to every Church of England Bishop before every dignitary of the Catholic Church—Patriarch, Archbishop, Bishop, etc., and founding this departure from established usage on the ground of there having been disputes and alterations, which we consider as regards ourselves groundless or calumnious, we cannot in justice to ourselves attend the levée; and, moreover, there is a departure from religious equality which we cannot in any manner sanction.

7th.—To adopt the regulation of the American Church, and to require each priest whom the Bishop is prepared to accept to become affiliated within six months.

8th.—That the number of Bishops ought to be increased; for the present Armidale and Goulburn.

9th.—Clerical invalid and superannuation fund for the entire Province. To obtain information on the subject of insurance.

These, my dear Lord, we considered some of the principal subjects which ought to receive our attentive consideration whenever we meet. As I shall have the very great consolation of meeting you before very long I need not enter into further details. By a letter I have received from Dr. Quinn since his return from Sydney, I find he strongly advises to leave the election of Bishops to the Holy See, and to have them all from home, and to follow out the wishes of the Conference held at Campbelltown. He states he knows little about those recommended by us. What do we know of those whom he recommended from Rome?

At length towards the close of October, 1862, the long expected Synod of the Bishops of the Province was held in Melbourne under the presidency of the Archbishop of Sydney. Dr. Geoghegan, Bishop of Adelaide, had set out in ill health for the home countries. The Bishops from Western Australia did not attend. Thus the Bishops of Hobart Town, Melbourne, and Brisbane alone were present with the Archbishop. Their deliberations were closed with great solemnity on the Feast of All Saints. The Ecclesiastical Ordinances "promulgated and enjoined by the Vicar-Apostolic of New Holland and its dependencies" as far back as the 9th of January, 1840, were confirmed and published for all the Dioceses of the Province, and a few salutary regulations were added. The decrees and regulations adopted at this meeting of the Bishops do not appear to have been forwarded to Rome, and hence have not had the force of what would be strictly called a Provincial Synod. They were adopted, however, as Diocesan Rules in each Diocese, and have since been incorporated in the decrees of subsequent Synods. The Pastoral address published on the occasion, being the first addressed by the assembled Archbishop and Bishops "of the Province of Australia," to all the faithful of the Australian Church is here inserted in full:—

THE PASTORAL ADDRESS OF THE MOST REVEREND THE ARCHBISHOP, AND OF THE
RIGHT REVEREND THE BISHOPS, OF THE PROVINCE OF AUSTRALIA,
IN COUNCIL ASSEMBLED.

To the Faithful under our Jurisdiction. Health and Benediction in our Lord Jesus Christ.

DEARLY BELOVED,—It is with a deep sense of gratitude to Almighty God that we recognize, in the progress of our holy religion, throughout these colonies the fruits of your fidelity and zeal, accepting and aiding the ceaseless labours of the devoted priests, whom we, as pastors of our Lord's flock, have been able to send among you. Their labour of love has not been in vain, because you have met them with a welcome and ministered to them and their objects with a heartiness as cheering and helpful to them as they were graceful in you when offered to the servants of such a Master as theirs. You have valued them, as missionary priests delight to be valued, for their work and for their Master's sake. May the benediction of God rest upon you for it, and may He multiply His graces within your souls.

And now, dearly beloved, after careful consideration of the condition and progress of the Church, we find that our solicitude needs to be yet more urgently, and providently, directed to the future. To your readiness in providing for present wants we willingly testify. We speak of the faithful in general. We have to lament instances, and many instances, of large income and stinted contributions. Men of great wealth there are, of great possessions, whose generosity the Church has never experienced, who seem to ignore their responsibility and their privileges, their obligation and their blessed distinction above their fellows in being able, through their wealth, to co-operate with the ministers of God in building up His Church, with all its appurtenances, in this new land. Oh! that the sentiment, which inspired a king of old, glowed in the hearts of all our people, rich and poor. *Domine dilexi decorem domus tue et locum habitatonis gloriæ tue.*

Now let us recur to the sources of Christian men's obligation to devote a portion of their substance, not to this nor to that particular object only in the length and breadth of God's service, but to its whole extent. *Latum mandatum tuum nimis*. Thy commandment, O God, is exceeding broad. You know, dearly beloved, that, besides the natural obligation under which all men confess themselves bound to render back to God in thanksgiving some part of their means to Him from whom they have received all, and by whom they have been constituted stewards of His gifts, there were added, in the elder Church, to the chosen people, a strict precept, requiring not only a stated proportion of their permanent income, but also first fruits. You have read, also, that in the early Christian Church many parted with all that they had, and laid it in common fund at the Apostle's feet; and you remember how there was incidentally established the principle, that property so offered was to be held sacred to God's holy service, under the distribution of His appointed ministers. You have further heard that, in later ages, those ministers decided, at different times and different places, to make a threefold partition of consecrated offerings, made from year to year by the faithful, in the measure of their devotion, or of the established regulations. This threefold partition assigned one part to the sustentation of the Bishop and clergy, a second to the erection of churches, and of God's public service in the same, and a third to the support and comfort of the poor. Now these things have been done and written for our learning; and Holy Church, in her Sacred Scriptures, and in her later history, presents them to you for your imitation and guidance, expecting you to receive them in the loving, imitative, generous spirit of children, rather eager to go beyond the expressed will of their dear mother, than studious how to fulfil it at least cost. And, thank God, her teaching is so received by numbers. Many and many a time have we been consoled and edified by the devout spirit of our servant girls, and humble day labourers, bringing of their hard earnings to the treasury of God a sum that in its noble proportion to their all went far beyond tithe and first fruits of the ancient Jew, or the canonical contributions of later and Christian times. We offer these also, dearly beloved, as examples calculated to win your emulation.

Everything you see, whether it be in the old law, or in Gospel record, or in Church history, or in the practice of these simple faithful hearts amongst ourselves, convinces you of the strict obligation of contributing steadily, constantly, to all the departments of God's service, and not only convinces you of strict obligation, but also persuades you to an openhanded, willing, anticipation of the Church's wants. Freely you have received, freely give—think of this, referring in your thoughts to the hard pinched lot, and the cold, iron-bound prospects that for themselves and their children press upon the men and women of the old countries, and comparing it with what you are enjoying, and what you may hope to enjoy. We will not doubt, dearly beloved, that you are ready to accept and cultivate the true Catholic spirit in these regards. But now receive this our affectionate admonition in regard to that threefold object to which the Church directs the liberality of Catholics, and the way in which it is to be understood in these early days of the Church in Australia.

1st. The clergy. We are not to understand, certainly, the few priests who are actually serving amongst us; but the large increase we want, the many we might, and ought to have, if our zeal be sincere and hearty, and if our spiritual destitution is to be remedied. Under this head comes the pressing necessity of Ecclesiastical Seminaries, so strongly recommended by the Council of Trent. In the meanwhile, for those additional, for those future priests, we need funds for ecclesiastical education, and funds to meet various other expenses.

2nd. The erection of churches, and the public service of God. By this you will understand, if you are the grateful children of God, not merely churches only, but convents, schools, reformatories, hospitals, libraries. Above all appear pre-eminent the claims of the Cathedrals, or the Mother Church in each Diocese, to your most generous and untiring love.

3rd. The poor—who are they here? Some there are, certainly, who have not food and clothing, but our truly poor are they who are passing their lives away from the ministrations of religion, in destitution of sacraments, in ignorance of the principles of Christian belief and practice. These thousands are at

present beyond the reach, perhaps, of a Catholic neighbour, who might from time to time speak of God's goodness and man's responsibility—and you, dear friends, if you do not strive and spend somewhat for their relief—spiritual relief—you, who enjoy yourselves the ministrations of religion, then are you, indeed, the rich men at whose gates their souls, Lazarus-like, lie festering. The little ones, too, of our dear Lord—how sad their lot, perishing in spiritual hunger—*parruli petierunt panem et non erat qui frangeret eis*. The children asked for bread, and there were none to break it unto them; and thus this third point, in some sort, merges in the first.

This, then, is the fashion of interpretation for Australian Roman Catholics, as regards their obligation of contributing to the service of God; and we trust that you will not any longer confine your cares—if any of you have hitherto so confined them—to your own present wants and to immediate needs. Only open your hearts to God's grace in the right spirit, and you will require little urging. Show that you appreciate the honour and the power, which the Providence of Almighty God has placed in your hands. See the men of the world, how wise, how venturesome they are, and forecasting in their generation; what provision they make to secure all advantages, and supply all wants as they shall arise! Lines of noble ships, miles of costly railways, gorgeous banking houses, and places of public resort, prove their faith in the future. Show also your faith in yours, and make to yourselves friends in heaven, out of that mammon of iniquity.

Another subject about which we are most anxious that you should be rightly informed, and steadfast in your Catholic principles, is that of the public education of your children, and especially of the children of the poor. It is evident that attempts are being made to wrest from us our liberty of conscience in this matter, to curtail the freedom, in which we have been able to train our children in secular learning, quickened by Catholic faith, and guarded by Catholic discipline, in order to submit them to the fetters of what is called national education. This is a manifest misnomer. The so-called national education, or Board of General Education, is in truth sectarian, for it is at variance with the religious feelings of Catholics, that is, a large body of the population equal to one-fourth or even one-third of the nation—if we may use the term—and it is a persecuting sectarianism, since it would compel Catholics to accept a system vitally defective, however accepted by non-Catholics, who have, of course, neither fear nor sense of such deficiency. Catholics do not believe that the education of a child is like a thing of mechanism that can be put together bit by bit. Now a morsel of instruction on religion, and then of instruction in secular learning—separate parcels with as little reciprocal action as have two books on the shelves of a library. We hold, that subjects taught, the teacher and his faith, the rule and practices of the school day, all combine to produce the result which we Catholics consider to be education, and that this desirable result cannot be looked for without such combined action. The system to which we have adverted seems to consider the child as a receiving machine, and the teacher an imparting machine, and that here their relations end. It is not so; the human being teaching will by reason of his religious faith, and other qualities, influence the human being taught; the day with its work and devotions, arranged on a plan consistent throughout with our faith, will mould one form of character, the day not so arranged will produce quite another; there is, in the system we deprecate, no unity, no consistency. Is it not only defective, it is corrupting and dissipating, and therefore, for reasons obvious to every well informed Catholic, we must have for our children, Catholic schools, Catholic teachers, and, as fast as we can supply them, Catholic books. Do not be seduced out of this determination by promises of superior learning for your children. The promises are vain; our own schools can and shall supply all that Catholic children could obtain elsewhere. Make your determination known, see that your representatives in Parliament are duly impressed with it, and choose only those who will respect your religious rights and liberties in this most vital point. Be not influenced by plausible statements and appeals to a false liberality. Catholics must secure for their children, above all things, a religious education, and in a matter of so much importance, they must not risk hazardous experiments. Their children may and must in school breathe a Catholic atmosphere. It would be as

wise to take away one of the constituent elements of common air, and think to maintain the health and vigour of human beings, living in that unnatural medium, by restoring afterwards the withdrawn element, as to make up a Catholic education for children by adding at one time the religion which has been scrupulously banished at another. If you grow a flower in cold and darkness one half the day, no arbitrary amount of light and heat afterwards will produce a plant of the vigour and beauty proper to its kind.

The Divorce Bill, which has unhappily passed into law in some of the colonies, and which has been so odiously pressed upon the Legislatures of the other colonies during the present session, has naturally drawn our attention afresh to the evils of mixed marriages. This measure adds, we will observe, materially to those evils, inasmuch as it allows, by human law, a separation which the Catholic believes is not allowable by the Divine law, and so exposes the Catholic party to be left bound as long as the non-Catholic party, who may choose to form other ties, shall live. Let this added mischief, dearly beloved, prevail upon you to renew your aversion and watchfulness against mixed marriages. You know how the Church treats them, how she tolerates them only as an inevitable evil, how she stands by at such a marriage, sad as if mourning. No holy, all-grace-procuring Mass celebrated; no solemn nuptial blessing with uplifted hands pronounced by the priest of God. It cannot be that young people, properly trained in affectionate allegiance to Holy Church, duly estimating the graces of which she is the channel, should so lightly permit their thoughts to rest on the beginning of attachments that must end in a dreary prospect at best. Let the obstacle of a different religion be frankly pronounced by parents an insurmountable one, and the young, accustomed all their lives so to consider it, and see it so considered, are in no danger of allowing themselves to be entangled. It is the indecision and worldliness of parents that create for their children danger, and so we entreat you to contemplate again the nullity of all earthly positions and advantages as a compensation for the certain evils of mixed marriages. At the best what must be the result? Husband and wife divided on the most important, the most influential and pervading of all subjects. No mutual aid, no common sympathies in religion—religion that gives dignity and safety to their union. As Catholics you believe the married state to be a vocation having its special trials, dangers, hopes, and to meet these, its special graces; and you know it is idle to talk about each part worshipping God undisturbed according to his or her conscience. And of the children of such marriages what can we say, even where the Catholic conditions are faithfully—as they so frequently are not—kept? What can you in ordinary prudence expect them to learn to be? At the best, perhaps, indifferent; born and practically bred in that subtlest of the modern forms of infidelity, the notion that an essence of all religions can be extracted and secured, in abstraction from all positive belief, from all Sacrament, within the recess of a man's own breast. Dare you do this? Will your children dare to do it, if you think and teach them to think of it, as the danger of indifference, of practical infidelity, ought to be thought of. What is it to tempt the goodness of God if this be not it? We do hope, dearly beloved, that thoughtlessness about consequences, more than unfaithfulness and reckless worldliness, is the cause of so many of these deplorable marriages. We must speak strongly because we fear greatly; we can no longer maintain even an apparent silence in the presence of a growing evil; we dare not see Catholics, were it to gain the world, divest themselves, as married people, of great safeguards against the loss of their own and children's souls. May you, dearly beloved, lay these things to heart, and may the Holy Spirit enlighten and strengthen you.

The blessing of God the Father, the Son, and the Holy Ghost be with you now and for ever.

† JOHN BEDE, Archbishop of Sydney

† ROBERT WILLIAM, Bishop of Hobarton

† JAMES ALIPIUS, Bishop of Melbourne

† JAMES, Bishop of Brisbane.

Given at Melbourne, Feast of All Saints, 1862."

It was not till the 18th of April, the third Sunday after Easter in 1869, that the second Australian Provincial Synod was held in St. Patrick's Cathedral in Melbourne. How wonderful was the change which had come over the scene since the first Provincial Synod was convened in St. Mary's, Sydney, just twenty-five years before. The Archbishop, who presided at the first, was still living to preside at the second Synod. The two Bishops, however, of Hobart Town and Adelaide, who alone were associated with him in 1844, had gone to their reward. In regard to Adelaide, indeed, it was the third Bishop of that See that took part in the second Synod. There were now nine Bishops in the Australian Church and one Apostolic Administrator. However, the Right Rev. Dr. Salvado, Bishop of Port Victoria, was absent in Rome, and the Apostolic Administrator of Perth, Very Rev. Dr. Griver, was unable to be present. In 1844, Melbourne was only a small township. In the interval it had grown with marvellous growth, and had become a grand city rivalling in population and public buildings the capital of the mother colony. The sacred edifice in which the Synod was held was of itself a trophy of Catholic piety and Catholic faith. Erected on a magnificent site, which but a few years past had not been as yet recovered from the Australian wilds, it seemed to reproduce on this southern continent one of those glorious monuments which were the pride of Europe in mediæval times; and in its majestic proportions no less than the beauty of its architectural details it was a Cathedral worthy of Ireland's Apostle, one of which the citizens of Melbourne might be justly proud.

The Prelates who took part in the Synod were Most Rev. John Bede Polding, Archbishop of Sydney; Right Rev. Daniel Murphy, Bishop of Hobart Town; Right Rev. James Alipius Goold, O.S.A., Bishop of Melbourne; Right Rev. James Quinn, Bishop of Brisbane; Right Rev. Matthew Quinn, Bishop of Bathurst; Right Rev. James Murray, Bishop of Maitland; Right Rev. Lawrence Bonaventure Shiel, O.S.F., Bishop of Adelaide, and Right Rev. William Lanigan, Bishop of Goulburn.

The celebration of the Synod was carried out with great solemnity in all its minutest details, and its decrees, which in due course received the sanction of the Holy See, may truly be said to have laid the foundations of the ecclesiastical discipline of the Australian Church. These decrees were in great part reaffirmed in the Plenary Synod of Australasia held in 1885, and thus they still continue to guide the priesthood of Australia in its missionary apostolate. The Synod closed on Sunday, the 25th of April, and the decrees were solemnly signed at the altar by the assembled Fathers. Two days later the Catholic laity wished to give expression to their gratification and joy at the happy celebration of the Synod by entertaining the Archbishop, Bishops, and other dignitaries at a civic banquet,

which was far and away the most influential Catholic assemblage of its kind that had as yet been witnessed in the Australian colonies.

At the close of the Synod an important pastoral letter was addressed by the Bishops to the clergy and faithful throughout Australia, replete with lessons of genuine piety and heavenly wisdom. After a few preliminary remarks it thus proceeds:—

Dearly beloved of the clergy and laity, our first care is to call upon you all to join in thanksgiving to Almighty God, who has so blessed and extended this part of His vineyard in which you are planted. In truth it is God's work, and marvellous in our eyes. It is said that the first Provincial Council of Australia was also the first Council held in British dominions since the great calamity called the Reformation; however this may be, it is certain that in that first Council the Archbishop had with him only two Bishops, and now, after the lapse of so few years, nine Sees, besides the Metropolitan, are represented here in council. And think what these ten Sees signify, what multiplication of churches, and schools, and convents, and hospitals; what increases in the number of priests, of the labourers whom our God has sent into His field. Men regard with boast and wonder the material progress of these colonies, and often we may have been tempted to think sorrowfully how true progress seemed to lag behind the false. But we may indeed take heart if we are not unfaithful to the call and mercies of God. Our true progress is not one that can be altogether scanned by line and number, but still in this Provincial Council it is seen and felt that God has extended His own domain, that He has provided more abundant means of grace, where the need for that grace has so mightily increased. If Australia has advanced, so has the Church in Australia advanced. Let us thank God for it. He bids us enlarge the place of our tent, to lengthen our cords, and strengthen our stakes, as His Evangelist-Prophet spake of old time in view of the coming salvation of the Lord. There is a time for speech as well as a time for silence, and now, dearly beloved, let us speak God's praise, in mutual congratulation certainly, but not in boastfulness, rather in wonder and humility, that such as we are 'the Lord God of Israel hath so visited and wrought the redemption of His people.' What then shall we render to God our Saviour for all that He has done, and is doing in us and for us? What can we do but give Him our hearts. This is what He asks, and all He asks, 'My son, give Me thy heart.' We are to meet His great blessings with a warmer fervour, with a purer and more vigilant zeal in His service."

One of the most important lessons conveyed in this pastoral letter laid down the golden rule to be followed in the matter of the education of youth. The men, who through traditional bigotry assailed the Catholic Church in Australia, had hitherto very generally clamoured for the Bible and the whole Bible in the primary schools. They now began to change their tactics, and to advocate secularism in education, that is to say, to banish religion altogether from the schools. The following is the portion of the pastoral that refers to this momentous subject:—

"The evil of mixed schools, or of what comes nearly to the same thing, schools in which religious teaching and discipline are withdrawn from the guidance of the Church, is so obvious and is so gross an invasion of common liberty of conscience, that it is difficult to believe how, under such Governments as ours, genuine denominational education could have been refused, if too many Catholics had not been lukewarm and indifferent. It is true there may be many simple hearts, yet zealous in their faith, who have not intellectually seen the certain mischief to which their assent was asked. They have not seen

the now commonly recognised distinction between education and mere instruction; that a Catholic child can only be educated by a Catholic, nay that even instruction in Catholic doctrine can only be given by a sincere Catholic. They have not comprehended that the personal belief and character of a teacher influence the efficacy and significance of his teaching in the souls of the children with whom he is in daily contact; that he is not simply a mechanical contrivance for pouring out a stream of knowledge, nor the children mere vessels of capacity for containing. They have not understood that what really takes place is the action of one soul upon another, action by sympathy and mutual insight, as well as, or rather, more than, by verbal communication. They have not remarked that the whole school-day has some substantial character and tendency. It is either what a Catholic school must be, wholly religious, not indeed that the greater part of its time, or even any very considerable portion, need be occupied in direct religious instruction, but by the nature of its habits and surroundings, by its ordinary prayers and hymns, by its occasional prayers, and habitual references to the course of the ecclesiastical year, and to the Communion of Saints, by the common topic through which teacher and taught respectively convey and receive religious teaching, it is either in this way wholly religious, or else it is, by defect at least, wholly irreligious, inasmuch as even the children feel that the instruction in secular knowledge is the grand essential, and the instruction in religion a mere accessory. Men of the world see and acknowledge this in other subjects; they speak of the air, and habits, and tone of mind and speech, that their children, or friends, have acquired in such or such society, and that, of course, without formal instruction; the effect, indeed, is far beyond the power of formal instruction; it is a living product of life and association. Well what we desire, and what we are bound as Catholics incessantly to seek whilst we have it not, is the liberty to place our children in schools which shall thus train, thus act upon their whole character of heart and mind. What then our brethren of the clergy, what our faithful children of the laity who have wish and capacity are bound to do, is kindly and patiently to set before, and to keep before, the minds of simpler, less-instructed Catholics, the truth in this matter, that they be not led away from the guidance of their Church, and imperil the highest welfare of their children. Of their fidelity and sound-heartedness we have no doubt; of their being in cases misled by words we have some fear. And, therefore, to many of the false assertions and sophistical reasonings that are repeated, and repeated with brazen iteration, you must oppose persevering denial and refutation.

If it is said that the poor children for whom our primary schools are intended may learn the specialities of their religion at home in their families, or from the visits of their priests at the school, deny it at once positively and wholly. In the first place, Catholics have no separable specialities in their religion; it is one living whole, and each part is in vital and mutual connection with the whole. Next, those who really know the homes from which the children come in many instances know also that it is a mockery to expect in them religious training such as Catholics account training. Thirdly, no one who looks at the number of our clergy, at the number of the schools, at the distances by which they are separated, can believe the man to be serious who proposes that they should do what is to be done. Besides, there is the previous obstacle, that an intermittent training is not what we want. The whole school day in its various occupations must have one character, tend to one end.

If the poor people are told that the Government ought to supervise the expenditure of money which it allots, acknowledge it at once, and say we desire no bar to the inspection of Government in everything that relates to secular instruction.

If it is said that denominational schools have not attained in secular teaching the standard which ought to have been attained, the simple reply is, "Give us the means of attaining any desirable standard, as you give them to others, and we, too, will show at least equal results."

If it is alleged that the existence of the two systems of denominational and mixed schools would cause great additional expense, you may, without offending against charity or civility, answer that such a pretended obstacle is a pure farce, that the increase, even if there were any, when aid was dealt



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1. ST. PATRICK'S CATHEDRAL. 2. REDEMPTORIST MONASTERY. 3. ST. PATRICK'S COLLEGE. 4. FIRST CATHOLIC CHURCH.

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impartially, would be such a trifle in comparison with what is readily lavished on gaols and police, that it is utterly incredible it could be held a sufficient motive for the oppression of a large portion of the community.

If it is asserted that mixed schools and colleges promote mutual respect and charity, we can only answer that experience utterly contradicts the assertion. If there seem to be peace and charity in such cases, it is a deceitful appearance; it is the peacefulness of death, that is, of indifference. Where there is indifference there is not likely to be contention.

And lastly, when it is said that the State cannot regard sects, we have to reply that the public schools themselves are in the most grievous sense of the word sectarian; they offer to some sects all that is desired, and deny to others that which is accounted necessary.

In some such way, dearly beloved, the reasonableness of our wish for unfettered denominational teaching may be vindicated, and that, of course, is a satisfaction to anyone who may have been perplexed in finding an answer. But we need not say that at the beginning and end of all such discussions the firm ground for our decision is the voice and guidance of the Church. Catholics must, from the nature of the case, choose whether they will take part with non-Catholic leaders, statesmen, or others, or whether in this alternative they adhere to the spirit and preference of the Church of Christ. Now, this spirit and preference, and indeed authority, are summed up in the words of the Holy Father, contained in an apostolic letter written a few years ago to the Archbishop of Fribourg. Speaking of primary popular schools, he says: 'It is in such schools that the children of the mass of the people are to be diligently instructed from their earliest years in the mysteries and principles of our most holy religion, and to be with great care formed to piety, to propriety of manner, to religion, and to the duties of good subjects and citizens. And in these schools religious doctrine especially should, in such sense, occupy the first rank and influence both in instruction and education; that other knowledge with which the children are imbued may appear as it were secondary.' There is no room, you see, for doubt or hesitation; and we look to you, dearly beloved of the clergy and laity, to see that right views in this point are spread and inculcated. We are very sure, moreover, that in schools, conducted on such principles, the teaching in matters of secular knowledge, to whatever extent it may be desired and provided for, will be more accurate, more complete, more conscientious than it could possibly be where religion is made an accessory and a peculiarity. We shall have better scholars as well as more Christian children."

No sooner had the Provincial Synod closed its sessions than the arduous duty devolved on Dr. Goold of holding a formal visitation of the Diocese of Auckland, and reporting thereon to the Holy See. The details of this visitation are set forth in the extracts from the Bishop's diary, which we will hereinafter insert. For the present it will suffice to refer to an address in the Maori language presented to him at the Catholic Maori orphanage, of which the following is a literal translation: "O Father, O great Bishop, be welcome in those days of your kind visit in this island of New Zealand. O Father, most respected, very great is our love and gratitude for your kindness and your pastoral work of salvation for us. O Father, you are going to the Holy Father of the whole Church: offer to him our love and our most profound respect. We will wait here praying for you, and for the great many Bishops—the pillars of the Church of Christ—who are going to attend the Council. We pray always earnestly to God and to our Holy Father the Pope to grant us a good Bishop for this Diocese. O Father, do

not forget your little lambs, the Maori little girls of the Nazaretto Institution, but pray for us and bless us." Then follow the names of some of the children.

Reference has been made in another chapter to the efforts of Archdeacon McEncroe to promote the erection of new Dioceses throughout Australia, and to secure for the every-day increasing wants of the Australian Church a constant supply of zealous Irish priests. When Dr. Goold was preparing to visit Rome in 1851 Father McEncroe wrote a pressing letter requesting him to negotiate these matters with the Holy See and with the Irish Bishops, and setting forth the great advantages that would accrue to the Australian Church from the erection of those new Sees. Not content with this he forwarded direct to the Sovereign Pontiff a fervent petition that by his supreme authority in the Church steps might be taken to attain these most desirable ends:—

"MOST HOLY FATHER,—

Amidst your manifold cares, be pleased to read some remarks on a subject dear to your heart, that of supplying the foreign missions of Australia with priests.

Having spent seven years with Monseigneur England, Bishop of Charleston, United States of America, and nineteen years on this mission of Australia, and not expecting to have many more years to devote to the duties of the ministry, I feel a very deep interest in the spiritual welfare of the Catholics of New South Wales, and wish to see them provided with priests before I die or leave Australia.

I am under many obligations to His Grace Monseigneur Polding—he has patiently borne with my faults in past years, and by his paternal advice assisted me in correcting them—he has shown his confidence in me, by appointing me the Archdeacon and Chancellor of his Diocese; he is a most zealous Bishop, and has done much for religion in this immense region. The remarks I am then going to make do not proceed from any want of reverence towards him, but from a desire to save my Irish Catholic countrymen in Australia, who are perishing for want of priests.

I thought once with the Archbishop that he could supply the Diocese with priests from the Benedictine monastery he established in Sydney. It may do so, in twenty or thirty years, but not before then; and in the meantime, the faith will be nearly extinguished in the numerous Irish Catholics, and their children will grow up without any religion, become indifferent, or turn Protestants.

As in all new colonies, so in this, few subjects can be found for the 'priesthood' for many years to come—a few priests may be procured from the Catholic countries of Europe, but it is from *Ireland* they should naturally be provided for this mission; as 95 out of every 100 Catholics in all these colonies are *Irish*, or of Irish descent. Some years ago Irish students and priests did come to labour under Dr. Polding, but at present, very few, if any, can be found to come from Ireland to the Archdiocese of Sydney. Your Holiness may ask 'what is the reason they will not come *now* as heretofore?' The reason is, they have heard that the Archbishop intends to supply his mission with Benedictine monks, and that the Irish clergy will be employed only as *assistants* to the English Benedictines; and to act as 'tithe collectors' for the monastery. The attempts made by the Archbishop to take a *percentage* from the *stipends paid* by the Government to the *secular priests*, and, afterwards, the two kinds of the *dues and offerings* made by the faithful to the clergy for the support of his mission and monastery, created a very strong feeling amongst the Irish clergy and laity against the Archbishop and the Benedictines. It is true he has given up these demands—yet the attempt has produced an unfavourable impression in Ireland regarding the Archdiocese of Sydney. The following fact will show the existence of that impression. Some time ago I sent £60 to the Archbishop of Cashel—my native Diocese—and promised to send £60 every year towards the education

of a few ecclesiastics for the Diocese of Sydney, the candidates to be chosen and sent to college by the Archbishops of Dublin and Cashel, but as yet not a single candidate can be found to accept my offer. One who was recommended by his parish priest and a relative friend of mine, and who had spent four years in college, refused to come to Sydney, but was willing to go to America. The Irish have suffered so much from England that they have in general a dislike to be under the best of English Catholic Bishops. Thus while Irish ecclesiastics will come willingly to the Diocese of Adelaide and Melbourne, because they are governed by Irish Bishops—*hardly any one can be found at present to come to the Archdiocese of Sydney, though there are much better means here for their support than in either Adelaide or Melbourne.*

What I would then most respectfully suggest, in order to remove this obstacle to Irish ecclesiastics coming to the Australian mission, would be, Most Holy Father, to make two or three new Vicariates-Apostolic out of the present immense region under the jurisdiction of Dr. Polding—one to the south, one to the west, and one to the north of the central Vicariate of Sydney. The one to the south, to be bounded by the Vicariate of Melbourne on the south, and by a 'line' from the mouth of the Shoalhaven River, in about 35° S. latitude—running nearly parallel to the boundary of the Melbourne Vicariate to the Lachlan River; in about 30° 30' near the Goulburn range, and then along the Lachlan to the western boundary of the Vicariate of Melbourne on the River Murray. The populous town of Goulburn having a good church to be made the *Bishop's See* for this Vicariate. The one to the west of the Blue Mountains to have the large town of Bathurst as the Bishop's See. This district has a numerous Catholic population. The Vicariate of the north of Sydney, to be bounded by the 30th parallel of latitude—as the Government intend to divide this district from New South Wales, and to the north of it, to Wide Bay, in 24° latitude—having the increasing town of Brisbane with its church as the Bishop's See. There are from 12,000 to 16,000 Catholics in each of these districts—as many as in all New South Wales when Dr. Polding was appointed *Vicar-Apostolic*. This would leave five degrees—300 miles in length, and the same in depth—from the sea coast to the western boundary of South Australia, a very extensive district, for the central Vicariate of Sydney, to remain under the care of Monseigneur Polding and the Benedictines. If Irish Bishops be appointed for these new Vicariates, I have no doubt, Most Holy Father, but they will soon find priests to assist them, and those thousands of souls will receive the Holy Sacraments, who are now, literally, perishing for want of any one to break to them the Bread of Life. Even many children remain without Baptism. If an Irish Bishop had been appointed for Hobart Town, I think the dissensions and scandals that have taken place from the dispute between Monseigneur Willson and Father Therry would have been avoided, and that religion would be *there* in a much better state than it is at present. Unfortunately the Irish and English characters are very different in their nature, and when any difference takes place between an English Bishop and an Irish priest, then national antipathies and mutual distrusts spring up, and prevent a proper understanding, and thus perpetuate bad feelings. In my opinion very few Englishmen know how to guide or govern Irishmen, whether lay or ecclesiastical.

It may be said that Monseigneur Polding had to reject some Irish ecclesiastics as unfit for the mission. This is true, but he had to reject as many English and other subjects of his Benedictine Order. Such alas! is the infirmity of human nature, that some candidates for Holy Orders in every country and every religious institution will be found unfit for the sacred ministry. But I am satisfied that if Monseigneur Polding had employed half the time, pains, and expense, that he has laid out on founding his Order in New South Wales, in training up Irish students and others for his mission, he would ere this have had his Diocese better provided for. His monastery cannot do much for many years to come, and the few priests he has are quite insufficient—and broken down as they are with labour—and very dissatisfied that fellow labourers are not being provided to share the toil with them in their too extensive and laborious missions.

You may remark, Most Holy Father, that it belongs to the Archbishop, and not to me, to make this statement; perhaps so. It is not indeed my Province, but, like 'Jethro' of old, I presume to inform the leader of the people, 'that he ought not to consume himself with imprudent labour, not to undertake

what is above his strength, but that he ought to seek for a sufficient number of persons to assist him in the great work he has in hand.' This I have done to the best of my poor understanding, and if I have said anything amiss, I humbly beg pardon for it. *Ex abundantia cordis locutus sum.* My wish is, that the people should not perish. The infant Benedictine monastery at Sydney cannot supply their wants—Ireland alone can do so, in my opinion, as stated above. In making this statement *liberavi animam meam, et peto ut nunc dimittas, SS. Pater servum tuum in pace.*

It rests now with your Holiness, whom the Prince of Pastors has placed to 'feed the lambs and the sheep' of His entire flock, to adopt such measures, as the Holy Spirit may direct you to take, for providing sufficient pastors for the instruction of this fast increasing portion of the Lord's vineyard in this distant region of the earth.

Prostrate in spirit at the threshold of the Apostles, and at the feet of Peter in the person of Pius, I beg, most earnestly, your Holiness's blessing, and am your most humble and obedient servant and son in Jesus Christ.

J. McENCROE,

Archdeacon.

Dated at Sydney, 12th March, 1851.

To His Holiness Pius IX. Pope, reigning at Rome."

It would be difficult to find a time less propitious for the proposed erection of new Dioceses than the period of Dr. Goold's visit to Rome in 1851-2. Difficulties had arisen in the Benedictine community in Sydney, which gave no little trouble to the Archbishop, and seemed for a time to imperil the interests of religion in that Diocese. The violent dissensions in Perth had caused great sorrow to the Holy See. Adelaide had almost become a desert through the feverish rush to the gold-fields. Hobart Town gave as yet but little consolation. No wonder that the Congregation of Propaganda would regard the proposal as inopportune and defer its consideration to a future date.

During the sojourn of Archbishop Polding in Rome in 1854 and 1855, this was a matter which engaged considerable attention at the Sacred Congregation of Propaganda as we have already seen. From Dr. Goold's diary we learn a few details regarding the Archbishop's arrival in Melbourne on his return from the home countries:—

"January 18th, 1856.—On arriving at the presbytery after Mass I received information of the arrival of the Archbishop and party. The vessel, however, had not as yet cast anchor. At 10 o'clock I proceeded to the Sandridge railway station with the view of visiting the Archbishop on board the 'Phoenix.' From the railway jetty I went to Williamstown where I engaged a small steamer to take us to the ship, which lay very far out in the Bay, and bring the Archbishop and party ashore. The Archbishop looked very well. His party consisted of the Vicar-General (Dr. Gregory), three priests, two students, and three nuns, and a postulant. After a little delay we got the whole party with several respectable lay Catholics into the steamer. We reached the jetty in time for the train returning to Melbourne. I had a long conversation with the Archbishop concerning the state of the Archdiocese and the future Synod. He intends advising the erection of Moreton Bay into a See, and recommending an appointment for the vacant See of Maitland. The Vicar-General (Dr. Gregory) has for the present been appointed to it as Administrator. These, however, are matters for the consideration of the Bishops at the future Synod.

I received from the Archbishop the gold medal sent me by His Holiness in commemoration of the dogmatic definition of the Immaculate Conception of the Blessed Virgin. I spoke to the Archbishop concerning the necessity of my going to Europe this year in order to procure nuns and priests so badly wanted for the Diocese. He advised it. *Deo valente*, I purpose leaving in Easter week. In the evening the clergy met the Archbishop at my residence in Nicholson-street. Saturday, the 19th January, I took the Archbishop to a few of the missions in the suburbs and the schools in the city. He expressed himself agreeably surprised at the progress we had made in school and church building during his two years' absence. Sunday, 20th.—At 2 o'clock p.m., I accompanied the Archbishop and party on board the 'Phoenix' which was prepared to sail, the wind being favourable. In the evening I gave solemn Benediction, and afterwards presided at a meeting of the Catholic Association which was adjourned in respect to the memory of the late Governor."

Dr. Goold was prevented by stress of duties from carrying out his intention of visiting Europe in 1856. Two years later, however, he proceeded thither, and again Father McEneroe pressed the matter of the erection of new Sees on his attention. Father McEneroe was himself present in Rome, and had frequent conferences there with Dr. Goold. The Archbishop of Dublin happened to be sojourning in the Holy City at the same time, and his influence also was brought to bear on Propaganda to attain the same end. It was the more necessary that something should be done without delay as the See of Adelaide had in the meantime been widowed of its Apostolic Pastor, its first Bishop, Dr. Murphy. Before quitting Rome, Dr. Goold had the consolation to learn that his Vicar-General, Rev. Dr. Geoghegan, had been promoted to the See of Adelaide, that the erection of new Dioceses had been decreed in regard to Maitland, Bathurst, Armidale, Goulburn, and Brisbane, and though difficulties beset the appointment in many of these Sees he was privileged to be the bearer of the Briefs of appointment to the first Bishop of Brisbane, Right Rev. James Quinn. Two letters illustrative of Father McEneroe's efforts to secure these results will not be uninteresting. The first is a letter of the Archdeacon to the Archbishop of Dublin, dated from Sydney, 11th of April, 1856:—

"MY DEAR LORD ARCHBISHOP,—

I received in due course your Grace's letter of 14th October regarding the receipt of the bills for the relief of the soldiers' widows and orphans.

I beg now to refer to a case of far greater spiritual wants, the inadequate supply of Prelates and priests for the daily increasing Catholic population of New South Wales. I hereby enclose to your Grace a copy of a letter which I ventured to address to His Holiness in 1851 on the subject. As the Catholics have doubled within that period, and the number of efficient priests now on this immense mission is about the same as it was five years ago, viz., 35 or 37, and no increase, but a decrease in the Episcopal body, by the death of the excellent Dr. Davis, Bishop of Maitland, who although for four or five years in Sydney, yet never saw Maitland, his proper See, but was always and well employed in Sydney as Coadjutor Bishop.

Although this is an English colony, yet it should be considered an affiliation from the Church of Ireland, as the great mass of the Catholics, both clergy and laity, are from that Island of Saints. Hence,

I feel authorised in writing to your Grace as delegate of the Pope to the Irish Church, in the hope that you may be pleased to show my letter to His Grace of Armagh, the successor of St. Patrick, and that both of you may consider how you might best bring the case before the Propaganda, and get additional Bishops appointed for Australia. For it is impossible for any one Prelate to visit and direct the congregations of a Diocese extending over one thousand miles from north to south, and 200 from east to west. There are three or four towns with more Catholics in each, and in the adjoining districts now, than were in all New Holland when Dr. Polding was appointed Vicar-Apostolic of the same in 1835. I was in this mission for three years before that period, and I know well its Catholic statistics. It is true the Archbishop has done much for this mission, but he cannot do impossibilities. I know he does not seem to like the idea of my proposing a division of his jurisdiction, but his jurisdiction is confined to Sydney as Archbishop, and he is Vicar-Apostolic of the territory beyond the limits of this city. I am convinced that the same evils will arise in Australia that did in America from the want of appointing in time a greater number of Bishops. Dr. England points out these evils in his letter written in Rome in 1826, and published in the third volume of his works. I have only one object in calling attention to this subject, and that is, a desire to provide the means of salvation for my countrymen in Australia. I am now past 60 years of age, I have no earthly motive in taking this step. I have, thank God, sufficient means for the few remaining years of my life, and I would die in peace, if I saw two or three active and zealous Irish Bishops appointed to the Sees named in my letter to His Holiness. Pray for me, and excuse this great liberty that I take, but it is in a good cause.

Most faithfully yours,

J. McENCROE.

His Grace Archbishop Cullen."

The second letter is from the Rev. Father Peter O'Farrell, O.S.F., a worthy Franciscan Father, who writes from Liverpool in New South Wales on November the 5th, 1858, to the Archbishop of Dublin, commending Father McEncroe and the objects of his mission to His Grace's patronage and benevolence:—

"Liverpool, New South Wales,

November 5, 1858.

MY LORD ARCHBISHOP,—

My esteemed friend, Archdeacon McEncroe, being about to leave Sydney for Europe by the next mail packet, expressed a wish that I would give him a line of introduction to your Grace, as his great object is to procure Bishops and priests for this vast region of New South Wales.

I feel great pleasure in complying with his request, knowing as I do that a good priest is always welcome to your Grace.

Permit me then, my Lord, to state that Archdeacon McEncroe has spent twenty-six (26) years on the mission of Australia, and, during all that time, I unhesitatingly say a more laborious or hard working priest never landed on the shores of Australia. He was here 'in the bloody days of the colony,' as Mr. Plunkett, the ex-Attorney-General, has expressed it, and has heroically devoted his time and his attention to the reformation of its prison population, and for several years past has put himself at the head of the Teetotal Society in Sydney, in which capacity he has contributed very largely both by word and example to the suppression of drunkenness, which unfortunately disgraced every part of the colony. He has had the direction and management of the education of the Catholic denomination in this colony since its establishment up to the present hour.

During the absence of Dr. Polding in Europe in 1854-5 the affairs of the Archdiocese of Sydney were administered by my venerable friend with very great benefit to religion and great credit to himself. The Archdeacon wrote to Rome in 1851 begging of the Holy Father to appoint Irish Vicars-Apostolic to New South Wales. Seeing the great falling off from the faith of their fathers among the Irish in New South Wales, and finding Dr. Polding unable to procure priests for this mission, Father McEnroe, from his experience in America with Dr. England, knowing that unless this immense region were divided into separate Vicariates-Apostolic the people would soon forget everything about religion and its obligations, recognized that it was impossible for Dr. Polding, an aged Prelate, to visit the whole of this present immense Vicariate, 1200 miles in length, from south to north, and 300 miles in breadth, from east to west, and, urged by a zeal for the spread of religion all over the colony, he supplicated the Holy Father to parcel out New South Wales into separate Dioceses or Vicariates-Apostolic, knowing well that if the Bishops were appointed to those places mentioned in his letter of 1851, they would soon procure a staff of Apostolic soldiers to do battle for 'the faith that was once delivered to the Saints.'

Dr. Polding and his Vicar-General, Dr. Gregory, were offended because Archdeacon McEnroe asked Rome to lend a helping hand to this portion of the Church. But what has been the result of the deliberations of the priests of this colony assembled in conference together the other day? They have unanimously agreed that the Holy See should be asked to appoint Bishops to those very places which Father McEnroe mentioned to the Holy See in 1851.

Father McEnroe goes now to Rome to the Father of all the faithful to explain to His Holiness the state of religion here. He is commissioned by the Council of the Fellows of St. John's Catholic College in connection with the University of Sydney to procure a president and professors for that establishment. He will also bring out some of the Christian Brothers, and do all he can for the good of religion in New South Wales.

For these reasons I feel great pleasure in introducing my friend, the Archdeacon, to your Grace, hoping that it will be in the power of your Grace to make some good ecclesiastical selections for this colony.

I would wish to see an establishment of my brethren here, but I fear that cannot be. They are so few in number at present. With the most profound respect and esteem permit me to subscribe myself,

Your Grace's most humble servant,

PETER O'FARRELL, O.S.F.

His Grace the Archbishop of Dublin, 55 Eccles-street, Dublin."

Dr. Polding, Archbishop of Sydney, was not opposed to the erection of new Dioceses in the vast territory committed to his spiritual jurisdiction, though in some details his opinion was at variance with that of his Suffragan of Melbourne. He forwarded to Dr. Goold in Rome a formal petition for the erection of Ipswich as the Queensland See, but he very soon laid aside all thoughts of that otherwise flourishing township, and agreed that Brisbane, the capital, should be the Episcopal See. So also he at first favoured Yass in preference to Goulburn, because it was more remote from Sydney as well as better endowed with ecclesiastical property, but in this too his opinion soon underwent a change. The main point in which the Archbishop's views were found not to harmonize with those of Father McEnroe and the Bishop of Melbourne was as regards the persons to be selected for the new Sees. The Archbishop directed his attention

to the Benedictine Order and to England, whilst the other friends of the Australian Church looked to Ireland, and to the ranks of the secular clergy. Dr. Polding writes from Sydney on the 11th of February, 1859, to Dr. Goold in Rome:—"I bless God again and again for having so arranged that you should be in Rome just at this time, the critical hour for us. Constantly have I prayed that the Supreme Pastor of souls would delegate his authority to the fittest persons, and I have a comfort now in thinking that the parties named are of that character. I will just make some remarks which may be of service, and I do this the more readily, because of a letter which I have received by this mail from the Cardinal Prefect in which he states that he will not take any steps in the momentous affair I had brought under the attention of the Holy See until he received communications on the subject through you."

The Archbishop then proposes for the See of Maitland the Right Rev. Abbot Gregory, O.S.B., of whom he says that his age was about 45 years. "No one on the mission has had greater experience; no one has laboured with more assiduity, has lived a more disinterested life, has more eminently fitted himself for the Episcopacy by the exact fulfilment of all the duties of a zealous, pious priest; his health is rather delicate; his removal from the annoyances of insolent purse proud men in Sydney will be of service."

For Brisbane he recommended the Very Rev. Norbert Sweeny, O.S.B., Prior of Downside, and for Bathurst the Rev. William Lockhart, of the Order of Charity. Of the latter he writes:—"I think Father Lockhart is precisely the man we want in Australia. He is a convert, it is true, but at the age of 23, and he is now about 40, seventeen years being spent in religion, full of energy, disinterested, equal to all exigencies; no priest is more valued by those who know him well. His letters are the emanation of a singularly gifted pious mind, withal so full of good practical common sense. I think he will be a treasure to the Diocese which possesses him." He also presented for the same Diocese the name of Rev. Moses Furlong, "another distinguished member of the same institute, who was for many years the chosen companion and coadjutor in his missions of the saintly Gentili; as regards talent, piety, learning, and zeal, all we could desire; he is most amiable and acceptable, powerful in word and in work as a missionary."

For Yass, the Rev. Dr. Cornthwaite was suggested, of whom the Archbishop writes:—"He was Rector of the English College when I was in Rome. Dr. Gregory and myself, though we were at first prejudiced against him, yet when we became better acquainted, we conceived a very great esteem of his plain laborious disposition; we each thought he would make an excellent Australian Bishop, and

when I suggested a possibility of this, he did not seem to have a repugnance. He would go wherever the Holy Father sent him, I think was his reply."

For Adelaide the Very Rev. Dr. Geoghegan is proposed, "whose life of labour, pious works, disinterested zeal, and devotedness to the best interests of religion, finds its appropriate issue in his promotion to the Episcopacy." The names of Rev. Dr. Brown and Rev. Father Quinn are also added as persons whom Dr. Goold had recommended.

The Archbishop adds: "I shall say nothing of the division of Diocese. It is a most difficult matter to deal with. The Bishops can receive from me whatever extent of jurisdiction may seem convenient until in Provincial Council, to be held as soon as possible, the subject shall have been maturely considered, and the division which shall seem best fitted can be submitted for approbation to the Holy See. A similar plan was followed in America. I hope no unnecessary delay will take place. Do not, I entreat you, think of leaving Rome until all is finally settled. You will perceive how, without any direct intention, a selection is made which gives no party preponderance. An intelligent Catholic, who knowing well the general feeling, expressed to me this day his hope that all or the greater part of the Bishops would be not from the Archdiocese, otherwise there would be no end of party work on the part of the disappointed. To the nomination of those who have so long been Vicars-General no man can possibly object. When the Holy Father has made his choice of Bishops do urge Cardinal Barnabo to get them expedited without delay. I would like them to come to Sydney to be consecrated. Let them come."

In another letter to Dr. Goold in the same month the Archbishop adds: "A great effort will be made next session of Parliament to do away with what is called State aid; and an attempt will be made to bring in a Bill to give the Church of England a status which other denominations have not. I want the Bishops, my dear Lord; perils without, perils within; the Episcopal authority is wanted to hoop up the body, and to make it strong in its unity. Those named, I feel convinced, will be as one man, and what power within or without can stand against the oneness of supreme Episcopal authority? The Holy Father must issue his mandate that the good men by him named must without any hesitation buckle to their business, and be out here as soon as possible. May God reward you, my dear Lord. You are engaged in His cause, and he will protect your flock during your absence."

Recommendations were again forwarded for the new Sees, but as the Bishop of Brisbane refused to have any part in them, suggesting instead that the whole matter should be left in the hands of the Holy See, and as the Bishops of Hobart Town and Melbourne declined to add the authority of their names, no further step appears to have been taken in the matter. Within a few years all those Sees of

New South Wales were duly provided with zealous pastors. With an ever increasing population, however, new wants had to be supplied and new Dioceses to be organized. This time attention was principally directed to Victoria.

During the sessions of the Vatican Ecumenical Council, at which eleven Bishops from the Australian Church took part, a private meeting, at the request of Dr. Goold, was held at the Augustinian Convent, in Santa Maria, in Posterula, to consider the expediency of erecting new Sees within the then existing Diocese of Melbourne. Dr. Murphy, Bishop of Hobart; Dr. Salvado, Bishop of Port Victoria; Dr. O'Mahoney, Bishop of Armidale; and Dr. Griver, Administrator of Perth, corresponded to the invitation of the Bishop of Melbourne, and, being unanimous in their recommendation, prayed the Holy See by petition, dated the 8th of June, 1870, to erect two additional Sees at Ballarat and Sandhurst. It was set forth that the former city, with its suburbs and surroundings, reckoned about 75,000 inhabitants, of whom one-fifth were Catholics; there were 6 churches, one of which was worthy of being a Cathedral, and 15 chapels; also 5 schools in the city and 10 in the surrounding districts; and there were 8 priests. In Sandhurst and its suburban districts there were about 46,000 inhabitants, and the same proportion of Catholics as above; 6 churches, one of which could serve for a Cathedral; also 4 chapels and 7 priests.

The occupation of Rome by the Italian army and the disturbances which ensued caused a delay in carrying out the proposed arrangements. To secure the erection of those Sees and the appointment of worthy Bishops Dr. Goold undertook another journey to Rome in 1873, and, with his usual fixity of purpose, he continued to urge the matter on the authorities in Propaganda until the new Dioceses were erected and the Briefs issued with the appointment of their respective Bishops.

There was one main difficulty which presented itself for the first time on this occasion, and, which with his characteristic energy, Dr. Goold speedily put aside. The names presented by the Bishop of Melbourne for the new Bishoprics were those of Irish priests whose piety, zeal, and devotedness were well known in Rome. But it was asked, why present none but names of Irish ecclesiastics? Why not add the names of other worthy priests from England or Italy or other countries? The reply given by Dr. Goold to this objection deserves to be inserted in full:—

“As regards the objection that the Bishops of Australia are all Irish it appears to me to have no solid foundation to rest upon; on the contrary, any other course would be ridiculous. As a matter of fact the Catholic Europeans who form our congregations in Australia are, with very few exceptions, Irish, and it is most just and natural that Irish Catholics would have pastors of their own nationality. As for instance it would not be prudent to appoint Irish Bishops in Italy or Spain or France, so it is no less unwise to give to Irishmen Bishops of different nationality. Everyone will easily understand that to successfully govern a people, even in spiritual matters, it is expedient to be acquainted with their

disposition, their inclinations, their habits, their customs, and their language, and especially to secure their affection. If this holds good for all nations in general, it is in a special manner true as regards the Irish who, as a rule, are more docile to their own countrymen as pastors than to others. It must be added that the purport of the aforesaid objection is to introduce English instead of Irish Bishops into the Australian Church, and hence the expediency of appointing Irish Prelates becomes the more apparent, for every one is aware of the special antipathy of the Irish towards England. Hence I am convinced that in order to avoid grave unpleasantness it is altogether expedient to give Irish Bishops to Australia. It is better to prevent evils from arising than to have to experience their sad effects when they have arisen. The English and the Scotch in Great Britain would not be pleased were Irish Bishops appointed in their respective countries; assuredly then it cannot be a matter of reproach to the Irish that they desire to have their own countrymen for Bishops; and here the justice of the case is more manifest, for the vast majority of the Catholics are Irish, whilst the English and Scotch Catholics cannot claim anything like the same proportion in their respective churches. Thus the objection which has been made against the appointment of Irish Bishops to Australia can have no weight."

We may now resume the diary of Dr. Goold which is particularly interesting during these eventful years of his episcopate. In August, 1867, he was stopping at Uplands, near Blackrock, County Dublin, with his uncle, Right Rev. Dr. Hynes, who had been for many years Bishop of Demerara:—

August 28th.—Visited the French College of the Immaculate Heart of Mary, Blackrock, and asked for some religious of the institute to take charge of our male orphanage. The sub-Superior whom I saw promised to write about it to the Superior then in France. He thought the application would succeed. Saw the Superior of the Christian Brothers and requested that a community would be sent to Melbourne. He said that the demands in Ireland were such as to leave them but few for foreign missions. However I think my request will be granted. Visited the Convent of Mercy, Baggot-street, and the institution for the female blind under the care of the Sisters of Charity.

September 2nd.—A visit from the Provincial of the Jesuit Fathers. Urged upon him the object I have much at heart—a mission to the aborigines of Australia—and asked him to use his influence to get some of the Fathers to undertake it; handed a letter from an able German Father, in which he offers himself for the purpose. I further advise that an Irish Jesuit now in China should be sent to Victoria to assist in the conversion of the Chinese resident there.

September 8th (Sunday).—Visited the Orphanage of St. Vincent under the care of the Christian Brothers. It had 80 boys who looked as if they were well cared for in every respect; the dormitories, schoolrooms, etc., are large, clean, and well lighted and ventilated.

September 11th.—Left for Limerick by the 8 o'clock train; the Bishop was from home.

September 13th.—Left for Limerick Junction *en route* for Waterford; arrived in Waterford a little past 8 o'clock.

September 14th.—Visited the Convent of the Good Shepherd, the Christian Brothers, the Bishop; the latter was from home. Left for Dublin about 11 o'clock.

September 19th.—Visited Glencree Boys' Reformatory, about seven miles from Bray. Building poor; dormitory crowded, but well ventilated; number in the institute, 300; report of Father Fox as to improvement most satisfactory; site ill chosen, poor, and much exposed.

September 20th.—Had a visit from the Superior of the Capuchins and Father O'Reily, Vicar-General of New Zealand.

September 24th.—Visited the Convent of the Passionist Fathers; it is a grand building; cost £30,000.

September 26th.—Left at 2 o'clock for Newry *en route* for Belfast; called on Bishop Leahy, who lives a short way out of Newry; dined with him.

September 27th.—Left by early train for Belfast; called on the Bishop; he was most kind; visited the convents of the SS. of Mercy and Good Shepherd; saw the churches; the only one in good Gothic style is St. Peter's; the architect is a priest of the Diocese; left Belfast for Port Rush.

September 28th.—Drove to the Giant's Causeway; saw all worth looking at; returned to Belfast and proceeded to Armagh.

September 29th.—Said Mass in the Convent of the Sacred Heart; visited the Cathedral, not as yet opened for use, though the interior is finished. It is a fine Cathedral, a more than rival of the old one in the hands of the Protestants; it cost £50,000; its length, about 150 feet, aisles and nave; the opening is postponed until the towers are finished. The site is a hill opposite to that occupied by the old Cathedral. The convent, a fine, useful building, is also on a commanding elevation near the Cathedral. On the grounds of the Cathedral is the seminary, under the care of the Vincintian Fathers; it is a large building. Left Armagh at 11 o'clock for Clones, and thence proceeded by car to Cavan. Met the Bishop in the train for Mullingar—a very good agreeable man. I stop to-night in Mullingar.

September 30th.—Visited Bishop Nulty, Bishop of Meath. Dr. Donnelly, of Monaghan, and Dr. Fennelly, of Madras, were with him.

October 1st.—Longford. The Cathedral is a fine building in the Grecian Roman style. Visited the college; the dormitories are large and lofty, well lighted and ventilated; study-hall, and class rooms well arranged; the cost of the whole is £15,000; it is the best of the Diocesan seminaries in Ireland; it would accommodate without crowding 100 students; the chapel is a handsome Gothic building.

October 2nd.—To Dublin.

November 4th.—To Holyhead and Chester.

November 5th.—To London.

November 8th.—Went to the Foreign Office for my passport.

November 9th (Saturday).—Left for Great Malvern; arrived at the presbytery, Blackmore Park, Great Malvern, about 4 o'clock.

November 12th.—Left for Hereford Priory.

November 13th.—Assisted at High Mass; ceremonies and singing all that could be desired; the latter was simple church music, but admirably executed.

November 17th.—In London. Went to Hammersmith; celebrated Mass for the religious of the House of Nazareth; gave them Benediction; went over the establishment; was very much pleased with all I saw.

November 19th.—To Dover.

November 21st.—To Calais.

November 24th.—At Amiens; said Mass in the Cathedral; left for Paris.

December 1st (Sunday).—In Lyons. Walked to the Church of the Blessed Virgin on the Mount; said Mass at the altar of Our Lady; a good many men and women went to Holy Communion at my Mass.

December 4th.—At Nice. Engaged a vettura to take me to Genoa for 180 francs; arrived at the first stage, Mentone, a picturesquely situated town on the Mediterranean. The road to this place crosses the lowest spur of the Alps, and for a long distance runs along the seaside; it is a delightful drive. The houses built and being built are after costly designs. A new church is in course of erection, style Gothic.

December 5th.—This day's journey was all that we could desire as to weather and scenery; the road the whole way was by the winding shore of the sea; the olive and orange thrive in this mild climate on the sea shore.

December 10th.—Left Genoa for Spezia.

December 12th.—Left Spezia for Pisa.

December 13th.—Went by train to Carrara, famous for its marbles; visited one of the quarries and some of the studios.

December 17th.—In Foligno; visited the Cathedral and a few of the churches; the beautiful church of the Dominicans has been turned into a stable.

December 19th.—Arrived in Rome; drove to S. Maria in Posterula. Here I take up my quarters during my stay in Rome.

December 25th.—Attended the solemn Mass sung by the Pope in St. Peter's. After Mass the Cardinal-Vicar addressed a few words of congratulation and sympathy in the name of the College of Cardinals to the Holy Father. The Pope's reply, distinctly and energetically delivered, was a grateful acknowledgment of God's protection and goodness during the past trying times, and of firm hope in the continuance of the same to His Church.

January, 1868.—In Rome.

January 2nd.—Sent to Cardinal Barnabo a cheque for £300 on account of the offerings of the Diocese to the Holy Father for 1867.

January 19th.—Had a letter from Cardinal Barnabo, conveying the good wishes and blessing of the Holy Father to myself, the clergy, and people of the Diocese.

January 27th (Monday).—Had my audience of the Holy Father. He received me most kindly. His appearance showed that his years are telling very much upon him. I never saw him look so feeble.

January 30th.—Went to St. Clement's about 2 p.m., and joined in the solemn procession consequent on the translation of the relics of SS. Clement and Ignatius. The procession passed through the Colosseum, the scene of St. Ignatius' martyrdom. The relics were found in the old church lately discovered by one of the religious, and are now deposited under the high altar in the present church. Several Cardinals attended, besides an Archbishop and Bishop from America.

February 19th.—Visit from Rinaldini of Propaganda; spoke to him about Dean Hayes' appointment to Armidale, but could get nothing out of him.

February 23rd.—To Civitavecchia.

February 25th.—In Orvieto. Visited the Cathedral, spent a half hour admiring the works of art with which this splendid church abounds.

March 4th.—Visited the Certosa of the religious of San Bruno.

March 7th.—Walked to the Church of St. Pietro in Grado, four miles outside of Pisa on the road to Leghorn; here it is supposed St. Peter erected the first altar and church after he landed from Antioch. A papal altar is erected to mark the spot where St. Peter is said to have for the first time offered the Holy Mysteries in Italy.

March 31st.—In Bologna.

April 6th.—At Trieste.

April 8th.—In Baden, forty miles from Vienna, famous for its mineral waters and baths; a pleasant well built town with handsome promenades; the people everywhere crowd the churches; they seem well disposed and religious.

April 9th.—In Vienna. 10th (Good Friday).—Visited several churches, and found each one with its crowd. Some kneeling in a dark corner, or in the centre on the cold marble pavement. It is just now very cold with snow.

April 15th.—In Dresden. The churches are large tasteless buildings. The Catholic churches are but a little better than the others.

April 19th.—At Nuremberg. This is a fine old city with the relics of its ancient and true faith well preserved. In no city of its size in Germany, or perhaps elsewhere, have I seen such splendid Gothic churches and other monuments of the true faith. The Catholics only number 3000.

May 12th.—Spent an hour at Mettray; system good; but the house accommodation for each family is poor. Supported by voluntary offerings with assistance from the Government about one franc per head per day. The number of boys confined when I visited was 500. Persons receiving them into their service receive gratuities which vary according to the nature of the employment. Without this it seems

it would be difficult to get persons to take them. But 4 per cent. relapse. Boys, for French boys, looked healthy and cheerful. Their diet is that of the common people of the country, bread and cheese in the morning, with wine and water in summer. Twice a week meat at dinner. It seems no complaint as to food has ever been made. But little sickness among the boys. The Sisters of Charity look after the sick, the food, and washing, and other details of the institute. There is in connection with the reformatory another for the ill-behaved children of respectable and well-to-do families for whom a pension is paid. This pension varies according to the education given. These boys never meet. Their names are not known. It is by numbers that they are known to those that have charge of them. On the whole this great charity, though in matters of cleanliness and accommodation not quite free from fault, is deserving of all praise and of more support from Government whose prisons are relieved by it. It is about an hour's drive from Tours.

May 14th.—At Mans. In the Cathedral the choir, nave, and aisles are magnificent. I have not seen anything in Gothic equal to them.

May 20th.—In Paris. Called on Lord Lyons, British Ambassador, with reference to poor O'Farrell's attempt on Prince Alfred's life, but the Ambassador was engaged. I will call to-morrow.

May 21st.—About 12 o'clock called on Lord Lyons. Had a long conversation with him about the attempt on Prince Alfred's life. I begged him to convey my sympathy and that of the clergy to Her Majesty.

June 4th.—In Kingstown. On arriving learned the very sad news of the death of my dear friend, Dean Hayes. A great loss to me and the Diocese.

June 7th.—Dined with Cardinal Cullen.

June 11th.—Visited several of the Catholic public charities of Dublin. Was pleased with all.

June 15th.—Had a visit from the Superior-General of the Christian Brothers, and finally arranged with him about a community for Melbourne. Three will sail on the 1st of August.

June 21st.—Celebrated Mass at All Hallows'. Conferred Deaconship on a young Spaniard from Catalonia who is about to join the San Francisco mission.

July 3rd.—Left Waterford by public car for Dungarvan. We had a breakdown within three miles of Kilmacthomas. Hired a private car and drove to Dungarvan.

July 6th.—In Mount Melleray, Ireland. Attended an exhibition in the school.

July 7th.—Proceeded to Clonmel and thence to Waterford and New Ross where I stop to-night at the Augustinian Convent.

July 8th.—Went to Granstown where in 1830 I made my novitiate and professed.

July 10th.—To Kingstown and Uplands.

July 14th.—Visited Trinity College library and the museum of R. I. Academy.

July 15th.—Presided at Office and High Mass for Bishop O'Connor in the Augustinian Church.

July 17th.—Called to inquire about Cardinal Cullen's health.

July 20th.—The Cardinal not much better.

July 22nd.—Proceeded to Clongowes Wood where there is to-day exhibition and distribution of prizes. Was delighted with all I saw and heard.

July 31st.—Visited St. Joseph's Female Orphanage, Dublin. It is kept in the very best order, clean and tidy. The children looked healthy and contented.

August 6th.—Had a visit from Father Meehan, who desires to join the Melbourne Diocese. Refused to make any promise as to his position there if received. Told him I would write to him on the subject of his application on my arrival in Melbourne.

August 31st.—The 69th birthday of my good uncle, Right Rev. Dr. Hynes. Busy all day preparing for my departure on to-morrow. Feel very much at this my last evening with my uncle who has been so kind to me. I fear we shall not meet again. It was late when we separated and took our final leave with heavy hearts.

September 1st.—Left for Holyhead and Chester.

September 4th.—At Oxford. Spent the evening looking at the old Catholic college and church—monuments of this remarkable town.

September 9th.—Left Dover for Calais, thence to Arras.

September 12th.—At Macon, a large and stirring town built on a plain through which one of the French great rivers runs.

September 14th.—From S. Jean Maurienne by diligence to San Michel, the line of railway being partially destroyed by late storms. Travelled this bold and dangerous route along the edge of deep ravines partly by day and partly by night. Felt greatly relieved when the train arrived at Susa.

September 18th.—In Rimini. Visited the Cathedral, an unfinished building with curious but beautifully executed carvings in marble. The town has little to boast of but its churches.

September 21st.—Left Ancona for Brindisi. A venerable Bishop got into the carriage on the way, simple, holy, and intelligent. In Brindisi the people, high and low, seem to live on in a sleepy dreamy state. Got on board about 8 o'clock p.m.

September 26th.—In Alexandria. Called on the Bishop. Arranged for the celebration of Mass in his private chapel to-morrow, Sunday.

September 27th.—About 3 o'clock p.m. attended Vespers and Benediction in the Church. Saw a good deal of the city and people during the evening. Have but a poor opinion of both. The congregations in the church during the Masses were very good and seemingly devout. The Italian men are considered to be a low, bad lot.

September 28th.—Leave for Cairo to-morrow.

September 29th (Tuesday).—To Cairo. Arrived at 2 p.m. Great trouble and annoyance at the station. At last got to the hotel. A wretched place it is. Took a walk through the wretched city of narrow streets, dust, and sun. The city was illuminated during the night and looked well. This was done in honour of a worthless and much disliked ruler who lives in Europe the greater part of each year.

October 1st.—Purpose leaving to-morrow this great centre of Egyptian filth for Suez.

October 2nd.—Arrived in Suez at 10 p.m.

October 3rd.—Sailed for Point de Galle.

October 18th.—Arrived in the harbour of Galle about 3 p.m.

October 20th.—Took a drive in the afternoon. Saw a handsome tree, whose leaves like rushes, on being cut with a knife, give in good quantities clear drinkable water. It is not a native of the island. It was brought from Madagascar.

October 21st.—To Colombo. Was received warmly by the Bishop and his clergy. The Bishop is a native of Italy. His priests are natives, Dutch, and Spaniards. Among the Christian Brothers are two Irishmen, one from the North and one from the West.

October 22nd.—Visited several of the churches. They are large and well built in a style suited to the climate. Each church has two schools, one for boys and one for girls. No State-aid for Catholic schools or churches though Catholics are the vast majority. Protestants and Presbyterians, a small minority, receive State-aid. Such is English justice and liberality!

October 23rd.—To Kandy. Visited some of the sights of Kandy. The Buddhist temple, the convent, Hall of the Kings of Kandy, now a courthouse.

October 24th.—Saw during a long walk the "Jack" tree. The white ant does not touch this tree, neither does it touch the teak.

October 26th.—Visited a Buddhist monastery and temple; how degraded these Buddhist priests look.

October 27th.—To Colombo. Stopped at the hotel as I leave to-morrow for Galle. At 5.30 p.m. left the hotel to pay a visit to the Bishop. By a gross blunder the driver who knows not a word of English drove me to the Protestant Bishop's house. He was in his carriage on his way to some place when I drove in. He very kindly accompanied me to his house and got one of his servants to put me on the right road.

October 28th.—In Galle.

November 1st (Sunday).—Preached in the church after the Gospel.

November 4th.—Fifty-six years of age to-day. Went on board the steamer "Avoca" at 6 a.m.

November 24th.—Came to anchor at Melbourne at 8.30 p.m. Landed very soon after; proceeded to St. Francis', thence to the Cathedral, where the *Te Deum* being sung and the usual prayers of thanksgiving recited, I gave the Pontifical Blessing to a large congregation of the clergy and laity; appointed 11 o'clock to-morrow to receive the address of the clergy and laity.

November 29th (Sunday).—At 11 o'clock blessed the peal of bells; then celebrated High Mass; gave the Papal Benediction at the conclusion.

January 25th, 1869.—During the day made a few visits with the Archbishop of Sydney. About 5 o'clock p.m. had a large party of clergymen and laymen to meet the Bishops at dinner.

January 26th.—Returned a few visits with the Archbishop.

January 27th.—Left by the 15 past 12 train for Kyneton. Took a short drive into the country. A heavy thunderstorm compelled us to return to the presbytery.

January 28th.—Visited the schools; 45 children in the boys' school, and about 30 in the girls'; reading pretty good; answering in Christian doctrine, very good. About 12 o'clock left for Castlemaine in a buggy; a heavy thunderstorm passed over the town late in the evening.

January 29th.—Visited Fryer's Creek church; returned to Castlemaine about 1 o'clock; proceeded by train to Sandhurst.

January 31st.—Administered Confirmation to 225 persons, a few adults amongst them. At 11 o'clock blessed and opened St. Liberius' Church at Eaglehawk; about 400 persons were present. Dr. Backhaus celebrated Mass and preached. I addressed a few words at the end. Returned to Sandhurst about 2.30 o'clock; preached after Vespers and gave Benediction; the church crowded.

February 1st.—Replied to an address of the Young Men's Society; distributed prizes to the school children; between three and four hundred attended; returned to Melbourne by the midday train; the Archbishop of Sydney lunched with Mr. O'Shanassy; the Bishop of Adelaide, just returned from Ballarat, dined with us.

February 2nd.—At the Convent of Mercy; admitted to profession two novices, and to the habit three postulants; the Archbishop of Sydney and Bishop of Adelaide were present.

February 3rd.—Accompanied the Bishop of Adelaide to the vessel, in which he sails at 1 o'clock for Port McDonnell *en route* to Adelaide; made a few visits before dinner with the Archbishop; conversazione about the Provincial Synod to be held, *Deo volente*, in Melbourne in the third week of Easter.

February 4th.—Made a few visits with the Archbishop; he sails for Sydney; accompanied him to the steamer.

February 10th (Ash-Wednesday).—At 7 o'clock, blessed and distributed the ashes in St. Francis' Church; at 1 o'clock presided at a meeting of the Catholic school committee; a good deal of business was done; Secretary instructed to inquire about the religious instruction and treatment on board the hulks; a resolution was passed asking me to authorize an annual collection to be made throughout the Diocese towards the establishing a general Catholic school fund for the relief of poor schools unassisted by the State; I shall do so.

February 11th.—At 12 o'clock left by train for Geelong; visited the convent; passed through the girls' orphanage; paid a visit to the boys' orphanage; both are in admirable order; called at St. Augustine's school; attendance large; a male assistant here is much needed; boys and girls are taught together; system I disapprove of, but necessity forces it upon us.

February 12.—Profession of a lay sister in the convent; visited St. Mary's schools; head teacher knows his business well; the attendance was good; the schools are well kept; at 2 o'clock I left for Melbourne.



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1. STATUE OF LATE VERY-REV. DR. BACKHAUS,
FORMER PRIEST OF BENDIGO.
2. TENT WHERE MASS WAS FIRST CELEBRATED ON THE BENDIGO GOLDFIELDS.
3. SLAB HUT USED AS A PRESBYTERY ON BENDIGO.
4. CONVENT OF MERCY.
5. ST. KILLIAN'S PRO-CATHEDRAL.
WITH GRAVE OF DR. BACKHAUS IN THE GROUND.

BENDIGO (VICTORIA) VIEWS.

February 14.—At 11 o'clock laid the first stone of St. Bridget's Church at the corner of Nicholson and Reilly streets; about 600 persons were present; collection, £89; the weather was most favourable; called on Mr. Wardell; examined his designs of the Cathedral and Archbishop's house of Sydney; the Cathedral is already in hand; foundations finished; sum to credit, £19,000; cost of house, £16,000; not yet begun.

February 15th.—At 7 o'clock p.m. assisted at evening devotions in St. Francis'; preached on the importance of salvation; gave Benediction.

February 16th.—Ibid. Preached on prayer; gave Benediction.

February 17th.—Ibid. Preached on alms deeds; gave Benediction.

February 18th.—Ibid. Preached on hope; gave Benediction.

February 19th.—Ibid. Preached on delay of repentance; gave Benediction.

February 20th (Saturday).—Left by train for Ballarat. On arriving in Ballarat, proceeded to St. Patrick's Church, accompanied by the clergy and a large number of the laity. Received an address and testimonial cross and chain; briefly replied to the address; appointed the Rev. James Moore, the incumbent, Dean of Ballarat.

February 21st.—At 11 o'clock, assisted at High Mass in St. Patrick's; after Mass laid the foundation of the additions of the church, the chancel, and chapels; Father Kelly, S.J., preached; a sum of £500 was put on the stone. Administered Confirmation to 500 children and adults; it was 4 o'clock p.m. when I had concluded. At 7 p.m. assisted at Vespers and preached; the Dean gave Benediction.

February 22nd.—Left for Geelong by the mid-day train; called at the Geelong Convent of Mercy; appointed Rev. Mr. Downing Archdeacon of Geelong. Weather cold and showery.

February 23rd.—Left for Duneed; weather stormy and wet.

February 24 h.—Left for Colac; took a walk through the town to the church site overlooking the lake.

February 25th.—Left for Terang; visited the new church; it is a handsome village church.

February 26th.—At 7.30 left for Warrnambool; arrived there about 3 p.m.

February 27th (Saturday).—Drove to Woodford; heard confessions till 4 o'clock p.m.; the Dean and Father Dalton, S.J., were also engaged in the good work; returned to Warrnambool.

February 28th.—At 12 o'clock laid the corner stone of the new church dedicated to St. Joseph; Father Dalton, S.J., preached; the crowd was very great; weather most favourable; collection, £100; in the evening preached; received an address from the Young Men's Society.

March 1st.—About 125 persons confirmed; at 12 o'clock left for Belfast; called at Korait, and examined the new church in course of erection there; it will be a fine building; the walls of nave and aisles are completed; arrived in Belfast about 3 o'clock.

March 2nd.—Suffering from rheumatism; administered Confirmation to 250.

March 3rd.—Left for Warrnambool; arrived about 1 o'clock.

March 4th.—Left for Camperdown; arrived at 4.30 o'clock p.m.

March 5th.—Left at 6.30 a.m. for Colac, and thence for Geelong, where we arrived about 8 o'clock p.m., having travelled seventy-six miles with the same pair of horses.

March 6th.—Went over the new cemetery to be consecrated on Monday.

March 7th (Sunday).—Administered Confirmation to 325; a good many elderly people were of the number, preached after Vespers; gave Benediction.

March 8th.—At 8.30 a.m. consecrated the ground lately purchased as an addition to the old cemetery; left by the 2 o'clock train for Melbourne; presided at a meeting of the Catholic clergy and laity in reference to a motion to be brought before Parliament by Mr. Higginbotham with regard to the grant for public education, from all share in which it would exclude all future schools, and schools not now receiving aid from it unless vested in the Government Board of Education. The meeting was well attended and of one mind.

March 9th.—Attended the Lenten devotions.

March 13th.—The cases containing the grand marble crucifix for the Cathedral by Atcherman, a German artist of great ability, paintings, and other works of art, arrived.

March 15th.—Received telegram from the Archbishop of Sydney, saying he had concluded that Melbourne was the best place for holding the Council.

March 19th.—About 11 o'clock had a long visit from Rev. Mr. Robertson, a Presbyterian minister of West Melbourne, on behalf of a Conference of Protestant (Presbyterian and Wesleyan) ministers on the subject of education. I told him the Catholics could only join them in demanding from Parliament a system of education that would secure to them their own separate schools. He said that to this condition there could be no objection on their part; it was pure and just. The conversation lasted about an hour.

March 20th.—Received letter from the Archbishop of Sydney announcing the meeting of the Provincial Council in St. Patrick's Cathedral, Melbourne, on the 3rd Sunday after Easter, this year; visited the Convents of the Good Shepherd and Mercy, and advised that immediate precautions be taken in their institutions against small-pox now spreading in the city.

March 22nd.—Paid a visit of condolence to Mr. O'Shanassy.

March 25th (Thursday in Holy Week).—At 10.30 a.m. commenced the solemn ceremonies of the day for the first time in the Cathedral; about 30 priests assisted.

March 28th (Easter Sunday).—Wrote to Cardinal Barnabo, Prefect of Propaganda, in reply, with reference to the nomination for the See of Armidale.

March 30th.—The weather has at last changed to rain; it has been raining the greater part of yesterday and all this day—a great blessing for the country.

April 3rd.—Wrote a short pastoral letter announcing that the Provincial Council would be opened in the Melbourne Cathedral on Sunday, the 18th instant.

April 5th.—Sent a telegram to the Archbishop of Sydney and another to the Bishop of Adelaide inviting them to come on to Melbourne this week. The Bishop of Hobart Town writes to say he will leave for Melbourne on the 7th.

April 7th.—Visited the school and church at Epping, thirteen miles from Melbourne.

April 9th.—The Bishops of Hobart Town and Adelaide arrived.

April 10th (Saturday).—The Archbishop of Sydney arrived last night about 11 o'clock.

April 15th.—Visited the exhibition of paintings and fine arts; the Archbishop accompanied me.

April 17th.—Bishops of Maitland, Bathurst, Goulburn, and Brisbane arrived; preparatory meeting of the Bishops which lasted till 4 o'clock.

April 18th (Sunday).—At 10 o'clock Bishops and priests proceeded in procession from the private chapel to the Cathedral; all the Bishops and Vicars-General wore copes; the Archbishop sang the Mass; a procession round the church followed; then the Synod was opened by an address in Latin from the Archbishop; the ceremony was not concluded till 1.30 o'clock. At solemn Vespers the Bishop of Adelaide preached.

April 19th.—At 10 o'clock a private meeting of the Bishops, which was not over till 1 o'clock; luncheon; public meeting of Bishops and priests in the church. Bishops assembled in the church for night prayer and Benediction.

April 20th.—Private meeting of Bishops at 10 o'clock, which was not over till 12.30 o'clock. Private meeting of Bishops at 2 o'clock. Meeting of the Bishops in the Cathedral after dinner.

April 21st.—Office of the dead and solemn Requiem Mass sung by the Bishop of Brisbane for the deceased Prelates of the Province; *congregatio publica* of the Bishops in the Cathedral after the Requiem Mass. Private meeting of the Bishops about 2 o'clock. Sermon by Father Kelly, S.J., and Benediction in the Cathedral.

April 22nd.—A private meeting of the Bishops about 10 o'clock. Drove to Abbotsford with Archbishop. A meeting of the Bishops and clergy at 7 o'clock in the Cathedral. Decrees were confirmed.

April 23rd.—At 10 o'clock meeting of the Bishops. It concluded at 12.30 o'clock. Visited Abbotsford and handed Rev. Mother a cheque for £250—Dean Hayes' legacy. Begged the Bishops to allow me to absent myself from the meeting, called for 3 o'clock, in order to write letters for the English mail to close to-morrow. At 7 o'clock prayers, sermon, and Benediction in the Cathedral. Rev. I. Moore, S.J., was the preacher. A meeting of the Bishops.

April 24th.—Letters for Europe. Meeting of Bishops at 1 o'clock. A meeting of Bishops and clergy in the Cathedral at 4 o'clock.

April 25th (Sunday).—Looked over a report of the opening of the Provincial Council; wrote for a short time. About 10 o'clock the Archbishop, Bishops, and priests attending Council moved in procession from the private chapel to the Cathedral. The Bishop of Adelaide celebrated the solemn Mass, after which the Archbishop opened the last session of the Council. The decrees were read and signed by the Bishops. A pastoral was read by the Archbishop in the name of the Bishops. It was 3 o'clock before all was concluded. At 7.30 o'clock solemn Vespers by the Bishop of Bathurst, and Benediction by the Bishop of Maitland.

April 26th.—Looked over daily news and letters. Interviews with clergymen on business. Attended public devotions in St. Francis'.

April 27th.—At 12 o'clock will have to attend a public breakfast to be given by the laity to the Bishops and clergy. This, though good in itself, is a demonstration I would like to avoid. The dejeuner was a great success. Two hundred and twenty persons representing to some extent the intellect and wealth of the Catholics of Victoria. The Archbishop and Bishops respond to the toast from the chair, occupied by the Hon. Mr. O'Shanassy, M.L.C. Together with the laity assembled were many of their wives and daughters. All was over by 3 o'clock. Took a short drive with the Archbishop.

April 28th.—At 10.30 o'clock the Bishops met. I proposed that they should recommend to the Holy See the erection of Ballarat into an Episcopal See. The Bishop of Bathurst proposed that the Holy See should be recommended to make Melbourne into a Province. Left the meeting when the opinions of the Bishops were asked. It was also proposed by the same Bishop, and during my absence, that a Provincial Seminary be established in Melbourne under the care and management of the Jesuit Fathers. Made several visits in the afternoon with the Archbishop. The Bishops dined with Mr. O'Shanassy. It was late, about 11.15 o'clock, when we returned home.

April 29th.—News, business, writing. Paid a few visits during the day. Had a small party. The Bishops left on a visit to some of the principal missions. The Archbishop dined with us.

April 30th.—Mass in the Cathedral. Engaged up to 2 o'clock. Made visits with the Archbishop.

May 1st (Saturday).—Letters, daily news, occupied up to 1.30 o'clock. Visited the convents.

May 2nd (Sunday).—At 10.30 proceeded with the Archbishop of Sydney to St. Kilda to lay the corner-stone of the chancel of the church. This building not being sufficiently large for the congregation, it was decided to extend it by some ten feet exclusive of the chancel. At 11 o'clock Mass was commenced by Father Sheehy, a native of Tasmania, and a subject of the Bishop of Hobart Town. The Archbishop and self assisted at Mass. The Holy Mass concluded, we proceeded in procession to where the corner-stone was to be laid. This solemn ceremony being performed in the presence of a very large assembly of the laity, the Rev. W. Kelly, S.J., preached an eloquent sermon. About £100 was placed on the stone by the people. This sum, added to what was privately collected, makes £140 towards the building fund. In the evening the Archbishop and self visited Abbotsford.

May 3rd.—Letters. Daily news, business till 10 o'clock; returned a few visits with the Archbishop. Bishops back from their trip into the interior. They dined with us at the usual time.

May 4th.—Meeting of Bishops. Archbishop asked by some of the Bishops to forward a supplication to Rome praying the Holy See to erect Melbourne into a Province as agreed upon by the Bishops at a former meeting from which I was absent. The Archbishop desired a postponement. This meeting closed the business of the Provincial Council. The Bishops leave to-day—the Bishops of Bathurst,

Maitland, and Brisbane for Hobart Town, on invitation from the Bishop who accompanies them. The Bishop of Adelaide returns to his Diocese, and the Bishop of Goulburn proceeds to Europe by the steamer "Great Britain." The Archbishop stops another week in Melbourne. After seeing the Bishops off, I returned a few visits with the Archbishop.

May 5th.—At 11 o'clock took my leave of the Archbishop and left for Geelong by the 11.30 o'clock train. Visited the convent soon after my arrival. Arranged for celebrating Mass the next morning. At 7 o'clock assisted at the devotions of May in the church.

May 6th.—Mass at the Convent of Mercy. Heavy rain falling. At 10 o'clock left for Colac. Weather cold and wet. Arrived in Colac about 5 o'clock.

May 7th.—Left at 10 o'clock for Camperdown. Recited the Divine Office and made meditation on the way. Read Catholic news and history. About 1 o'clock reached Camperdown. Visited the chapel. About 2.30 got something to eat. At 3 o'clock started for Terang, but meeting the Dean of Warrnambool who came to meet me before I got out of the township, I returned back with him and stopped the night there.

May 8th.—Left for Terang about 10 o'clock. Arrived about 12 o'clock. Visited the pretty church to be opened and blessed to-morrow.

May 9th (Sunday).—At 10 o'clock solemnly blessed and dedicated to St. Thomas, Apostle, the church. After this commenced Mass. After Mass preached, and then administered Confirmation. Arrived in Warrnambool at 7 o'clock.

May 10th.—Busy the whole day writing letters. Visited the schools, but few children in attendance owing to the weather. Father Parle and his assistant dined with us.

May 11th.—We are in for a wet day. At 10 o'clock left for Belfast. Visited the new church, Koroit. Arrived in Belfast at 1.30 and visited school. Attendance large. The teachers seem very well qualified for their positions. A new school of stone is being built. Cost about £300. Wrote to the Vicar-General.

May 12th.—Visited the church and grounds. Visited the harbour works now going on at the joint expense of the Government and the people.

May 13th.—At 9 o'clock left for Portland. Arrived at the Fitzroy about 1 o'clock. Here the priest of Portland met us, Rev. Father McNab. We refreshed and rested for two hours, then started on our journey and reached Portland about 5 o'clock.

May 14th.—Visited the schools. Received an address from the children and examined them in Christian doctrine. Preached and gave Benediction in the evening.

May 16th.—After 9 o'clock Mass, preached and administered the Sacrament of Confirmation to about twenty-six of both sexes. At 11 o'clock Mass I preached, after which I replied to an address from the laity and started for Hamilton. Stayed at Mr. Cameron's, a wealthy squatter, who entertained us most good naturedly. His wife is a Catholic, a most amiable lady.

May 17th.—Arrived at Green Hills. Here Father Farrelly, the priest of the Hamilton district, met us.

May 18th.—Father McNab, of Hamilton, left. Dean Slattery, Fathers Parle, Farrelly, and self arrived in Hamilton at 1.30 o'clock, which is twenty-three miles from Green Hills. Visited the church. The steps of the altar are too narrow and too high, they must be altered.

May 20th.—Left for Penthurst about 11 o'clock. Visited the church in Penthurst which is a good building and a handsome village church.

May 21st.—Drove to the Wannon Falls, twelve miles from Hamilton.

May 22nd.—Wrote for Father McNab regarding the case of a Catholic who got married to a Protestant by a Protestant minister.

May 23rd (Sunday).—Confirmed about twenty-seven, of whom some were adults. Preached at 11 o'clock Mass and left for Wickliff, reaching at 7 o'clock p.m.

May 24th.—Left at 7 o'clock and arrived at Lake Bollack for breakfast. Arrived about 7 o'clock p.m. at Rokewood, about seventy miles from Wickliff.

May 25th.—Left for the Lower Leigh at 7 o'clock and got to Geelong at 2 o'clock. About forty miles from Rokewood.

May 26th.—Said Mass in the Convent of Mercy. The time of office of Rev. Mother being up, she, according to rule, delivered the keys of office up to me which I handed to the assistant Rev. Mother, as laid down in the rule. On Friday, D.V., I return to assist at the election. Arrived in Melbourne about 4 o'clock.

May 27th.—After Mass, which I commenced at 11 o'clock, there was a procession of the Most Blessed Sacrament, and the commencement of the 40 hours' Adoration. I took first watch before the Most Holy Sacrament. The sermon was preached by Rev. Isaac Moore, S.J.; visited Convent of the Good Shepherd; Rev. Mother is much better; gave out the Rosary devotions before Most Blessed Sacrament.

May 28th.—Went to Geelong, and assisted at the election of the Rev. Mother of the Convent of Mercy. This was a re-election.

May 30th (Sunday).—At 11 o'clock commenced solemn Mass in St. Francis'; sermon by Father Kelly; procession of Most Holy Sacrament; the 40 hours' Adoration begins—took the first watch; at 2 o'clock, breakfast; arranged to accept on to-morrow the resignation of Rev. Mother of Sisters of Mercy whose time of office had expired; fixed Friday for the commencement of the 40 hours' Adoration in the chapel of the Abbotsford nuns; the Sisters of Mercy also have it on Wednesday.

May 31st.—Received the resignation of the Rev. Mother, and appointed Thursday for the election; watched half an hour before the Blessed Sacrament, and gave out the devotions of the 40 hours in St. Francis'.

June 1st.—Procession of Blessed Sacrament, and closed 40 hours' devotions at St. Francis'.

June 2nd.—Forty hours Adoration of Blessed Sacrament opened at Convent of Mercy.

June 3rd.—Election of the Rev. Mother at the Convent of Mercy; the same religious Sister, Mary Ursula Frayne, who had founded the house in Melbourne was re-elected.

June 4th.—Preached at Richmond and confirmed 200, amongst whom, as usual, a good many adults.

June 6th.—Closed the 40 hours' Adoration at Abbotsford, gave Holy Communion to Rev. Mother, who is very ill, and appointed the 16th for profession and reception of Sisters.

June 7th. English letters delivered, one of which, an uncle's letter, conveyed the sorrowful intelligence of another uncle's death, the Most Rev. Dr. Hynes, Bishop of Leros, and late Vicar-Apostolic of British Guiana. He died on the 29th March, at the Hotel Maurice, Paris; he was in his 71st year; a dear relative and devoted friend; *R.I.P.*; gave instructions to have preparations made in the Cathedral for a solemn office and Requiem Mass to-morrow. This news has affected me very much. Gave Mr. Curtain authority to purchase a piece of land (about to be sold to-day) as a site for a school; it fronts the Victoria Parade, and has entrances to Fitzroy and Albert streets; I told him to bid as high as £20 per foot. Mr. Curtain bought the site at £18 per foot. The whole cost is £1800. Eyes very tender, cannot read through fear of their becoming more inflamed.

June 8th.—Sang solemn Requiem Mass for deceased uncle, and gave the absolutions; approved plans for the new church for Chiltern; visited boys' orphanage, and found it much improved under new managers.

June 9th.—Visited the Monastery grounds; Retreat for the Young Men's Society commenced.

June 10th.—Arranged for Retreat for the laity at Emerald, Hiedelberg, and Lillydale.

June 11th.—Settled accounts for wages and stable accounts; Rev. Mother at Abbotsford still very ill.

June 12th.—Said Mass in the room in which lies dangerously ill the Rev. Mother of Abbotsford, and gave her the Holy Communion in the presence of the community.

June 13th.—Visited Abbotsford with Vicar-General, and gave the Rev. Mother the last blessing; her death was announced to me at the altar in St. Francis' during Vespers.

June 15th.—Sang the Requiem Mass for late Rev. Mother at Abbotsford, and gave absolutions; Father Kelly, S.J., preached.

June 16th.—Left for Ballarat; wrote to the Rev. Fathers Bleasdale and Barry to take steps to secure the church reserves of S. Mary, Hotham, S. Augustine, North Melbourne, and St. George, Carlton.

June 17th.—Wrote to Archbishop and Bishop of Adelaide; visited Warreneip, where we had a buggy accident, and had to borrow another buggy to get back to Ballarat.

June 18th.—Wrote to my uncle, Mr. Hynes, enclosing my legal renunciation of executor to his brother's (Bishop Hynes) will.

June 19th.—Wrote a letter to the Superior General of the Order of the Bon Pasteur.

June 20th.—Blessed and dedicated the handsome stone church of St. John at the Springs, Mount Bolton, about twenty miles from Ballarat; Father Slattery, of Daylesford, preached; collected about £140. Father W. Kelly, S.J., preached in Ballarat in the evening when I gave Benediction.

June 23rd.—Returned to Melbourne, *via* Daylesford and Kyneton.

June 24th.—Admitted to the white veil four postulants, and to the black veil three novices belonging to the Community of the Good Shepherd, Abbotsford. To-day is the sixth anniversary of the establishment of this religious Order in this Diocese; I sang Mass, and Father Moore, S.J., preached in a temporary chapel in the industrial school.

June 25th.—Fixed the date for the Retreat of the clergy, to commence on Monday evening, 12th July.

June 29th.—Was occupied writing a pastoral for the Jubilee.

June 30th.—Opened the Retreat for the laity in Hotham; chapel crowded; the clergy of the city helped to hear confessions.

July 1st.—Presided at the City Conference, and revised proof of pastoral letter.

July 2nd.—Revised proofs of the translation of the Pope's letter proclaiming the Jubilee.

July 4th (Sunday).—Upwards of 1000 persons went to Holy Communion during the mission at St. Mary's. Pastoral and Apostolic letters announcing the Jubilee were read at Mass, and a collection was made for the Holy Father; after Vespers preached and gave Papal Blessing.

July 6th.—I am suffering from a heavy cold; went to bed early.

July 7th.—Not being well, and having spent a restless night, I rose late and could not celebrate Mass; not able to open mission commencing in St. Joseph's, Collingwood; cold worse.

July 8th.—Not able to celebrate this morning; the cold is a little better.

July 11th (Sunday).—Closed the mission at St. Joseph's by getting all to renew their baptismal vows; the fruits of this mission are, thank God, most abundant. Finished the Retreat at Abbotsford.

July 12th.—At 8 o'clock p.m. assisted at opening lecture of the Retreat of clergy given by Father Dalton, S.J.

July 13th.—Visited the school at Pentridge; I wish the boys and girls were divided.

July 14th.—Visited Abbotsford and went over the whole institution.

July 15th.—Office and solemn Requiem Mass for the deceased priests of the Diocese.

July 16th.—The Retreat closed to-day; celebrated Mass in the Cathedral, when all the priests went to Holy Communion; fixed the days of visits to the missions for the purpose of spiritual exercises in preparation of the Jubilee. Appointed the Rev. J. O'Sullivan to Geelong and Rev. R. Meade to Kilmore; a meeting of a few of the leading Catholic laity and clergy to consider what steps should be taken to get rescinded the late clause introduced into the new Land Bill now before Parliament forbidding sites to be given to religious bodies for schools, churches, and presbyteries; all but one layman, and the ablest, advised the calling of a public meeting; he recommended petitions to the two Houses.

July 18th.—Study of the Old Testament.

July 19th (Monday).—During Mass ordained Rev. T. McCarthy deacon; he had completed his studies at All Hallows'.

July 20th.—Conferred priesthood during Mass in the Cathedral on the Rev. T. McCarthy; received a deputation from the choir in the Cathedral in reference to the purchase of a new organ; we cannot proceed in the matter at present; refused to hire the one recommended by them; visited St. Bridget's new church and the one being built at Brunswick.

July 21st.—Presided at Month's Mind for the late Rev. Mother at Abbotsford.

July 22nd.—On going to open the mission for the Jubilee at Hiedelberg, one of the horses getting weak we had to get out of the buggy and walk. Father Kelly, S.J., preached.

July 23rd.—At night sermon by Father Dalton, S.J.

July 25th.—Commenced my Retreat; administered the Sacrament of Confirmation to 70 persons, old and young.

July 26th.—Baptized an aboriginal girl of 16 years, who was educated at the Convent of Mercy.

July 28th.—Gave an interview to two young men who object to a marriage their father intends to engage in; all are Protestants except the young person to whom the father is about to be married; concluded my Retreat.

August 1st (Sunday).—Administered Confirmation to about 200 at Emerald Hill at the close of the Jubilee mission.

August 3rd.—Solemn Requiem Mass for Dean Hayes.

August 6th.—Father B. Power, O.S.D., died at Geelong.

August 7th.—Left for Sandhurst.

August 8th.—Blessed new bell; sermon preached by Father Kelly, S.J.

August 10th.—After returning to Melbourne proceeded to Geelong to assist at Requiem for Father Power.

August 11th.—Went to Ballarat to open the Jubilee mission.

August 12th.—Wrote to Vicar-General to summon a special meeting of the Catholic School Committee to consider what steps should be taken to defend our system of education and the independence of our schools against the attacks about to be made upon them in Parliament.

August 15th.—Father Kelly, S.J., preached; a collection for the Holy Father was made; exposed Blessed Sacrament for 40 hours' Adoration.

August 17th.—Proceeded to Clunes and opened mission for Jubilee; about 500 went to Communion during the mission.

August 22nd.—Administered the Sacrament of Confirmation to about 60, of whom 4 were converts, during the Jubilee mission at Creswick.

August 24th.—Mass by Father Slattery in a tent at Prospect; after Mass laid foundation-stone of church dedicated to St. Joseph; collection, £180. Visited 2 acres of land purchased as site for church at Daylesford.

August 26th.—Visited new church at Glenlyon; returned to Daylesford; assisted at devotions; sermon by Dean Moore

August 29th.—Opened new church at Glenlyon, and dedicated it to St. Paul; Father Kelly, S.J., preached; collection, £117.

August 31st.—Returned to Melbourne; registered my vote for the Lower and Upper Houses of Parliament.

September 3rd.—Proceeded to Lillydale to open Jubilee mission.

September 12th.—Confirmed about 350 at Kyneton; of these a good many were adults.

September 19th.—Mass was celebrated in a large tent at Maryborough, about 500 persons present; after Mass laid the foundation-stone of the new church, which was dedicated to St. Augustine, Bishop of Hippo, and Doctor of the Church; Father Kelly, S.J., preached; collection, £76 12s.

September 22nd.—Drove to Majorca to assist at Jubilee mission, and preached after Mass; received visits from Dean Moore, of Ballarat, and the clergyman of Creswick.

September 23rd.—Opened the Jubilee for Carisbrook.

September 26th.—Administered Confirmation at Talbot; Mass in a tent; about 500 persons present; after Mass blessed the corner stone and blessed the foundations of the new church; Father I. Moore, S.J., preached; collection amounted to £100.

September 28th.—At Castlemaine; administered Confirmation to upwards of 300 persons of both sexes, a few of whom were advanced in years; returned to Melbourne; received English letters, amongst them one from Cardinal Barnabo signifying the Holy Father's wish that I should at once repair to Auckland to inquire into the state of the Church, and afterwards to hasten on to Rome to attend the General Council.

September 29th.—Visited Abbotsford Convent, and installed the new Rev. Mother.

October 3rd.—Administered Confirmation in Gisborne to about 73 persons, some of whom were adults; blessed neat wooden chapel at Riddle's Creek, which I dedicated to St. Ambrose.

October 7th.—Gave the white veil to a novice at the Convent of Mercy; presided at a conference between 12 and 2 o'clock p.m.

October 9th.—Wrote a reply to Cardinal Barnabo's letter by the last mail requesting me to visit New Zealand and report on the state of Church matters there, and to put in an appearance afterwards at the Ecumenical Council; gave the letter to the Vicar-General to post; engaged passages for self, Father Dalton, and servant in the "Rangatira" steamer, which will sail for Auckland, *via* Sydney, at 1 o'clock p.m. on next Thursday; amount paid for two first class return tickets, £48, and for servant, second class return, £12. Addressed several letters to the clergy who absented themselves from the late Conference.

October 10th.—High Mass in the new church, Hawthorne, solemnly blessed and opened to-day; sermon by the Rev. I. Moore, S.J. Took breakfast at 1 o'clock with the Hon. J. O'Shanassy; the Bishop of Hobart Town arrived at 12 o'clock *en route* to the Ecumenical Council; he gave Benediction in the Cathedral; wrote to the Prior of Posterula, Rome, to secure for me same apartments in the convent occupied by me during my last visit to Rome.

October 11th.—Had a visit from Father McDonald, private Secretary to the late Bishop of Auckland; he proceeds to-morrow *en route* to Rome; consented to send a priest to assist Father Hayes at Sale if people would pay expenses of education, and passage out of one of four priests now on their way from home to this Diocese.

October 12th.—Accompanied the Archbishop and Bishops to the steamer "Malta" on their way to Europe.

October 13th.—Busy packing for journey to New Zealand; visited the Governor and several Catholic families.

October 14th.—Left for Sydney *en route* to Auckland by steamer "Rangatira."

October 17th.—Arrived in Sydney, and drove to Sacred Heart Presbytery.

October 18th.—Met the Bishops of Bathurst and Maitland, and they dined with us; continued journey to Auckland; left Father Corbett in Sydney; he was too ill to proceed with us.

October 25th.—Arrived in Auckland; met the clergy with Father McDonald, who took us to the presbytery, and showed me a letter from Cardinal Barnabo, signifying my appointment as Apostolic Administrator; visited the convent adjoining the Cathedral, and appointed for the Nuns a three days' Retreat; visited the convent at Parnell, where three Sisters conduct a high pay school and a poor school; they have with them also some orphans.

October 26th.—Visited the Convent of Mercy, Mt. St. Mary's. Here there are schools for the children of the poor and rich; an orphan school, and a boarding school; both showed great care and attention; both are wood buildings well designed; I am to hold visitation on Sunday; visited the female school of the Sisters, adjoining the Cathedral. In the school for the children of the poor, there are 30, and in the school for the children of the well-to-do, 40. In the orphanage, Mt. St. Mary's, there are 32 orphans; the girls in the boarding school are 18; visited Onehunga where there is a handsome church of Kauri pine,

a convent with a high and a poor school under the care of the Sisters of Mercy connected with the head house at Auckland; there is a school for boys in the old chapel, and a fine hall of Kauri pine built by the Catholic Young Men's Society; about six acres of glebe land given by Government are attached to the presbytery.

October 27th.—Wrote to Vicar-General asking him to prepare statistics of Diocese for my return. The Native Orphan Asylum is a poor concern. The children, one native and six half castes, wrote well, and gave satisfactory answers in Christian doctrine; visited Otohuhu; here are a good church, schools, convent, and presbytery, all of wood.

October 28th.—Granted an interview to three of the laity, Messrs. Canning, Syndic of the Franciscans, Oliver, and Sheehan, solicitor; visited the public schools in connection with the Church; some are mixed, boys, and girls, under the care of females, and well attended; the boys' schools, two in number, had not many in attendance; the boys in those schools were but poorly instructed in the Christian doctrine; Retreat for the Nuns at Mt. St. Mary's, by Father Dalton, begins this evening.

October 29th.—At 11 o'clock received a deputation from the laity, Messrs. Sheehan, Oliver, King, and Shanahan; it took about five minutes to enter into their statement of the financial affairs of the Diocese; Fathers McDonald, late Vicar-General, and Dalton, S.J., were present.

October 30th.—Mr. McIlhono, late teacher and manager of the North Shore Orphanage, gave a brief account of that institute from the time he was appointed to it up to the time of its being closed. Commenced visitation at Mt. St. Mary's. Announced Jubilee Mission. Sermon by Father Murphy in the Cathedral.

November 1st.—Meeting of the laity on Church affairs. Resumed visitation at convent. Double Vespers.

November 2nd.—Had the late Vicar-General, Rev. Father McDonald, under examination from 10 to 1 o'clock. Closed the visitation at Mt. St. Mary's. Visited the Franciscan Friars at Parnell. On our way back one of the wheels broke, and we had to walk home. Some of the clergy from the country have come in to make the Retreat for the clergy, which Father Dalton, S.J., commences to-night.

November 3rd.—Had a visit from Mr. King, who gave further information regarding the mission. Saw Mr. Lynch from Otahuhu. Saw Protestant College, which is much inferior to Mt. St. Mary's in situation and value.

November 4th.—Father Fynes called to give information about the Diocese and Bishop. Mr. O'Brien, of the Supreme Court, gave me most important information about the Bishop. Father Dalton, S.J., was present at the interview which lasted nearly an hour. Had to ask Father Fynes to put his statements in writing. Received a letter from Mr. O'Brien, Registrar of the Supreme Court, with reference to Mt. St. Mary's Church property. Father J. McDonald handed me another paper.

November 5th.—Mr. O'Brien called and gave me additional information. In the afternoon questioned some of the clergy about the affairs of the Diocese.

November 6th.—Gave Holy Communion to the clergy, whose spiritual Retreat closes this morning. Concluded my inquiries of the clergy.

November 7th.—Visited the children assembled in the Cathedral for Christian doctrine. There were about sixty girls, and the same number of boys; the former were instructed by two Sisters of Mercy and the latter by some good soldiers belonging to the Royal Irish.

November 8th.—Went by rowing boat to North Shore where the former Marist College for the natives is situated. The college is a large ugly stone building capable of accommodating about seventy children. It is now closed; the building and land are mortgaged; the land is fair. Visited a native village; the wharrie, as the homesteads are called, were far and away more comfortable than the Irish cabin. The people had plenty of provisions and cultivated patches of potatoes. The sweet potato they are very fond of. Examined Rev. Mother and assistant Rev. Mother of St. Anne's Convent of Mercy.

November 10th.—Baptized a half-caste belonging to the Catholic Institute. The children of the institute presented me with a humeral veil, their own work.

November 11th.—Went to the Thames. The church at Shortlands is dedicated to St. Francis of Assisium. About two years back there was not one European here, now the population is about 20,000. Mining is most successful. The natives hold the land and lease it out. One chief has rental of £7000 per annum. He gave a site for church and clergyman's residence. No grant of site can be got at Grahamstown.

November 15th.—Returned to Auckland. Examined Church deeds.

November 16th.—Administered Confirmation to twenty males and forty females at Onehunga, Father Paul's church. Father Dalton, S.J., commenced Retreat for boarders at Mt. St. Mary's. Wrote pastoral to clergy and laity. The churches at Howick and at Pannure are in good order. The majority of the children in the Catholic school at Howick are Protestant and so is the teacher.

November 18th.—At a meeting of the clergy advised them on their duties to the sick, to one another and to the laity, and appointed a commission consisting of some of the clergy of the Diocese to administer the temporal and spiritual affairs of the Diocese, subject, of course, to me and to my Vicar-General during my absence in Europe. Called on the Governor, a kind, open-hearted man.

November 19th.—Wrote appointments and instructions for the Diocesan Commission. Received deputation of lay gentlemen on Church matters. Dined with the clergy and received an address from them. Proceeded from the Cathedral aboard the steamer Auckland *en route* to Sydney.

November 21st.—Father Dalton preached aboard ship and I read public prayers.

November 26th.—Arrived in Sydney. Wrote to Bishops of Bathurst and Maitland. Advised Vicar-General by telegram of our departure for Melbourne by steamer to-morrow. Stayed at the Presbytery of the Sacred Heart. Visited Villa Maria. The convent for nuns of the Marist Order is at some short distance, but in sight of Villa Maria where the Fathers reside. There is only one nun at present there. At Villa Maria a few Fathers, three lay Brothers. The buildings are good. A new church is being built at Villa Maria chiefly by the lay Brothers. Visited Mr. O'Sullivan and family, old friends.

November 27th.—Visited the Convents of Mercy and Good Shepherd. I met Mr. O'Grady aboard the steamer who announced to me the sad news of Father E. Gallen's death, a good and zealous priest attached to the mission at Wangaratta; the church now in course of erection is his work. *R.I.P.*

November 28th.—Had to put into Twofold Bay owing to stress of weather.

December 1st.—Landed in Melbourne and gave instructions to clergymen.

December 3rd.—In Geelong. Admitted to the white veil two postulants. Made visitation of the convent. Returned to Melbourne.

December 5th.—After Mass in St. Augustine's wooden structure laid foundation of new church. Collection £200. Father I. Moore, S.J., preached. Made visitation of Convent of Mercy, Nicholson-street.

December 6th.—Busy receiving visits and making preparations for my departure. Made visitation of Abbotsford Convent. The clergy and a few of the laity dined with me.

December 7th.—Received an address from the clergy. Left for the steamer. Sailed out of the bay at 2 o'clock.

December 11th.—Wrote to Mr. O'Shanassy and Mr. Archer advising unity of action on the part of the Catholics in the politics of the country, and above all things on the questions of education and State-aid.

December 12th.—Preached and said public prayers. My congregation consisted of the ship's crew and a few first-class passengers.

December 13.—Wrote to Father Fynn urging him to hasten on the completion of the mortuary chapel. Arrived in the harbour of the Sound.

December 14th.—Cleared Cape Lewin at 3 o'clock.

December 16th.—Wrote part of my report on the Diocese of Auckland.

December 22nd.—Commenced a Lenten Pastoral for 1870.

December 25th.—Christmas. Preached to the Catholics on board and then recited public prayers. My congregation considerably enlarged.

December 27th.—Landed at Galle. Met the local clergyman and a priest from Babylon collecting for his monastery.

December 29th.—Left by the steamer "Travanine" for Bombay.

January 2nd, 1870.—Arrived at Bombay, and stayed at St. Mary's Institute, which is an orphanage and college; visited Bundora where the Jesuits have an institute for native boys and seminarists, and the Nuns of the Holy Cross have an orphanage for native girls, and amongst them some African slaves rescued from the Arabs.

January 5th.—Went to Poonah, about 100 miles from Bombay; visited Convent of the Holy Child Jesus with 150 orphans; saw the native town of Poonah, a crowded dirty place.

January 7th.—Visited the college where there are Hindoos and Parsees amongst the students.

January 8th.—Left for Suez by the steamer "China."

January 9th.—Studied the Pope's Encyclical, delivered a little before, and at the opening of the Ecumenical Council, and the "Syllabus."

January 16th.—Arrived at Aden; visited the convent in which the Superior is an Irishman.

January 22nd.—Arrived at Suez; visited the Franciscan Friars; they were at dinner; no invitation to join.

January 23rd.—Had a race for the train, and left for Alexandria.

January 24th.—Said Mass in the Franciscan Church; favoured with a cup of coffee; visited the Lazarist Fathers; they were very polite.

January 27th.—After three days' stay, left in an Egyptian ship for Malta.

January 28th (Friday).—At dinner, had for the first time, for many many years, to eat meat; there was nothing else provided.

February 1st.—Reached Malta; visited the Augustinian Convent.

February 2nd.—Said Mass in St. John's great Church; visited "Citta Vecchia," and the grotto of St. Paul's.

February 4th.—Sailed for Catania, in company with three American priests; did not land at Syracuse.

February 5th.—Reached Catania, and went by train to Messina; boatmen and cabmen are a greedy crew of villains and extortioners under the special care of a bad Government.

February 6th.—Said Mass at the Redemptorist church; the Venerable Superior had only just returned from exile; the Fathers were not permitted to live in their monastery.

February 7th.—Left for Naples.

February 8th.—Arrived in Naples.

February 9th.—Started for Rome; drove to Posterula, and during the evening had a visit from the Bishops of Adelaide and Madras.

February 10th.—Had a visit from Father McDonald, of New Zealand, who admitted that things were in a very sad state in Auckland.

February 11th.—Called on the Bishop of Adelaide, who was confined to his bed.

February 13th.—Had audience at Propaganda with Rinaldini, Monsignore Simeoni, Secretary to Propaganda, and Jacobini, Minutante for New Zealand. They already knew everything regarding Auckland; had nothing new to communicate.

February 15th.—Monsignor David, a French Bishop, made a violent speech in the Council to-day against a proposal that one small Catechism be prepared for general adoption throughout the world, containing the essentials of Catholic faith which may be enlarged to meet the errors, &c., that may arise in each Province or Diocese. Attended the Council for the first time; the number of my seat is 295; nothing done; Council adjourned to Friday; received a visit from Bishop Viard, of Wellington, New

Zealand; he threw out a few hints about Auckland; he acknowledged that the college and land on the North Shore, mortgaged by the Bishop, were Church property, and wondered how he could have mortgaged it; received a visit from Cardinal Cullen; called on the Bishop of Adelaide who is ailing.

February 16th.—Busy reading correspondence between Bishop Pompallier, the administrator of his Diocese of Auckland, and others with the Propaganda concerning the affairs of that Diocese.

February 18th.—Busy preparing and writing report.

February 19th.—Visited the Bishop of Adelaide who is still ailing.

February 21st.—Went to the Council; the proceedings were dull and resultless; the Cardinal read a decree altering the method of action; this was received most favourably by the Council.

February 22nd.—Dined with Australian Bishops; Cardinal Cullen and other Bishops were at the dinner.

February 23rd.—Received letters from Vicar-General; one contained £700 for the Holy Father, and £200 for the Catholic Association.

February 24th.—Finished my report on the New Zealand mission; took it to the Propaganda myself, and delivered it to the Cardinal's servant.

February 25th.—Wrote to Monsignor Simeoni, informing him that I had handed in my report on New Zealand to Cardinal Barnabo; called on the Cardinal, and asked him to present to the Holy Father the offerings of Victoria for last year; he desired me to accompany him on Sunday, and make the presentation myself.

February 27th (Sunday).—Drove out with the Bishop of Adelaide; had an audience with the Holy Father in the evening; handed him the £700; he expressed his thankfulness in a few gracious words, and gave his blessing to me, clergy, and people.

February 28th.—Called on the Archbishop of Cashel; went to buy vestments; could not find the place; lost my way in the streets of Rome, and returned home wet and dirty.

March 1st.—Received a letter from the Propagation of the Faith at Lyons, in which it is stated that a sum of 55,000 francs have been granted to the Diocese of Auckland for 1869; this extraordinary grant has been made in consideration of the present pecuniary embarrassments of the Diocese; had a letter from Bishop Pompallier praying that his debts be paid; will refer matters to Propaganda.

March 2nd (Ash Wednesday).—Received a letter from Father Nivardo, a Franciscan Father, at Shortlands, New Zealand.

March 3rd.—Wrote to Monsignor Simeoni *re* letters from the Propagation of the Faith and from Bishop Pompallier, which I left at Propaganda, and from which it would appear that the extraordinary grant above the customary amount was made by the Propagation of the Faith in view of the Bishop's debts. I recommended that the debts be paid by instalments, but not as legally due; also that it should be paid so as not to make his successor responsible in law for his debts. I further recommended that the money due to the clergy should be paid by degrees; I declined mixing myself up with the temporal administration of the Diocese.

March 6th.—Read carefully over the "Schema de Regularibus;" it is to be hoped that the suggestions therein will be acted upon so as to make the large and influential body of religious throughout the Catholic world active auxiliaries in the propagation of religion and in the salvation of souls.

March 7th.—Read carefully the "Schema de Infallibilitate Romani Pontificis." This Schema, it is to be hoped, will not be the cause of serious troubles.

March 8th.—Had a visit from Signor Canonico Jacobini, the bearer of presents from the Holy Father and a letter approving of the result of my mission to New Zealand.

March 9th.—Had a visit from the Bishops of Hebart Town and Goulburn and Armidale; promised to attend a meeting of Australian Bishops on Friday.

March 10th.—Had a visit from Father Mullooly about the payment of the annuity to Bishop Geoghegan's niece; read the "Schema de Voto Obedientiae Regularium."

March 11th.—Attended a meeting of the Australian Bishops; proposed an alteration in the fast and abstinence of Lent—the adoption of the Baltimore ritual.

March 12th.—Walked with Mr. Wardell to St. Clement's, and introduced him to the Prior.

March 13th.—At the Ave Maria went with Monsignor Simeoni to the Vatican to have an audience with the Holy Father; he received me graciously.

March 14th.—Prepared a copy of my report on the Diocese of Auckland for Monsignor Simeoni, which I sent to him.

March 17th.—Dined at St. Isidore's; most of the Irish Bishops were to dinner; Archbishop Manning preached after the High Mass.

March 18th.—Went to the Council; after Council accompanied with other Prelates the Holy Father in his visit to the Most Blessed Sacrament.

March 20th.—Spent the day with Bishop Fennelly, of Madras, at Albano.

March 22nd.—Wrote to Father O'Hara of Auckland directing an inquiry by the Ecclesiastical Commission into the complaints of Father Nivardo of Shortlands; advised Father Nivardo of this.

March 23rd.—Attended a meeting of the Council, but little was done.

March 25th.—Posted a letter to the Vicar-General about the indulgences asked for the Confraternities of St. Vincent de Paul, Christian doctrine, etc., enclosing reply to Monsignor Simeoni, Secretary of Propaganda; Societies must be first established by the Ordinary.

March 26th.—Attended the Council; not much progress, but plenty of useless talk.

March 28th.—Attended the Council; long speeches; little done; amendments withdrawn; no voting to-day.

March 29th.—Nearly all the amendments proposed at the Council were rejected almost unanimously.

March 30th.—The action of the Council to-day was an improvement even on yesterday.

April 1st.—Attended the Council; many speakers, but few said anything deserving attention; made my meditation before the Council closed; read over the chapter "De Fide et de Ratione" and a few of the amendments proposed.

April 3rd.—Met the Holy Father whilst out walking, and got his blessing; dined at the Minerva with the Archbishop of Armagh and other Prelates.

April 4th.—Business at the Council to-day, voting on the amendments *de Revelatione*.

April 5.—Business of the Council consisted in voting in favour of the propositions of the congregation *de fide*.

April 8th.—Wrote to the Vicar-General enclosing a letter from the President of All Hallows', giving the amount due to the College by the Diocese—£1020; amount to credit in the bank, including draft not as yet due, upwards of £700; paid on account by cheque, £320.

April 12th.—Place taken to-day in Council.

April 13th (Wednesday).—Attended Tenebrae in St. Peter's to-day.

April 17th.—Saw from the Piazza the illuminations of St. Peter's.

April 18th.—Fireworks at the Piazza del Popolo.

April 19th.—Attended the Council; the amendments were read over, and those adopted, 2 or 3, were put to the vote; received the Australian letters to-day; news not quite satisfactory; hope the administration of the Diocese of Auckland will soon be taken out of my hands by the nomination of a Bishop.

April 20th.—Sent back to the Vicar-General the deed of conveyance, etc., of the school site adjoining the Cathedral, signed and witnessed; at 6.30 o'clock went out to the illuminations of the city in honour of the coronation and return from exile of the Holy Father; they were grand.

April 21st.—Attended at St. Augustine's to receive the Holy Father.

April 22nd.—Spent about two hours at the Exhibition.

April 24th.—The placets at the Council to-day were general.

April 26th.—Dr. Derry, the Bishop of Clonfert, called; in consequence of ill-health he leaves Rome for his native air.

April 27th.—Went with the Bishop of Madras to photographer, who is taking the likenesses of the Bishops attending the Council. Called on the Bishops of Cloyne, Ross, Down and Connor, and Armagh, and on the Bishops of Birmingham, Southwark, Beverly, etc.

April 28th.—Read a criticism on Dr. Newman's letter to the Bishop of Birmingham on the Pope's Infallibility in matters of faith and morals when teaching *ex Cathedra*. Had a visit from Monsignor Ford and Canon Farrell. Read over the *Osservatore Romano*, a poor description of newspaper.

April 29th.—Went to the Council. Subject for to-day's consideration, the improved proposition on the necessity of a small Catechism for the whole Church. This had already been discussed *usque ad Nauseam*. Nevertheless, we had a few to waste the time and patience of the Council by speaking on it to-day. The amendments on the "Schema de Primatu et Infallibilitate R. Pontificis" were delivered to the Fathers.

May 8th.—Attended the sermon of Monsignor Mermillod, Bishop in *partibus* of Geneva, an eloquent preacher. Busy preparing my application for leave to return to my Diocese. Hope to send in to-morrow the application.

May 14th.—Went to the Council. The Cardinal-Vicar of Rome, Patrizi, spoke first on the "Schema de Infallibilitate Papae" and in favour, also several Italian Bishops, two from Sicily, and the Bishop of Dijon.

May 15th.—Called on Cardinal Cullen, but did not find him in.

May 16th.—Attended the Council. Discussion on the Papal Infallibility. The Primate of Hungary spoke against the definition. He spoke well and forcibly, but not in a style suited to so great an assembly.

May 17th.—Went to the Council. Discussion was resumed by Cardinal Cullen, Archbishop of Dublin. He spoke in favour of the definition with dignity and energy. He criticised very freely the objections raised against it. He was followed by the Cardinal-Archbishop of Bordeaux, Cardinal Donnet. He read his address which was in favour of the definition. He was followed by the Archbishop of Corfu, an eloquent speaker and good reasoner. The Archbishop of St. Louis, of the United States, Dr. Kenrick, called. He complained of Cardinal Cullen's criticisms on his amendment and objection to the definition. He left me a copy of his pamphlet. It is chiefly remarkable for its style and choice Latin. The good Archbishop has, however, gone too far in his opposition to the definition of the dogma.

May 18th.—Went to the Council, discussion resumed. Archbishop McHale, of Tuam, was the first to speak. He addressed himself to the subject as not necessary, and opposed Scriptural and traditional evidence. Others followed for and against; amongst the latter was the Archbishop of Paris.

May 19th.—The Archbishop of Cashel, Dr. Leahy, resumed the discussion in Council. He spoke in defence of the definition and answered the objections of the Archbishop of Tuam. His address was well delivered. The Bishop of Dijon spoke against the definition, and a Patriarch of the Greek Rite—the Patriarch of Antioch.

May 20th.—Council. Speakers *pro* and *con*; more *pro* than *con*.

May 21st.—The Bishop of Strasburg spoke in Council in reply to the Archbishop of Paris very ably in favour of the definition. Met Archbishop Purcell, of Cincinnati, by appointment at Propaganda regarding a case of matrimony about which there seems to be a special difficulty.

May 22nd. — Met Cardinal Bonnechese, Archbishop of Rouen; he speaks English very well.

May 23rd.—Went to the Council. The Patriarch of Constantinople spoke in favour of Papal Infallibility, and answered the objections made by the Greek Patriarch of Antioch. The Bishop of Mayence, Monsignor Kettler, deliver a very able address against the definition.

May 24th.—One of the Bishops of the congregation *de fide* replied to Kettler in a very able manner. Others followed in favour of the definition.

May 25th.—The speakers in the Council to-day were:—The Archbishop of Westminster, Dr. Manning; Dr. McEvilly, Bishop of Galway; and Dr. Clifford, Bishop of Clifton.

May 26th.—Went to St. John's in Lateran, where the Holy Father gives his blessing to-day.

May 28th.—Attended Council. The Bishop of Ratisbon spoke on the part of the deputation *de fide*. He spoke well. A French Prelate followed, a strong Gallican, who opposed the definition. Another French Prelate from the United States spoke most absurdly on the same side. He had to quit the pulpit. He had outraged the patience of all.

May 29th.—Dined at St. Isidore's. The Archbishop of Baltimore, the Bishops of Adelaide, Hobart Town, St. John's (Newfoundland), *inter alios*, were present.

May 30th.—Went to the Council; the speaker on the part of the deputation *de fide* was the Archbishop of Baltimore, Monsignor Spalding. He did not impress me favourably; four Bishops followed.

May 31.—Attended Council; Archbishop from Holland resumed the debate; the Patriarch of Jerusalem followed in an able and eloquent discourse in favour of the Infallibility; a Spaniard followed; Dr. Purcell, Archbishop of Cincinnati addressed the Council feebly and incoherently against, but concluded in favour; Dr. Connolly, Archbishop of Halifax, read a well-digested paper against the definition.

June 2nd.—Attended Council; a Greek Bishop spoke against, and the Bishop of Mauritius spoke for the definition; others followed for and against. Monsignor Strossmayer, Bishop of Bosnia, delivered a most eloquent speech, but in argument it was weak; he was, of course, against the definition.

June 3rd.—Requiem Mass for Bishop Grant, Bishop of Southwark. Attended Council; discussion opened by the Bishop of Elphin, Dr. Gillooly; he said but little, or rather read a profession of faith; the next was the Bishop of Augsburg, in Bavaria; he spoke against the definition; and a French Bishop in *partibus*, Monsignor Maret, professor, etc., who had been nominated for a French See by the Emperor Napoleon III., but the Holy See would not appoint him, and the Emperor would not withdraw his name. To meet the difficulty, he was elevated to a See in *partibus infidelium*; he had to be interrupted in his address; to-day closed the discussion of the subject.

June 4th.—Paid a visit to the Bishop of Adelaide, who leaves to-morrow for Ireland.

June 5th.—A visit from the Bishop of Kilmore, who leaves to-morrow for Ireland; received a letter from Monsignor Simeoni, Secretary of the Propaganda, requesting to call a meeting of the Australian Bishops now in Rome to consider the proposals for the erection of New Sees in the present Province of Australia; called at Propaganda; Simeoni was at St. Peter's; called at the residence of the Australian Bishops, who were absent; left a note for Bishop Murphy, of Hobart Town, informing him of the Secretary's letter, and requesting the favour of an interview this evening in order to fix a day for the meeting. Had a visit from the Bishops of Hobart Town and Armidale; fixed next Wednesday for our meeting.

June 6th.—Wrote to Monsignor Simeoni stating that I had called a meeting of the Australian Bishops for Wednesday; wrote to Monsignor Salvado, inviting him to meeting; called on Monsignor Griver, and invited him to our meeting; attended the Cappella in St. Peter's.

June 7th.—Attended the Council; of eight speakers, the Cardinal-Archbishop of Prague was one, and he was in opposition.

June 8th.—Held a meeting of the Australian Bishops now in Rome. Dr. Murphy, Bishop of Hobart Town; Dr. Salvado, Bishop of the Port of Victoria; Dr. Mahony, Bishop of Armidale; and Dr. Griver, not as yet consecrated, Administrator of Perth. We recommended the erection of Sees of Ballarat and Sandhurst, and disapproved of the plan of the proposed Diocese of Albury; about 5 o'clock handed to Monsignor Simeoni's servant the report of the meeting, signed by the Bishops.

June 9th.—Attended the Council; the Cardinal-Archbishop of Vienna spoke against the definition; several others followed for and against it.

June 10th.—Went to the Council; the Bishop of Orleans was moderate in his opposition to the definition.

June 12th.—Assisted at the consecration of Dr. Griver as Vicar-Apostolic and Administrator of Perth, and of Dr. Power, as Bishop of St. John's (Newfoundland). Cardinal Cullen was the consecrating Prelate, and Dr. Grimley, of the Cape of Good Hope, was the second assisting consecrating Prelate.

June 13th.—The discussion in the Council was opened on the part of the deputation *de fide* by the Archbishop of Cashel; in reply to objections he spoke very well; invited the Australian Bishops to a meeting to be held to-morrow.

June 14th.—Said Mass for Rev. James Parle who died at Belfast, in my Diocese, on 29th March.

June 15th.—In the Council; the amendments proposed on the first and second chapter were put, and rejected with one exception and this one was admitted *juxta modum*. The next chapter was opened by the Cardinal-Archbishop of Besancon and the Cardinal-Archbishop of Vienna.

June 16th.—Wrote a letter to Father O'Hara, of Auckland, informing him of the election of the Vicar-General of Cloyne to that See.

June 17th.—Attended the procession of Corpus Christi, which proceeded from the Church of St. Augustine, and proceeded through the parish attached thereto.

June 18th.—Attended the Council. Discussion *de Infallibilitate Pontificis* resumed by Cardinal Pitra, whose paper or discourse was badly read by a French Prelate. Cardinal Guidi spoke next, and well; Cardinal Bonnechose followed; the last speaker was Cardinal Cullen, Archbishop of Dublin.

June 19th.—The Vicar-Apostolic of Colombo (Ceylon), and Dr. Salvado were amongst the guests who dined with us.

June 21st.—Went to the Vatican to inscribe my name in the book of congratulations on the twenty-fourth anniversary of the Holy Father's coronation; visited Bishop Griver, the Apostolic Administrator of Perth.

June 23rd.—Went to the Council; speakers said nothing new. Speeches a poor repetition of what has been better and more ably said. Archbishop of Rheims not *ad rem de omnibus rebus et quibusdam aliis*. Archbishop Lynch, of Toronto, Canada, nowhere, *et sic cum aliis oratoribus*.

June 25th.—Visited the Council; the only Prelate who obtained and kept the attention of the Council was Monsignor Kettler, Bishop of Mayence, in Germany.

June 26th.—Wrote for some time; weather hot.

June 27th.—Went to Tivoli; returned to the sulphur baths about six miles from Tivoli and bathed.

June 28th.—Went to the Council; the Bishop of Kerry, Dr. Moriarty, was one of the speakers; his address which he read was a failure; it was against the definition.

June 29th.—Attended at the solemn Mass celebrated to-day by the Holy Father in St. Peter's.

June 30th.—Dined with Cardinal Cullen at the Irish College; most of the Irish Bishops were there, and a few from the colonies—two American and two English.

July 1st.—Attended Council. The discussion was opened by a Spanish Bishop in an able, eloquent, and logical speech; he was feebly followed by others.

July 2nd.—Attended Council; Dr. Nulty, Bishop of Meath, opened the discussion; the only good speakers were the Bishops of Saluzzo and Angers.

July 3rd.—Bishop O'Connell, from California, dined with us.

July 5th.—The votes of the Fathers were received on the second and third chapters; amendments were put, and with one or two exceptions they were negatived.

July 6th.—Paid a visit to the Cardinal-Archbishop of Dublin; had a long conversation with Dr. Ullathorne, Bishop of Birmingham; another Archbishop is about to be given to England; he is likely to be the man.

July 8th.—Had a letter from the Archbishop forwarded through the Vicar-General.

July 12th. Received a letter from Cardinal Antonelli enclosing three Briefs of His Holiness decorating Messrs. Archer, Brownless, and O'Grady with Order of St. Gregory the Great.



CONVENT OF THE FAITHFUL COMPANIONS OF JESUS, "GENAZZANO," KEW. 2. LORETTO ABBEY, 3. CONVENT OF MERCY, 4. CONVENT OF MERCY,

CONVENTS IN VICTORIA.

July 13th.—Attended Council; votes of the Fathers taken; 451 in favour of the Infallibility of the Holy Father, 88 non-placets, 60 *justa Modum*.

July 18th.—Heard the usual Mass celebrated in the Council Hall; votes taken in public session. Two non-placets on the Infallibility of the Sovereign Pontiff in *rebus fidei et morum* being put. The German, a few French and other Bishops, numbering a little better than a hundred, who were opposed to the definition, remained away. Amongst them were Dr. McHale, Archbishop of Tuam, and Dr. Moriarty, Bishop of Kerry. One of the two, who had the bad taste to give the non-placet in the Council, was Dr. Fitzgerald, Bishop of Little Rock, in America, a native of Limerick, and the other was from Naples. Council adjourned to the 11th of November. Loud thunder, bright lightning, and heavy rain during and after the Council; resumed my preparation for leaving; hope to leave about the end of the week.

July 19th.—War between France and Prussia was proclaimed to-day by France.

July 20th.—The Bishop of Kerry and Father Mullooly, Prior of St. Clement's, dined with us to-day; Bishop of Kerry left at 3 for Civita Vecchia *en route* for home.

July 21st.—Mass for a favourable and safe journey; Bishop Fennelly left at 10 o'clock *en route* to Ireland; dined at S. Maria del Popolo with three other Augustinian Bishops; hope to leave to-morrow for Florence by 6.30 o'clock train.

July 22nd.—Proceeded to the station; arrived in Perugia about 4 o'clock; wrote to Father O'Keefe, Prior of Posterula, asking him to send on a coat which I left behind and some crosses to be blessed by His Holiness to the convent in Dublin.

July 23rd.—Left for Paris via Florence, Turin, Mt. Cenis, Macon, etc.

August 5th.—Arrived in Paris; went to Father Ratisbone's Convent by invitation; here I remain the few days I stop in Paris.

August 6th.—Twenty-second anniversary of my consecration; dined with Cardinal Bonnechose, Archbishop of Rouen.

August 7th.—News from the seat of war most distressing; Prussians victorious; Paris placed in a state of siege; a visit from the Prussians apprehended.

August 8th.—Visited with the Curé of S. Sulpice the female lunatic asylum.

August 9th.—Paris is herself again; the French spirit is up; all anxious to go to the frontier; they look like men who are determined to die or conquer. Took leave of Pere Ratisbone and his Friars; left for Calais.

August 11th.—Arrived in London; lost several hours looking for Augustinian Hotel where it did not exist—in Park Road.

August 13th.—Visited Stanbrook, where I received the usual cordial welcome; the Superior of the Benedictines is here—a kind, amiable man; he assisted as Abbot at the General Council.

August 15th.—Returned to London and stopped with the Augustinians at Hoxton Square.

August 22nd.—Arrived in Dublin; visited the Augustinians, the Cardinal, and All Hallows'.

August 26th.—Visited All Hallows'; very much annoyed that the priests ordained at Pentecost had not yet sailed.

August 31st.—Left by an early train for Enniscorthy, *en route* to Grantstown, where I made my novitiate. Heavy rain from Wexford to Grantstown.

September 4th.—Gave the Papal Benediction after High Mass because the solemnity of the Feast of St. Augustine is observed here on the Sunday within the octave; the neighbouring P.P.s. and C.C.s. dined with us; it was a merry company.

September 6th.—Left by steamer for Waterford *en route* to Kilkenny.

September 7th.—Visited the Augustinians at Callan.

September 8th.—Returned to Dublin and put up at the Imperial Hotel.

September 15th.—Forwarded to the Queen through Earl Granville a memorial against the abolition of State-aid to religion.

September 16th.—Dined with Mr. Troy, a great friend to my late dear uncle.

September 20th.—Called on Mr. O'Hagan, solicitor, and paid him for engrossing petition to the Queen against the abolition of State-aid to religion as passed by the Parliament of Victoria; paid a visit to Cardinal Cullen; his views on the Roman question are gloomy and discouraging.

September 21st.—Wrote to the Bishop of Adelaide inviting him to commence our homeward trip next week.

September 28th.—Returned to the Vicar-General the deed of trust as also the power of attorney for the administration of the late Father Branigan's will; left for Clongowes Wood College; Father Lentaigne met me at the Sallinus station, about 4 miles from the college; weather beautifully fine; spent a most pleasant evening with the Fathers, who were most kind; gave Holy Communion to the scholars who had just concluded their Retreat; in the course of the day visited Maynooth College; President and Vice-President were absent; Professor Molloy did the honours as guest master; the place did not look tidy or clean.

October 2nd.—Called to see the Provincial of the Jesuits at Milltown Park. Conversated with him on the necessity of the Fathers opening a boarding school and establishing a seminary. He agreed that it ought to be done, and he hoped it would be done.

October 4th.—Saw Bishop of Adelaide at John's-street, where we dined. Arranged with Canon McCabe, P.P., Kingstown, to erect three stained glass windows in the church and a mural monument, and sent design of latter to the brother of the Bishop, Mr. J. Hynes.

October 5th.—Slept aboard and sailed for Holyhead.

October 9th.—Visited Birmingham and had long conversation with the Bishop.

October 10th.—No letters, no telegram from Rome.

October 12th.—Wrote to the Secretary of State for the Colonies calling his attention to the fact that I had received no reply to the letter which accompanied my memorial regarding the withdrawal of State-aid to religion by Act of Parliament in Victoria, and which I sent him on the 15th September. Took my passage to New York in the Cunard steamer "Abyssinia," a berth in the same I had secured for Bishop Sheil. Telegraphed to Bishop Sheil that I had done so.

October 16th.—Left the codicil of my will with Father J. Crane of the Irish Augustinians.

October 17th.—We left for Liverpool.

October 18th.—A short prayer for a safe voyage by the "Abyssinia" for New York.

October 19th.—Bishop Sheil joined the steamer at Queenstown.

October 20th.—Too sick to get up. Bishop Sheil, who occupies the same cabin with me, is ill also. The fourteen days we were at sea, a long passage, we were unable to leave the cabin. Said the usual prayers morning and evening. Recited the Divine Office and made the daily meditation. In the Divine Office I was joined by the Bishop of Adelaide.

November 1st.—Reached New York.

November 2nd.—Visited the Archbishop who was not at home. The priests here are too few for the Catholic population.

November 3rd.—The Archbishop called.

November 4th.—My 58th birthday. Thanks to God for His goodness to me. Left for Albany. The Archbishop and Bishop Lynch travelled with us on their way to the consecration of the Cathedral at Rochester.

November 5th.—Met Archbishop Williams on his way to Rochester also.

November 6th.—The Catholic schools receive aid from the State by favour, not by law. Common schools of the State not much frequented by Catholics. Christian Brothers are in the Diocese and the Sisters of the Sacred Heart. The orphanage for boys, conducted by the Christian Brothers, gets aid from the general Government and the country, and it is supplemented by voluntary offerings. Population of Albany about 100,000, of which one half is Catholic.

November 8th.—Visited Cathedral at Rochester which was consecrated the Sunday previous. It is Gothic, but not quite correct. It is filled with pews, no provision being made for the poor. Visited Niagara. Had a good view of the rapids from the Canada side.

November 10th.—Visited London, and were most kindly received by the Bishop who celebrates the anniversary of his consecration. He expects Archbishop of Toronto and Bishop of Hamilton, but we could not stay to lunch.

November 11th.—Left for Chicago. This is a poor city, built on a swamp and the borders of a great lake. It is the capital of the Prairie country, a great depôt for grain. Population is about 150,000, of which about half is Catholic. There are only twenty priests. The Bishop is Dr. Foley, born in America of Irish parents. The Cathedral is a poor building. Visited Hospital of the Sisters of Mercy, about two miles out of town; a splendid structure, but not paid for. The debt due is 100,000 dollars. The Christian Brothers' College is a large and commodious building, the gift of an Irish priest. The Irish are doing well here. The Irish female servants waited on us for our blessing. The old faith is strong in them. They do not forget to practise it.

November 12th.—Passed over the Mississippi on bridge one mile long. Reached Omaha after two nights in the train.

November 18th.—Arrived in Salt Lake City. Visited the Mormon Tabernacle in course of erection, to cost ten million dollars. Style, Tudor Gothic. Few from Catholic countries among them. Found two bearing the names of Sloane and Lynch. Can't believe the Tabernacle could seat 15,000 as intended by raising seats in tiers inside. It is 150 by 90 feet only and square in shape. The society consists of a president (B. Young) and twelve apostles and elders. It is in the Diocese of Omaha. Father Foley has been appointed to this place. Left for Sacramento.

November 20th.—Arrived in Sacramento.

November 21st.—Left Sacramento and reached San Francisco where we shall have delay of a fortnight. Difficulties over exchange in money matters, owing to the gold and silver coinage in California and the paper money of the other States.

November 23rd.—Stayed at the Jesuit College, it being too expensive at the hotel. Were charged twenty-seven dollars for a day and a half. The city is neither picturesque nor healthy, most of the buildings are of wood or iron.

November 26th.—Visited the Presentation Convent. This is a noble establishment where the children of the poor get a first-class education. The Nuns are Irish. Some from Kilkenny, Cork, and other parts of Ireland.

November 28th.—Went to St. Clara and St. Jose. It was formerly a Franciscan mission for the Indians.

December 3rd.—Read an article in the *Edinburgh* on Germany, France, and England, supposed to be from Gladstone. It is a very able document, though faulty where it deals with the Catholic question.

December 4th.—Commenced to write my Lenten Pastoral.

December 6th.—Returned to St. Ignatius' College, San Francisco.

December 8th.—Immaculate Conception. After the Angelus paid a visit to the China mail steamer. This is a splendid ship, inferior only to the "Great Eastern." Length, 450 feet; width, 50 feet; arrangements excellent.

December 9th.—Visited the college of the Christian Brothers. The orphanage, under the care of the French Sisters of Charity, many of whom come from Ireland, and the Superior is a Cork lady. There are about 500 orphans, the Government paying something monthly until they are twelve years of age. The Sisters of Mercy have charge of the Refuge and Magdalen Asylum, where there are 200 inmates who cannot well be recommended for extern service. The Government gives some help. On the whole, the Archdiocese is well provided with schools and charitable institutions. The Bishop, Monsignor Alemanni, is a Spaniard, and a Dominican. The majority of the population is Catholic. The priests are nearly all

Irish. The Jesuits are mostly from Italy. The German Catholics have a church of their own served by a German priest. The charitable institutions, as in most part of America, are encumbered with heavy debts.

December 13th.—After long delay, received balance of my account at the bank.

December 15th.—Left San Francisco for Honolulu.

December 21st.—Mid Ocean. Fear I shall not have the consolation of celebrating Mass on Christmas Day.

December 25th.—Reached the harbour of Honolulu, which means a safe or secure harbour; proceeded to the Bishop who received us most kindly; he is French (Monsignor Magret). He was one of the earliest missionaries to these islands; twice he had been refused leave to settle in Honolulu, but now he has there a good Cathedral built of coral stone, public Catholic poor schools, a Convent of the Sacred Heart of Jesus and Mary, to which Order, he and his priests belong; the nuns keep up the Perpetual Adoration. Amongst the religious are French, Germans, Irish, Dutch, and Belgians. I celebrated Mass, and assisted at Mass sung by the Bishop of Adelaide; the congregation were almost all natives who are generally well disposed, but weak in resolution. The Catholics of the island number about 20,000; the general population is about 60,000. The natives are diminishing fast; a half-caste are taking their place.

December 26th.—Called on an Irish lady whom I knew long ago in Sydney; left for Auckland with moonlight and calm sea.

December 28th.—Read Cardinal Cullen's pastoral letter on the present distressing position of the Holy Father.

December 31st.—The old year 1870 goes out gloriously in this latitude.

January 2nd, 1871.—Crossed the line about midnight; heat very great; would desire to finish pastoral, but am unequal to the work.

January 8th (Sunday).—The Divine Office alone, owing to the great heat. Monday *dies non*; pass on to Tuesday.

January 10th (Tuesday).—We dropped a day to-day.

January 13th.—Landed in Auckland. The Bishop with Father O'Hara met us; his difficulties—all the consequences of his predecessor's maladministration are great, but he will soon get over them. Left for Sydney in the evening. Before leaving Auckland learned of the death of Archdeacon Downing; this is the fourth death during my absence; they were all good and devoted priests.

January 19th (Thursday).—Got to anchor in Sydney harbour about 3 a.m.; stopped with the Archbishop who looks pretty well; visited several of the Catholic institutions with him; the Cathedral is rising rapidly and solidly, the work is excellent; the hospital under the care of the Sisters of Charity is deserving of all praise; left by the steamer "Macedon" for Melbourne at 4 p.m.

January 22nd (Sunday).—Landed at Sandridge pier at 5.30 a.m., celebrated Mass soon after getting home; at 1 o'clock, received an address from the clergy and laity to which I briefly replied; visited Abbotsford and gave Benediction; assisted at Benediction in Cathedral at 7.30 p.m.

January 25th.—The Archbishop of Sydney and the Bishop of Adelaide arrived here to-day.

January 27th.—Sang a Requiem Mass for the eternal repose of the Archbishop's sister, the news of whose death reached him yesterday.

January 29th (Sunday).—After last Mass, gave the Papal Benediction by special leave of the Holy Father; the Archbishop of Sydney and the Bishop of Adelaide were present.

January 30th.—Enclosed to the Cardinal (Prefect of Propaganda) a letter for the Holy Father, and another for Cardinal Antonelli with a draft for £600, the amount of last year's Peter's Pence.

February 1st.—Presided at a meeting of the central committee to look after the elections; approved of a few candidates for the first batch of elections; left for Geelong and Ballarat with the Archbishop.

February 10th.—Received a letter early to-day from the Rev. Mother of Abbotsford, announcing the death of Sister Mary Alphonsus. *R.I.P.*

February 17th.—Wrote to the priest at Pentridge concerning the shameful state of his church, instructing him to have it repaired and put in order; I further directed him when at home to celebrate Mass at least every second day, and to keep the lamp burning before the Blessed Sacrament, which should be kept in the church, if no danger were apprehended as to its safe custody.

February 19th.—Went to Williamstown to assist at solemn High Mass to be sung by the Archbishop of Sydney; a sermon was preached by the Rev. William Kelly, S.J., in aid of the new church.

February 22nd (Wednesday).—Blessed and distributed the ashes.

February 28th.—Left for Kilmore to open the new Church of St. Patrick on Sunday next, the 5th prox.

March 12th.—After High Mass, invested Dr. A. C. Brownless, W. H. Archer, and M. O'Grady, with the insignia of the Order of Knighthood of St. Gregory the Great; the Archbishop of Sydney was present. Father W. Kelly, S.J., preached.

March 14th.—The Archbishop left by the ss. "Adelaide" for Sydney.

March 19th.—Dedicated to St. Patrick the new church at Lillydale.

March 22nd.—After the Office and Mass for the dead, and the Absolutions, the remains of the Rev. T. O'Rourke, now ten years dead, which were brought from the cemetery on the previous day, were buried alongside those of the Rev. M. Branigan, his successor, lately deceased.

March 26th.—Blessed and laid the corner stone of the new schools at Heidelberg, which will be dedicated to St. Monica.

October 10th, 1873.—Sailed from Melbourne for Europe on board the steamer "China."

November 10th.—Arrived at Aden.

November 17th.—At Alexandria.

November 21st.—At Brindisi.

November 30th.—Took up my quarters at Santa Maria in Posterula.

December 3rd.—Received two large packages of correspondence of the Bishops of Australia on the proposed erection of new Dioceses in Melbourne besides those proposed by me, and on the state of the Diocese of Brisbane.

December 5th.—Celebrated for the first time with the new chalice presented to me by the Holy Father at the audience of last Sunday evening; arranged with Leonardi to send plans to Melbourne for the new altar at St. Francis'.

December 6th.—Wrote a letter to Cardinal Barnabo and returned the correspondence which he sent me for perusal.

December 7th.—Visited the new Augustinian Cardinal, Cardinal Martinelli.

December 8th.—Finished a letter to Monsignor Simeoni, Secretary of Propaganda, in reply to the incorrect statements made in reference to the Diocese of Melbourne.

December 10th.—Wrote to Cardinal Barnabo asking him to write to the Superior of the Christian Brothers in Dublin to allow the Brothers in Melbourne to take charge of the boys' orphanage at Emerald Hill. I sent their petition to take fees to Rinaldini with a request that he would present it to the Cardinal-Prefect. Recommended that it be granted for five years.

December 12th.—Wrote to Cardinal Simeoni, recalling attention to the Oddfellows, Foresters, and other Societies having secrets, and requested an early decision.

December 23rd.—Assisted at the ceremony of the announcement to Cardinal Martinelli of his elevation to the dignity of Cardinal in the secret Consistory held to-day.

December 25th.—Read Brisbane correspondence; hope to return them this week without any remark; they contain much that is false on the face of it, much that is maliciously exaggerated, and a good deal that is true.

December 28th.—Dean Moore had an audience with the Holy Father to-day.

December 30th.—Engaged preparing Lenten pastoral; did not like what I had already written.

December 31st.—We left for Naples.

January 7th, 1874.—Returned to Rome.

January 12th.—Went by special appointment to the Vatican.

January 15th.—Finished Lenten pastoral.

January 16th.—Drove to St. Clement's, thence to Leonardi's to arrange for an altar for my private chapel at a cost of £69.

January 18th.—Had a few laymen to dine with me; amongst them was Mr. Higgins from Australia.

January 21st.—Rumours of war between France and Germany.

January 25th.—Wrote to Propaganda regarding the Hibernian Australasian Catholic Benefit Society.

January 26th.—Wrote to Cardinal Barnabo in relation to a mission to the aborigines of Australia.

January 27th.—Called at the Vatican Galleries to see a painting of the "Madonna del Buon Consiglio" now being done for the Rev. Mother of the Convent of Mercy, Nicholson-street.

January 28th.—The decision of the Congregation of the Inquisition was against the Oddfellows and other Societies having secrets. I will write to know what is to be done with those who have joined the Oddfellows' Society in *bona fide*.

February 2nd.—Wrote a postulatam to the Holy Father praying that he may be pleased to transfer the devotions of May with the indulgences to October for the Diocese of Melbourne.

February 3rd.—Visited the Colosseum where the haters of all religion are destroying the monuments of Christian faith and piety; the Via Crucis is being thence rudely removed.

February 5th.—Had a long visit from the Rev. Dr. Smith, O.S.B.

February 17th.—Dean Moore left for Loreto. The late created Cardinal Tarquini, S.J., died yesterday.

February 19th.—Called on Monsignor Simeoni after the *Ave Maria*, and requested him to urge on to conclusion the business that brought me to Rome; he said everything would be ready by the 16th March. Dean Moore returned from his pilgrimage to Loreto; Cardinal Barnabo dangerously ill.

February 20th.—Enclosed to the Vicar-General dispensation for the Superior of the Christian Brothers allowing to receive boarders; this dispensation is for five years.

February 22nd.—Wrote to the Archbishop of Cologne enclosing a letter of sympathy to the imprisoned Archbishop Ledochowski, of Posen.

February 27th.—Was celebrant at the solemn Requiem Mass in the Propaganda for the late Cardinal Barnabo, Cardinal-Prefect of Propaganda, who died on the 24th inst.

February 28th.—Had a visit from Canon Rinaldini, who informs me that my business will be settled in the Consistory, to be held on the 16th. He gave me a list of the Cardinals to be visited before then.

March 11th.—Cardinal Franchi has been appointed Cardinal-Prefect of Propaganda.

March 13th.—Commenced my visits to the Cardinals (10 in number), who will settle on next Monday the business which brought me to Rome, namely, the erection of the new Dioceses of Sandhurst and Ballarat. The first, Cardinal Monaco, will not be at the Congregation; I did not see him. The next, Cardinal Oreglia, I saw. He received me kindly and manifested an anxiety to receive information; he was satisfied. Cardinal Vicario Patrizi was most cordial and affable; gave him the information he solicited. Cardinal Franchi, Prefect of Propaganda, was not at home. Saw Cardinal Consolini; he was kind and communicative; left him favourably impressed; expect to see other Cardinals to-morrow.

March 14th.—Engaged visiting the Cardinals of the Congregation of Propaganda; saw Cardinals Franchi, Sacconi, Di Pietro, Mertel; the others were not at home.

March 17th.—Received congratulations from many on my elevation as Archbishop and Metropolitan of Melbourne.

March 19th.—Called on Cardinal Bilio; promised to send him map with further information. Wrote to Cardinal Bilio giving him description of Port Darwin settlement; received a visit from Cardinal Martinelli, who called to say that the Holy Father told him that he was doubtful as to the admissibility of one of those I proposed for one of the new Sees; his name was not mentioned.

March 27th.—Had a visit from the Bishops of Newport and of Natal, the Prior of St. Clement's, and the Secretary of the Holy Office.

March 28th.—Had a visit from Canon Rinaldini, who gave me the official letter raising Melbourne to the dignity of Metropolitan and Archbishopric.

March 29th.—Dined at St. Clement's, where Cardinal Guidi, a Dominican, presided.

April 4th.—Attended a public audience given to the strangers in Rome; the address was read by a German noble; the Pope replied.

April 7th.—Called on Cardinal Bilio and Monsignor Nardi; the former was away in his Diocese of Sabina.

May 10th.—Vested in chasuble and mitre, I assisted at Mass in the private chapel, celebrated by Cardinal Antonelli's Secretary; thus vested, I knelt before Cardinal Antonelli and read the petition for the pallium; he then put it on me; two other palliums were forwarded to two representatives of Archbishops. After the ceremony I gave the Episcopal Benediction wearing the pallium.

May 11th.—Called at Propaganda, and handed to Rinaldini Dr. Fortune's letter (received by me yesterday) renouncing the Diocese of Sandhurst, through motives of health; enclosed a copy of the medical certificate, original forwarded through Cardinal Cullen. Gave also the Bulls.

May 12th.—Called at Propaganda; saw Rinaldini. The renunciation of Dr. Fortune has been accepted.

May 14th.—Wrote to Cardinal Franchi, Prefect of Propaganda, recommending candidates for the vacancy of Sandhurst declined by Dr. Fortune, President of the Missionary College of All Hallows, Dublin.

May 15th.—Dined at St. Isidore's; the Bishop-elect of Ballarat was there.

May 17th.—Assisted at the consecration ceremony of the Bishop of Ballarat, the Archbishop of Cosenza in Calabria, and a Bishop in Moldavia. The consecrating Prelate was Cardinal Alexander Franchi, Prefect of Propaganda.

May 18th.—Had a short walk in sharp showers; hope to leave Rome this week.

May 19th.—Visited the Basilica of SS. Domitilla and Flavia, lately discovered on the property of Monsignor de Merode.

May 21st.—Called on Cardinals Bilio and de Pietro; visited Cardinal Franchi, Monsignor Simeoni, and Canon Rinaldini.

May 22nd.—Proceeded to the Vatican to have an audience with and take leave of the Holy Father: could not see the Pope, he being confined to his bed through illness.

May 23rd.—Cardinal Bilio informed me of the nomination of Canon Maguire for the See of Sandhurst.

May 25th.—Left for Perugia; visited St. Augustine's Church and convent where I made my studies; the latter is now a military barracks—a disgraceful ruin.

May 27th.—Proceeded to Florence, where I met Dr. O'Connor, Bishop of Ballarat.

June 1st.—After leaving Spezia I proceeded to Genoa; a fellow, who came into the carriage I occupied a little before coming to the station, walked off with my umbrella.

June 3rd.—I proceeded to Turin *via* Alexandria, where I met Dean Moore who had gone by way of Venice.

June 8th.—Reached Paris *via* Macon.

June 10th.—Having called at the Irish College, and left card on Pere Ratisbone, left Paris for London.

June 13th.—Left for Holyhead and Kingstown.

June 15th.—Arrived in Kingstown; called on Father Lentaigne.

June 18th.—Saw Dean Moore off for Galway.

June 23rd.—Visited Cork.

June 24th.—Called on Canon Maguire; visited the grave of my uncle, Bishop Hynes.

June 25th.—Dean Moore left for Kerry; called on the Bishop-elect for Sandhurst; had a long conversation with him.

June 26th.—Left for Youghal, Clonmel, Black Water, &c.

July 2nd.—Returned to Dublin after a visit to Grantstown, where I met Father R. Doyle, who was junior there when I was a novice.

July 5th.—Wrote to Cardinal Bilio and Monsignor Simeoni, announcing Canon Maguire's willingness to accept the See of Sandhurst.

July 8th.—Visited Ennis; a poor place it is.

July 9th.—Went to Lisdoonvarna; visited the Spa, and took a tumbler of the sulphur water; walked about a good deal; those who have come here for the benefit of their health, don't look like sick people. A good sprinkling of clergy among them. Owing to the indifferent accommodation, I shall go to Limerick to-morrow morning.

July 10th.—Arrived in Limerick; visited the Presentation Convent, and gave them news of the foundation they sent to Melbourne.

July 11th.—Went to Cashel, and met Archbishop Leahy in his noble Cathedral, who forced me to be his guest.

July 12th.—Returned to Dublin, and found Dean Moore before me.

July 13th.—Called on the Bishop of Ballarat.

July 14th.—Left for Belfast; it is much superior to Dublin in many respects, being the commercial capital of Ireland.

July 21st.—Visited the beautiful Cathedral of Armagh, and went to Dundalk.

July 23rd.—Returned to Dublin, and visited All Hallows'; no one in charge.

July 24th.—Visited the Blind Asylum under the care of the Sisters of Charity; it is a splendid institution, as is also the Industrial School attached, which is equally well managed.

July 25.—Had a visit from an old friend, Dr. Russell, O.P.

July 30th.—Left for Holyhead and Chester; felt deeply at leaving—perhaps for ever—the old land of my birth.

August 5th.—Dined with Mr. Higgins at the Criterion, London.

August 7th.—Took a ticket for Greenwich; got into the wrong train which took us to Stroud; returned to London.

August 8th.—Gave Dean Moore a cheque for £72, cost of passage exclusive of railway expenses from Brindisi to Melbourne, by October mail steamer.

August 14th.—Went to Birmingham. Visited the Bishop and said Mass in his private chapel.

August 15th.—Went to Edinburgh. Great part of the city a pleasure ground.

August 16th.—Left for Glasgow, a second Liverpool for business and commerce.

August 22nd.—Received a letter from Rome informing me of the election of Dr. Crane on 24th July as the Bishop of Sandhurst.

August 24th.—Received a letter from Cardinal Franchi notifying the appointment to the See of Sandhurst of Dr. Crane.

August 26th.—Acknowledgment of Cardinal Franchi's letter and wrote to Dr. Crane. Posted letter to Dr. Rowe enclosing brief naming Cavaliere of the Order St. G. G.

August 27th.—Left for Dover.

August 28th.—Sent telegram to Dr. Crane informing him that I could not return to Ireland. Visited Canterbury, and stood on the spot where the great St. Thomas a'Becket consecrated with his blood the profession of his faith and his love of independence.

September 1st.—Left for Brussels *via* Calais.

September 3rd.—Left for Aix-la-Chapelle, but missed train and were taken on to Cologne. Luggage detained. Dean Moore obliged to return.

September 10th.—Had letter from Dr. Crane whilst staying at Ems for the sake of the mineral waters. Told him to secure a community of Christian Brothers. My advice, I said, about priests and religious formerly given, I adhered to.

September 16th.—Left for Berlin and Dresden.

September 20th.—Saw Dean Moore off for Vienna, and started for Carlsbad.

September 22nd.—Drank from the hot springs and rested for half-an-hour, as advised after the bath.

September 24th.—Left for Munich where I met Dean Moore.

September 25th.—Visited Mayers and sat from 3 to 6 for a portrait.

October 1st.—Dean Moore left for Strasburg, Paris, and Angers. I leave to-morrow for Insbruck.

October 4th.—Visited the Cathedral. The Rosary was being said. All the seats were occupied, and a good many stood in the open passages. The devotion and piety of the people here impressed me most favourably.

October 7th.—Left by short stages for Brindisi *via* Brixen, Trent, Milan, Bologna, Ancona (Loreto), and Foggia.

October 13th.—Dean Moore joined me at Bologna.

October 16th.—Visited Loreto with the Bishop of Ballarat and Dean Moore.

October 26th.—Sailed from Brindisi for Alexandria.

October 30th.—Arrived in Alexandria. Took a drive along the Nile.

October 31st.—Left for Cairo.

November 2nd.—Visited the Holy House. The church is on the site of the house supposed to have been occupied by the Holy Family during their sojourn in Egypt. It is in the hands of the Kopts, schismatics.

November 3rd.—Left Cairo for Suez.

November 6th (Friday).—Dr. O'Connor came on board this morning. We sail from Suez to-day.

November 11th.—Anchored in Aden to-day.

November 17th.—A fire broke out on board to-day which caused a great sensation before it was extinguished.

December 5th.—Reached King George's Sound.

December 10th.—Reached Glenelg, South Australia, and wrote to Archbishop of Sydney.

December 12th.—Arrived at Williamstown.

December 13th (Sunday).—Assisted in the Cathedral at High Mass sung by the Bishop of Ballarat. Received addresses from the clergy and laity.

December 18th.—I accompanied the Bishop of Ballarat to Geelong on his way to Ballarat. The Bishop proceeded to Ballarat. I remained in Geelong.

December 19th.—Visited Ballarat amidst terrible storms. The Bishop and clergy met me at the station.

December 20th (Sunday).—The Bishop of Ballarat was installed. Assisted at the High Mass sung by him. Sermon by Father William Kelly. *Te Deum*. Replied to an address from the laity.

December 21st.—Bishop of Ballarat returned with me to Melbourne *via* Geelong.

December 23rd.—The Bishop of Ballarat, Dr. O'Connor, returned to Ballarat.

December 30th.—Wrote to Cardinal Franchi in reply to his letters of June and August last.

December 31st.—Had the *Te Deum* and Solemn Benediction of the Most Blessed Sacrament at the close of the old year.

On his return to his Diocese on the 12th of December, 1874, after a prolonged absence, an enthusiastic welcome was accorded to Dr. Goold. For some days all Melbourne had been astir awaiting the arrival of the mail steamer "Ceylon" on which he was on board. The joy of the faithful was enhanced in that the dignity of Archbishop had been conferred on their beloved pastor, and, further, in that he was accompanied by the newly appointed Bishop of Ballarat. No sooner was the

steamer signalled in the distance than St. Patrick's bells pealed forth the gladsome intelligence to the citizens. It was not, however, till long after nightfall that the steamer could arrive at the pier. The night was dark and cold, and threatening rain, nevertheless when at length soon after 10 o'clock the steamtug landed the Archbishop, accompanied by the Right Rev. Dr. O'Connor and Very Rev. Dean Moore, a large body of the clergy with about 700 of the leading laity were assembled there to give him a cordial welcome. Owing to some confusion regarding the luggage, it was 11 o'clock before the Spencer-street station was reached. Here another large crowd was in waiting, and, with prolonged cheers, greeted the Archbishop's arrival. At the Cathedral more than 1000 persons were waiting for hours. The altars were brilliantly lighted and richly adorned with choicest flowers. It was well-nigh midnight when the *Te Deum* being sung, and the prayers of thanksgiving recited, the Archbishop bestowed his Benediction on the assembled faithful, and, in a few warm words, thanked them for the loving reception they had accorded him. Next day, Sunday, High Mass was celebrated at St. Patrick's by the Bishop of Ballarat, Dean Moore being the assistant priest. The Archbishop, in full pontificals, occupied the throne, assisted by the Vicar-General, Dr. Fitzpatrick, and Archdeacon Slattery. In the afternoon when the addresses of welcome were to be presented, no fewer than 4000 persons were present, and nothing could surpass the joy and enthusiasm displayed by all. The following was the address presented on the part of the laity :—

“ MAY IT PLEASE YOUR GRACE,

On behalf of the Catholic laity of Melbourne and its suburbs, we respectfully avail ourselves of the earliest opportunity of congratulating you upon your safe arrival, and of meeting your Grace with a most cordial and affectionate welcome. Knowing that the journey to Europe was undertaken by your Grace at great personal inconvenience, and that your visit to the Holy See was made in the interests of the Diocese over which you have presided for twenty-six years, we desire to acknowledge the additional obligations under which these services have placed us, and to record the deep sense of gratitude by which we were moved. The joy we should experience under ordinary circumstances at your return is much increased in this instance by the fact that our Holy Father the Pope has been graciously pleased to invest your Grace with the pallium, and to extend your jurisdiction in this part of the world, which is so much indebted to your wisdom and zeal for the progress which Catholicity has made here. If we should hear from your Grace that interpreting our sentiments you have been pleased to represent to His Holiness that we are loyally devoted to the See of Rome, and that we entertain for our August Pontiff the most dutiful feelings of affection, we shall sincerely rejoice that your Grace has with your accustomed solicitude for our happiness conferred so great a favour on us. More especially in these days of persecution, we desire to unite ourselves as closely and as intimately as possible with the suffering and visible Head of our Holy Church, and to prove ourselves on all points faithful to her doctrines. Therefore, we may promise that in such difficulties as may now or hereafter beset your Grace in the administration of the affairs of the Archdiocese, it will be our study to observe faithfully your precepts, and our earnest desire to co-operate effectually in obtaining the objects your Grace may have in view.

Without any wish to claim credit for the performance of an obvious duty, but solely for the purpose of conveying to your Grace information that will, we may presume, be acceptable, we beg to mention that we have not identified ourselves with the system of secular education that has been imposed on the colony with great injustice to the members of the Catholic Church. Where necessary, we have combined to provide means for bestowing a religious education on Catholic children, and, under your Grace's guidance and encouragement, we shall endeavour to meet future wants of a similar character. During your Grace's absence the best possible relations have subsisted between the Catholic laity and the Very Rev. the Vicar-General, and we gratefully acknowledge that for the unity and concord which were maintained we are indebted to the kind and watchful attention the Very Rev. Dr. Fitzpatrick bestowed on all that concerned our interests. Before retiring from your Grace's presence we would again beg your gracious acceptance of our warm congratulations on the happy termination of your voyage, and with that offering we would respectfully associate our assurances of profound reverence for your exalted office and affectionate attachment for the person of your Grace."

The Archbishop, in his reply, said:—

"My dear friends and beloved brethren, I feel grateful and thankful for the manner you have received me back amongst you. Your address, so full of affection and good nature, stirs up within me no ordinary feelings of gratitude and affection. But it needs not this assurance to convince me of your kindly feelings towards my unworthy self and the respect with which you regard the sacred position to which it has pleased the Holy See to elevate one so devoid of merit as your humble servant. This change in the ecclesiastical government is simply owing to the great progress religion had made through God's grace and your zeal and piety in Australia. Two new Sees, as you state, have been erected in this colony by the gracious act of the Sovereign Pontiff. My responsibility has been considerably relieved, and religion has obtained greater facilities for further progress. The Prelates, to whom you give a thousand warm welcomes, are ecclesiastics who have made their mark on the Church history of dear old Ireland. They bring to the chief pastoral care piety, zeal, and learning. But I can assure these good Bishops that they will find corresponding virtues and gratifications in the priests who are to aid them in the accomplishment of the mission they have undertaken, not a few of whom are endowed with those virtues and abilities that ought to adorn the wearer of a mitre. You have named with becoming praise and commendation my dear old friend the Vicar-General. He deserves all you have said of him. His name will survive when mine shall perhaps be forgotten in this grand magnificent Cathedral. But his personal virtues greatly surpass this work. We are now engaged in a great battle. Our religious freedom is assailed in the education of youth. But I am not uneasy as to the result. It is sure to be with us, for God is with us. This result or victory of right over wrong may be delayed by misunderstandings, the consequence of human weakness if not of pride, which the enemy never fails to stir up; but it is sure in the long run to be with us. And here, then, in the fulness of your faith and the strength of your religious convictions to the cause of Catholic education, allow me to reassure you of my thanks and gratitude."

It was before Dr. Goold's departure for the Vatican Council that a disastrous fire had reduced St. Mary's beautiful Cathedral in Sydney to ashes and ruin. He hastened to convey his sympathy to the Archbishop, but, more than that, he expressed his readiness to co-operate in a more material way towards repairing the great loss of the Mother Church. A fragment of a letter written by the Archbishop to Dr. Goold in September, 1869, makes known to us these kind intentions of the Bishop of Melbourne.

"Mr. Ellis has returned," it says, "quite enraptured with Melbourne and Ballarat, and indeed with Victoria. He speaks of your Lordship's kindness, and that of the clergy. He mentions also how deeply you were interested in the movement in favour of St. Mary's, and that you would be glad to receive one or two priests, and I prefer two as a protection to each other, for the purpose of obtaining contributions towards the building fund. Permit me, my dear Lord, to offer my gratitude for this expression of feeling, and to say that when I have your sanction, badly as we can spare any, yet I shall not hesitate to send them for such an object. We have in bank £12,000, and in the country perhaps £2000 more. I fear after this coming to hand, money will come in very slowly. I would not like to begin with less than £20,000, hoping that whilst a contract to that amount is in operation £10,000 for a second contract may be collected. We have such kind letters from Melbourne and other parts of Victoria, that I am sure a measure of this kind is expected, and will not be unwelcomed by clergy and faithful, and by embodying in a material form their sympathy will tend to unite us more closely.

The wooden building intended to be used as a temporary church is proceeding rapidly towards completion. Oh, what a relief even this will be. We have now on Sundays five Masses in the Seminary—at each, a cram to suffocation, and yet I fear numbers cannot do nor fulfil their duty. I cannot help applying to myself the words of St. John, *illum crescere, me autem oportet minui*. I contrast Sydney with Melbourne. The glory has departed from St. Mary's, and is gilding the towers of St. Patrick's. Your collegiate establishments are prospering, mine are decaying. No support from the people, what may be the cause I know not nor can I discover. It is said the people cannot afford to send their children—all I want. The times I know are very depressed, but this I cannot believe. Subiaco and Lyndhurst have great difficulty in holding on. I cannot but attribute the cause to myself, or to prejudices somehow connected with myself, and gladly, oh, how gladly, would I retire to make room for another more efficient. May God accomplish this in his own good time. I have attained an age which entitles me to make my own the song of Simeon.

It is a general remark that with the departure of Dr. Gregory our misfortunes began—misfortunes as we consider them whatever they may be, and are in the dispensations of Providence. Deaths—worse than deaths amongst the clergy, all culminating in the destruction of poor St. Mary's.

Pray for me and mine, that whilst we feel the hand of God in chastisement, we have in all justice deserved, he may remember mercy.

I am, my dear Lord,

Most affectionately in Jesus Christ,

† J. B. POLDING,

Sydney.

September 22nd, 1869."

During the absence of Dr. Goold from the colony in 1870 the important Government measure was adopted by Parliament depriving the various Churches of the State-aid which had hitherto been extended to them. No sooner did Dr. Goold receive authentic news that Parliament had adopted this measure, which he feared might prove of grave injury to the Catholic Church in Victoria, considering particularly the small number of Catholics in many districts, and their relative poverty, than he resolved to present a petition to the Queen, praying Her Majesty to withhold royal sanction from the odious Bill. The petition was drawn up with considerable ability, and was forwarded through the Secretary for the Colonies. The answer, as might be expected, was unfavourable.

but the correspondence throws no little light on the position of the Church in Victoria at this period:—

"MY LORD,—No doubt your Lordship has received, from the Governor of the Colony of Victoria, the Bill lately passed by the two Houses of Legislature for the abolition of State-aid to religion. Had I been in the colony whilst this measure was before the Houses, I should have felt it to be my duty to oppose it to the utmost of my power. My absence in Europe has, however, deprived me of any such opportunity; and the passing of the Bill has taken me altogether by surprise. I regret to say that I anticipate the worst consequences should Her Majesty allow this Bill to become law. I have therefore thought it right to send forward a petition, praying Her Majesty to withhold her assent. I have in that petition shortly adverted to the evils, which, there is every reason to apprehend, will arise from the withdrawal of the grant. I venture to solicit your Lordship's serious attention to them. One of them I may be allowed to dwell upon here. I mean the result, as regards the settlers scattered through the bush, and the remote pastoral districts. It is but too certain that the voluntary contributions of the inhabitants of the towns, and of the more settled localities will be barely sufficient, if not inadequate, to meet their own religious wants. How then am I to make provision for clergymen to visit the remote districts. Necessity will, I fear, compel me to leave them without religious instruction.

Surely on mere grounds of public policy such a state of things ought not to be permitted.

Trusting that your Lordship will regard with favour, my efforts to prevent evils of such magnitude,
I am, &c.

To the Right Hon. Earl Granville,
Secretary of State for the Colonies."

TO THE QUEEN'S MOST EXCELLENT MAJESTY.

The Humble Petition of the Right Rev. Dr. Goold, Roman Catholic Bishop of Melbourne, sheweth—

The object of the present petition is humbly to solicit your Majesty to withhold your assent to a certain Bill entitled "The State Aid to Religion Abolition Bill," which has been lately presented by the Legislature of the colony of Victoria to the Governor of said colony for your Majesty's assent.

In the year 1848 your petitioner became the Roman Catholic Bishop of Melbourne.

By an Act of the Imperial Parliament, entitled "An Act for the better Government of Her Majesty's Australian Colonies," passed in the session held in the 13th and 14th years of your Majesty's reign, the district now known as the colony of Victoria was erected into a separate colony, and the revenues of said colony were thereby charged with an annual sum of £6000 for public worship.

In the 19th year of your Majesty's reign a Constitution was established for the said colony of Victoria, whereby the yearly sum of £50,000 was reserved to promote the erection of buildings for public worship and for the maintenance of the ministers of religion, and it was thereby directed that such sum should be apportioned to each denomination according to the relative proportion of the members of such denomination.

The yearly sum apportioned to the Roman Catholic Church of said colony has, on an average, been the yearly sum of £5000 in aid of the stipend of your petitioner and the priests under his superintendence, and a yearly sum of £5000 to aid in the erection of Roman Catholic churches.

Even in a fully inhabited and long settled country, serious consequences must flow from the total withdrawal of State assistance to religion. But in a colony such as Victoria, where with the exception of a few large towns the scanty population is sprinkled over a vast surface of country, the result will inevitably be to deprive the remote and thinly inhabited districts of all religious aid whatever. The towns, it must be hoped, will in some sort provide for their own churches and clergy.

Your petitioner is, however, unable to see from whence aid can be expected for the spiritual wants of the settlers scattered through the inland parts of the colony.

The State-aid now sought to be withdrawn enabled your petitioner to maintain some priests who periodically visited the settlers isolated in remote districts. Most of these settlers, who are of your petitioner's flock, are in very humble circumstances, and stand in the greatest need of the spiritual consolation and the humanizing influences afforded by the ministrations of the priests who periodically visit them. It is impossible to regard without alarm the condition to which these poor people and their children will be reduced if deprived of this only means of affording them religious teaching. If so abandoned, utter demoralization must be the fate of the rising generation in those localities.

Another most serious consideration arises as to the means of educating young men for the priesthood. There is no public provision whatever to aid in that object, and as yet recourse must be had to educational institutions in Europe. A heavy and continuous expense is incurred in sending to Europe, for education, young men born in the colony; and in bringing out to the colony priests born and educated in Europe. Even under existing circumstances it is very difficult to procure the means of meeting this large outlay. But, if the entire cost of maintaining the Roman Catholic Church in the colony is to be thrown upon the voluntary contributions of the Roman Catholic population, the resources of your petitioner will be so seriously impaired that he cannot hope to have means of procuring a sufficient supply of priests for his Diocese.

In a merely technical sense, individual clergymen may not have vested interests in this State grant to religion. But your petitioner submits that the general interests involved should in justice be protected from the ruthless destruction with which they are menaced. Your petitioner has upon the faith of the continuance of the grant erected churches, founded missions, and brought clergymen from Europe into the colony. He has also entered into many contracts for the building of churches and presbyteries, now in progress. In short, all the arrangements of his extensive Diocese have been based upon calculations, in which this grant formed a principal item.

And for what end is a change, involving such serious consequences, to be made? Your petitioner has, in vain, searched the debates in the Houses of Legislature for practical reasons founded upon the actual circumstances of the colony. No one has alleged that the annual sum, granted in aid of religion, burthens unduly the resources of the colony. Nor is any complaint of inequality or injustice made against the principle upon which the fund is distributed amongst the several religious denominations. Indeed, the supporters of this dangerous measure seem to have nothing but questionable political theories to urge in its favour—a very unsafe basis for legislation as your petitioner respectfully submits.

Your petitioner, therefore, humbly prays that your Majesty will be graciously pleased to withhold your Majesty's assent to the said Bill for the abolition of State-aid to religion in the colony of Victoria.

And your petitioner will ever pray.

“Downing-street,

October 25th, 1870.

MY LORD,—I am directed by the Earl of Kimberley to acknowledge the receipt of your letter of the 12th of October, in reference to the petition addressed to the Queen which was enclosed in your previous letter of the 14th of last month, praying Her Majesty to withhold her assent to a Bill recently passed by the Legislature of Victoria providing for the abolition of State-aid to religion in that colony.

Lord Kimberley desires me to inform you that your petition has been laid before the Queen, but that after giving it his best consideration his Lordship was of opinion that the Bill was not one from which he ought to advise Her Majesty to withhold her consent.

I am, my Lord,

Your Lordship's most obedient servant,

H. J. HOLLAND.

The Right Rev. Dr. Goold.”

The erection of the Sees of Ballarat and Sandhurst relieved the Archbishop of much anxious care, and enabled him to concentrate his energies in the development of the religious institutions in Melbourne and its more immediate vicinity. A few of them merit more than a passing remark. At his invitation the Jesuit Fathers from the Irish Province had entered upon the mission in Melbourne in the year 1865. The pioneers of that devoted missionary band, Rev. Joseph Lentaigue and Rev. William Kelly, landed in Melbourne on the 21st of September, 1865. Ample provision had been made by the will of Father Therry to aid them in their various religious works, and St. Patrick's College was at once entrusted to their care. The number of the pupils increased rapidly, and three other Fathers, with two lay Brothers, arrived from Ireland in 1866. Father Joseph Dalton was appointed Superior, and undertook the charge of a large district, comprising the suburbs of Richmond, Hawthorn, and Kew, which was entrusted by the Bishop to the care of the Jesuit Fathers. Nearly every year subsequently saw the advent of new Fathers from Ireland, and both the college and the mission felt the benefit of the many and willing hands that were thus available. The college succeeded well, especially when, in 1872, boarders were received within its walls, and it won and maintained an important and well established place among the chief schools of Victoria. In 1878, the boarders were transferred from St. Patrick's to a handsome and commodious college, which had been built by the society at Kew about three miles from Melbourne. The erection of this college (St. Francis Xavier's), and of the Church of the Immaculate Conception, Hawthorn, was due chiefly to the zealous exertions of Father Edward Nolan, S.J., who collected funds for those purposes in New Zealand and Australia.

Dr. Vaughan, Archbishop of Sydney, invited the Fathers about this time to settle in Sydney, and Father Joseph Dalton, accompanied by Father James Kennedy, went in April, 1878, for that purpose to the mother colony. After the lapse of a few years we find the Jesuit Fathers at work in the North Shore parish, Sydney, as also in a new and important city day school, St. Aloysius College, Surry Hills, and in the magnificent boarding school, St. Ignatius' College, Riverview. Riverview College is beautifully situated on an arm of Sydney Harbour, and is distant about five miles by water from the city. In 1890, the Jesuit Fathers transferred their Novitiate from St. Francis Xavier's College, Melbourne, to a commodious residence at Greenwich, North Shore, Sydney, which overlooks the waters of the harbour, and is surrounded by delightful scenery.

The Society has at present (1892) in Melbourne and Sydney four colleges—a boarding school and a day school in each city—in which about 700 pupils are being educated. It has, besides, the charge of two parishes or missions. Its

statistics at the present moment may be thus summarized: 4 colleges, 3 residences or presbyteries, 1 novitiate, and 80 Jesuits—subdivided into 45 priests, 27 scholastics, and 8 lay brothers.

In the year 1868, the Christian Brothers set out from the parent house in Dublin to enter on their grand educational work in Victoria. They have now two flourishing orphanages with several schools in the Archdiocese, whilst no less fruitful has been the result of their labours in Ballarat. They have also branched out into the other colonies; and their colleges, high schools, and primary schools in Dunedin, Adelaide, Sydney, and Queensland have rendered in the past and continue every day to render great services to religion. The first public meeting in aid of the Christian Brothers' schools was held in Melbourne on the 25th of January, 1869. On that occasion the Hon. John O'Shanassy in an earnest speech replete with Catholic sentiment dwelt upon the extraordinary exertions which the Bishop had made in order to secure the services of the Brothers for the Diocese: "It was only," he said, "His Lordship's undeviating zeal, which after he had failed with the heads of the Order in Ireland induced him to go to Rome and obtain the Holy Father's mandate, that caused his success."

The Sisters of Mercy were the first religious Sisterhood established in Melbourne. Mother Mary Ursula Frayne and her companions from the parent house of the Sisters in Baggot-street, Dublin, had already for twelve years toiled in promoting the sacred cause of education and religion in the city of Perth in Western Australia, when, with two other professed Sisters, she came on the 7th of March, 1857, to carry on the same religious works under the patronage of the Bishop of Melbourne. A magnificent site for their convent was secured at Nicholson-street, sufficiently central for the various schools and other institutions under their care, and having in front the beautifully planted public park known as the Carlton Gardens. It has been described as the finest and healthiest site in Melbourne, and the beautiful three-storey buildings for convent and educational institutions are worthy of the site. From a report published in 1877, we learn that during the twenty years that had then elapsed since the first foundation the sum of more than £32,000 had been expended by the zealous Sisters in the purchase of the ground and in the erection of the various buildings. Other great works have been carried on by the same Sisters in other districts of the Diocese. On Emerald Hill there is a girl's orphanage under the Sisters' care, and at Kilmore they have established another fine convent on a beautiful plateau of 33 acres of excellent land called Mount St. Patrick. Other Sisters of Mercy soon hastened from the parent house and other parts of Ireland to aid in the Victorian missionary field. In 1860 Mother Mary Xavier Macguire and a devoted community, at the request of the Bishop, came to Geelong, and a beautiful convent and chapel,



1. ST. VINCENT'S HOSPITAL AND ST. VINCENT'S CONVENT,
VICTORIA PARADE, MELBOURNE.

2. ST. PATRICK'S SCHOOLS OF THE SISTERS OF CHARITY,
VICTORIA PARADE, MELBOURNE.

3. CONVENT OF THE SISTERS OF ST. JOSEPH,
BACCHUS MARSH.

4. CONVENT OF THE GOOD SHEPHERD,
ABBOTSFORD.

EDUCATIONAL INSTITUTIONS, VICTORIA.

with a flourishing orphanage and a home for destitute girls, besides largely attended day and boarding schools, attest how energetically they have toiled. Branches have gone forth from this mother house to Kyneton and North Melbourne; and throughout Victoria, as elsewhere, the blessing of heaven is found to accompany the zealous toil of the Sisters of Mercy.

It would be difficult even in the home countries to find a more flourishing community than that of the Good Shepherd with its head house at Abbotsford. Founded from Angers, in France, in 1863, it has more than kept pace with the marvellous growth of the city and colony of which it is an ornament, and for thirty years in its various branches it has religiously and noiselessly pursued its work of mercy. Other religious communities of the Nuns of the Presentation Order and the Faithful Companions were in like manner introduced into the Diocese by Dr. Goold, and have rendered immortal services in the work of education.

It was in 1884 that the Little Sisters of the Poor began their Australian mission under the patronage of the Archbishop in Melbourne. Their first modest habitation at Wyuna, in Victoria Parade, was in a few years exchanged for what the friends of the charity proudly call "the finest site in Melbourne." This is a magnificent plot of ground at Northcote for which £10,000 was paid, and it is adorned with ample buildings for the poor inmates, erected at a cost of little less than £30,000.

St. Patrick's Cathedral is, perhaps, the religious monument on which the Archbishop throughout his whole episcopate lavished the greatest care that it might be worthy of the Archdiocese, worthy of Australia too, and worthy of the sons of the Apostle whose name it bears. It occupies the finest site in the eastern quarter of Melbourne, and was granted by the Government to the Catholic body in 1849. Fierce opposition was stirred up by the bigots of those days, and even the City Council petitioned the Governor to cancel his promise of this grant. All such efforts, however, were in vain, and it is creditable to the good feeling of the citizens of Melbourne that not a few Protestants co-operated with the Catholic body in securing for the future Cathedral this most desirable site. The foundation-stone of St. Patrick's Church was laid on the 9th of April, 1850, by the Right Rev. Dr. Goold, and with him in that important ceremony was associated the Rev. John Fitzpatrick, who was destined to be for well nigh forty years the *fidelis Achates* of his Lordship, faithfully and untiringly carrying on towards completion the grand work thus begun. At first it was intended to erect a cruciform church such as St. Francis', but this design was very soon exchanged for an oblong structure, that is a simple nave, with a tower and spire in front, the church without the tower and spire to be completed for £6000. The *Morning Herald* of Melbourne, on the 10th of April, 1850, gives some particulars of the first

ceremony connected with St. Patrick's which at this distance it is interesting to recall :—

“This interesting ceremonial was performed yesterday by the Right Rev. Dr. Goold, the Roman Catholic Bishop, assisted by the Very Rev. Dean Coffey, Rev. Dean Fitzpatrick, Rev. Mr. Downing, O.S.A., Rev. Mr. Clarke, Mr. Jackson (the architect) and others. The site is on the Eastern Hill, contiguous to the Protestant Church of St. Peter, and commands a spacious and picturesque view of the Bay, Yarra, Richmond, Plenty Ranges, etc. The morning was exceedingly unpropitious for a good attendance, nevertheless there could not have been less than 2000 persons present. The plan of the building, as now marked out, is not the same as is usually observed in the erection of Roman Catholic churches. The St. Patrick's is to be a square building. It is tastily laid out, and, when finished, its main entrance will face the eastern end of Bourke-street and thus command an extensive prospect of what, in the course of a few years, will be the central street of this city. The Bishop having applied to the St. Patrick's Society for the temporary use of their beautiful banners, the committee at a special meeting held on Saturday evening at once acceded to his Lordship's wish, and decided that the banners should be lent for the interesting occasion, which had peculiar claims on the Society even though the same be not a religious one, inasmuch as the projected church is especially dedicated to St. Patrick, the patron saint of Erin. The banners were accordingly displayed to the utmost advantage. The large one, representing St. Patrick converting the Irish Kings on the memorable hill of Tara, was suspended over the position occupied by Dr. Goold, while the harp fluttered from a staff planted at his right hand, and a large portrait of St. Patrick surmounted the entrances of a marquee erected within a short distance of the stone. We also observed several Union Jacks flying and the banners of the Father Mathew Society; so that the first and second Apostles of Ireland may be said to have been witnesses of the scene. The Teetotal band was in attendance, and the members of the Father Mathew Society, dressed in white scarfs, and the children of the respective Catholic schools formed a procession to the ground and thence round the precincts of the new church, being joined by the Bishop and clergymen officiating on the occasion.”

Towards the close of 1858 the Church of St. Patrick, as thus commenced, was happily completed, but, in the meantime, men's ideas respecting the future in store for the Victorian capital had undergone a change, and the representatives of the Catholic body resolved that the Cathedral should correspond in some way to that marvellous destiny. Hence, new plans were drawn by the distinguished architect, Mr. Wardell, and, thanks to the cordial co-operation of the clergy and faithful people, a glorious Cathedral worthy of mediæval times now approaches completion on

that grandest site of Melbourne. An eloquent speaker remarked at a public meeting held on June the 20th, 1880: "It has often struck me, when sailing up the bay, what a thrilling spectacle it will be to the Catholic immigrant to see, as he approaches our shores, our noble tower crowned by the Catholic cross, telling him that, even in this remote corner of the globe, he will not be an outcast or a stranger, but will find himself amongst brethren of the faith." A Protestant gentleman, Mr. Howard Willoughby, has paid an eloquent tribute to this noble monument of the piety of the Catholics of Melbourne: "St. Patrick's Cathedral," he says, "is a pile which looms above Melbourne, the first object starting into sight as we approach the city from any quarter—a structure massive, isolated, and grand like the communion it represents. It is in its infancy just now, but the infancy is that of a giant. Already it is the wonder of the Eastern Hill, whose summit it crowns, and some time it must be its architectural pride. We may anticipate the day when the stranger, drawing rein on the Nunawading heights, or the Kellor Hill, or, as off Gellibrand's Point the liner's royals and to'gallants are reefed aloft, will obtain his first glimpse of the double spires and of the lantern tower, near 350 feet in height, and will feel something of the glow of Chaucer's pilgrims when they caught sight of the 'Angel Tower,' rising far away at the head of Canterbury's forest vista. In every way does the Cathedral shed a glory on its founders, and probably they will not live to claim more than that title. They will begin, but others must finish. It shows how they can rise above the prevalent meanness and littleness of the present day, the selfishness which cares not about the future. England received Cathedrals from her struggling forefathers: Melbourne is likely, but for the builders of St. Patrick's, to send down nothing in ecclesiastical architecture but specimens of hard bargain-driving and cheap contracting—the greatest number housed at the least possible cost; the most souls accommodated at the least expense. We build for our present wants, and forget the past and ignore the future. The Roman Catholics, true to nobler instincts, are not content to chant 'Day by day we magnify Thee, and we worship Thy name ever, world without end,' in a barn. The painfulness of the incongruity strikes them. And they, free from schism and strife, can unite for a common purpose in the cause of the cross as other men only appear able to do in the cause of the dollar. Were this land blighted at its present stage, as Greece has been, there would remain many magnificent temples erected in the service of Mammon. Thanks to the Roman Catholics, and them alone, there would be one temple dedicated to God."

Two testimonies may here be given as to the great work achieved during Dr. Goold's episcopate. Judge Quinlan, an old Victorian colonist, whose words are given by Mr. Hogan, in his "Irish in Australia," attests the Bishop's singular organizing

and administrative ability: "I had the good fortune of making his Lordship's acquaintance in the latter part of the year 1853. He was a Bishop whose duties can never be equalled, by reason of their inseparable association with the circumstances of the early days. The whole face of the colony is now changed, and the circumstances of the Diocese have so changed that it is impossible that any of his successors can labour in his footsteps. The reason is this: He came at a time that was most exciting in the history of this colony, when people were pouring in at the rate of a thousand a week. He had to supervise a territory of enormous extent, teeming with human souls that wanted saving, and with children that wanted education. It was a task for a Hercules, but he did it. He was obliged to do all his travelling on horseback, and he did it. I remember his excursions through the bush in the olden times. How unostentatious he was! How zealous! How indefatigable! How under his mild bland exterior he carried the heart of a Christian warrior! I remember his coming to Ballarat at the time of the Eureka riots, and I know for a fact that his presence and influence there had more effect in upholding law and order than all the soldiers and police put together. I remember when he went to Mount Eversley during the disturbances in that neighbourhood, and can recall the enthusiasm of the people—how they determined to build a church, and that the only place where the church should be built was Tipperary Flat. I have a vivid recollection of the kindness and courtesy with which he was treated by the English officers in the camp, and of their anxiety that the Bishop should stay with them, but his Lordship politely but firmly declined their kind invitation, remarking, 'I must go to my own people.' And he went to his own people, and slept that night amongst them in a little tent. On the following morning I was present when he spoke. A more unobtrusive orator I never heard, and yet I do not think I ever heard one more effectual. I was assured by the officers and others that Dr. Goold's advice and exhortation to the people effected a revolution for good, and they personally expressed their gratitude to him for his timely visit and his tranquillising words."

The Hon. Nicholas Fitzgerald, the most eloquent of the Victorian citizens, on the solemn occasion of laying the foundation-stone of the grand Hibernian Hall, which is now the ornament of Swanston-street, itself a proof of the great things which a spirit of religion combined with patriotism can achieve, thus addressed the Archbishop: "It is fitting, most fitting, that you should be the central figure of this very interesting and important ceremonial, for it is to your suggestion this Society owes its existence. You stood at its cradle, and have guided it to a vigorous manhood. It is one of the creations of your thoughtful mind, ever active for the advancement of religion and the furtherance of the interests of your people. There are many—very many—signal illustrations spread over this

colony of Victoria of that watchful regard. The numerous churches, in which are the sanctuaries of God's altar, houses of religion and of mercy, asylums for the relief of the poor and for the refuge of the fallen, stand out enduring monuments *are perennius* of your Grace's energy, zeal, and piety, as well as of the generosity of your loving, faithful flock. The schools, too, scattered over the land, substantial and well conducted, established prior to 1872, and the £256,000 expended since tell of a people who at all sacrifices will maintain their faith. It is now over thirty-six years since your Grace assumed episcopal charge of this colony, then, and up to a comparatively recent time, one Diocese. During all these years you have preached and taught amongst us the whole cycle of Catholic truth—the truth as it was in the beginning, is now, and ever shall be to the end of time; and, instead of the hamlet which Melbourne then was, you have seen it grow up into a beautiful city, as if under the touch of a magician's hand. How consoling it must be to your Grace to feel that, throughout all these long years, there has existed between the chief pastor and his flock an unbroken intercourse, familiar yet reverential—a union subject only to the gentle check of respect, founded on faith, fidelity, and affection. One splendid monument of your Grace's piety is too conspicuous to be denied special mention. Yonder stands a stately pile, in its holy purpose and its beauty worthy of its commanding site—worthy of Ireland's glorious Apostle, St. Patrick, its tutelary Saint—destined to rival the grandeur of the historic Cathedrals of the old world. Under the shadow of its massive walls you have fixed your episcopal residence, watching with earnest, loving care the progress of the building, stimulating the zeal of your priests and your people towards its completion. On this festival day of a new year we pledge ourselves to make increased efforts in that direction, not alone as the behest of pious duty, but, honoured by your Grace's presence to-day, we do so as a grateful tribute to your character and person: and we, this Society and all present, overflowing with love and veneration, humbly pray that your Grace may be happily spared to have your heart gladdened by seeing your Cathedral's central tower rise with its graceful spire high towards heaven, upholding aloft the symbol of man's redemption—the glorious cross."

We have referred in the preceding narrative to the Rev. John Fitzpatrick, whose name must be for ever associated with St. Patrick's Cathedral. A native of the Diocese of Dublin, he pursued his higher studies for the priesthood in St. Patrick's National College, at Maynooth. At the invitation of Dr. Ullathorne, he, with the approval of the Most Rev. Dr. Murray, Archbishop of Dublin, offered himself for the Australian mission. His religious party sailed from England on St. Patrick's Day, in 1838, and landed at Port Jackson on the 15th of July, the Vigil of Our Lady's Feast. When Dr. Goold was appointed first

Bishop of Melbourne, Father Fitzpatrick, in 1848, was one of the three priests who formed with the Bishop the whole ecclesiastical staff of the new Diocese, for there were as yet no Nuns and no Brothers in the whole of the Victorian territory. He accompanied the Bishop on his visit to the home countries in 1851, and he used often to relate in after times how on their return to Australia on arriving at Sandridge they had to land in a small boat, and walk back to St. Francis' Church, a distance of three miles. The walls of old St. Patrick's were as yet only slowly rising, and a small wooden church at the back of the new building was the only place in which the faithful of East Melbourne could assemble for Divine worship. What a contrast that presents to the grand Cathedral which now adorns the Eastern Hill. Under the guidance of the first Archbishop of Melbourne, and of his successor the present illustrious occupant of the See, the erection of that great religious monument may be said to have been for forty years the main purpose of the life of the venerable priest. He was Dean and Vicar-General and Monsignor, but his proudest title was that of builder of St. Patrick's. He slept in peace on the 21st of January, 1890, and his remains rest in the Cathedral he loved so well.

The Archbishop during the latter years of his episcopate was subject to frequent infirmities. An attempt made upon his life in August, 1882, by a man whom he had on many occasions befriended, gave a shock to his system which he never recovered. It was the afternoon of the 21st of August, when Dr. Goold set out from his residence at Brighton to take his accustomed walk after dinner. He was on this occasion accompanied by the Rev. Oliver Daly, S.J., and was proceeding to visit a sick priest, Rev. Dr. Backhaus, who was dangerously ill in a cottage at a few miles distance. He had proceeded about half-a-mile on the way when the unfortunate man O'Farrell, brother of him who made the vile attempt on the life of the Duke of Edinburgh in Sydney in 1868, rushed forward and fired two shots at the Archbishop, which, however, only slightly grazed his hand. In his diary on that day, Dr. Goold has the simple entry: "About 5 o'clock, went out for a walk to visit Dr. Backhaus; on the way an unhappy man, named P. O'Farrell, waylaid me, and fired two shots out of a five-chambered revolver. Thanks, most grateful thanks to God, for my wonderful escape. Home by 7 o'clock."

Dr. Goold was unable to be present at the Plenary Synod of Australasia in 1885, but was duly represented there by the Venerable Archdeacon Slattery, pastor of Geelong. On Friday, the 11th of June, 1886, the end came. The obsequies were celebrated with all the solemnity that religion could impart in St. Patrick's Cathedral on the 15th, and the remains surrounded with the

outpouring of a faithful people's love were consigned to their resting place in the All Souls' Chapel of the Cathedral.

The Bishops of Australasia, assembled in Plenary Synod, requested the Holy See to translate the Right Rev. Thomas Joseph Carr, Bishop of Galway, from Ireland to Australia, appointing him Coadjutor of the Archbishop of Melbourne. No appointment of Coadjutor had been made before this See became vacant through the demise of its venerable Prelate, but Rome gave its sanction to the petition of the Australian Bishops, and by Brief of the 29th of September, 1886, Dr. Carr was appointed Archbishop of Melbourne. He was invested with the Sacred Pallium in Rome on the Feast of St. Patrick, 17th of March, in 1887, and he arrived in Melbourne welcomed by all the citizens on the anniversary of the first Archbishop's death, the 11th of June the same year. This illustrious Archbishop was born in the County Galway, in Ireland, in 1839, and after pursuing his first studies in St. Jarlath's College, at Tuam, proceeded to St. Patrick's College, Maynooth, where he read with great distinction the higher ecclesiastical course, and was promoted to the priesthood on Pentecost Sunday in 1886. During the first years of his missionary career he laboured with singular zeal in his native Diocese and as Professor in St. Jarlath's College. In 1873, he returned to St. Patrick's College, Maynooth, and successively discharged the duties of Dean and Professor of Theology, and Prefect of the Dunboyne Establishment. In 1880, he was appointed Vice-President of that great college, and assumed at the same time the editorship of the *Irish Ecclesiastical Record*. On the 26th of August, 1883, he was promoted to the Episcopal See of Galway, and on the occasion of his consecration that ancient city of the tribes was brilliantly illuminated, and Bishops and priests from all parts of Ireland testified by their presence the high esteem in which he was held.

The many remarkable events, which have distinguished the past six years of Dr. Carr's Australian Episcopate, must be left to the future historian of the Australian Church. For the present, a brief summary may suffice:—

- 1.—Sixteen new missions have been formed.
- 2.—The following religious congregations have been introduced into the Archdiocese of Melbourne, viz., the Vincentian Fathers, the Marist Brothers, the Sacred Heart Nuns, the Sisters of Charity, the Sisters of St. Joseph, the Loretto Nuns, and a new community of Sisters of Mercy from Ireland.
- 3.—New convents have been established at North Melbourne, Port Melbourne, Kyneton, Daylesford, Bacoos Marsh, Kew, South Melbourne, and Mansfield.
- 4.—Eight new superior schools have been established.
- 5.—Twenty-two new parochial schools have been built.
- 6.—Twenty-one new churches have been erected.
- 7.—The number of priests engaged in parochial work has been increased from 55 to 97.
- 8.—Simultaneously with all these works the building of St. Patrick's Cathedral has been pushed on with renewed energy, and contracts have been signed for carrying to completion this grand memorial of Victorian piety and munificence.

On Sunday, the 17th of May, 1891, the Bishops of the Province and the clergy and faithful of Melbourne assembled in St. Patrick's Cathedral to offer their congratulations to the Archbishop, and to be lovingly associated with him in the celebration of the silver jubilee of his priesthood. On that occasion he made the following truly eloquent address:—

“MY RIGHT REV. FRIENDS, LADIES AND GENTLEMEN,—If I sought the applause of those whose applause is truly valuable because it is free from the suspicion of flattery, I should find in the circumstances of this night more than enough to fill me with overflowing pleasure. I have heard the words, the fervent and eloquent words, of the speakers representative of the Bishops, the priests, and the laity. I believe in their sincerity. I am surrounded here by a body of as true and faithful friends as any part of the Church of God I believe can produce. I see before me a vast congregation testifying by their presence here to-night the deep interest which they take in the double purpose of our meeting. In all the surrounding circumstances, therefore, of the occasion, there is abundant matter to please the imagination and to gladden the heart, but, ladies and gentlemen, if I look within and consider that even if during the twenty-five years of my priesthood I had really done all these things that are commanded, I should still say in all sincerity I am an unprofitable servant; I have done but that which I ought, and which was commanded me to do. Much more, when I can claim for myself good intentions rather than successful performances may this silver jubilee be for me rather a stimulus for the future than an occasion of complacency in the past. But, ladies and gentlemen, I do not wish to conceal the fact that it has filled me with sincere and grateful pleasure, that it is to me a source of hope and inspiration—a source of hope for there is no one more blessed than the Bishop who is strong in the strength of a united and an affectionate people, and of inspiration, because there is no Bishop who would not derive new energy and high resolve from the generous praise and expectations of those who are at once his joy and his crown. If, therefore, in the past, I have laboured not without some success, ask for me that in the future I may labour more successfully. If in the past I have tried to keep before me a high ideal of duty, pray that in the future I may attain to that ideal more fully. If in the past I have tried to keep the standard of faith and of religion raised above the din and conflict of daily life, pray that in the future that standard may not fall from my hands until they are relaxed in death. And if in the past, I have advocated Christian ideas, Christian education, and Christian charity to all men, pray that in the future those Christian principles may grow and expand in a young, united, and progressive commonwealth, whose foundations can be sapped, and whose prosperity can be marred only by the corroding influences, either of irreligious indifference or of debasing infidelity. Speaking of Christian ideals, I would ask you to consider what Catholic efforts and what Catholic self-sacrifice have accomplished up to the present time. Have you read that splendid testimony to Catholic faith and Catholic principle, and Catholic self-sacrifice, which appeared in one of the daily papers yesterday, delivered by the late Anglican Bishop of Melbourne, Dr. Moorhouse, in England. Have you read how he thanked God that the Catholic people of Victoria, and the Catholic people of Australia had that sense of religion, had that spirit of self-sacrifice, which induced them to support their own schools, whilst they had to contribute towards the support of the State schools rather than allow their people to sink to the level of that agnostic generation, which education without religion produces? And now in conclusion, ladies and gentlemen, if, as has been so eloquently expressed, by way of desire, that golden jubilee comes round:—

Though haply o'er some of your brows, as o'er mine

The snowfall of time may be stealing. What then?

Let us hope we shall meet again as happy and as hopeful as this joyous celebration makes you and makes me to-night. I have to thank you from my heart, to assure you that the circumstances of this night will be to me in the future, a source of hope and most ardent inspiration.”

We need add but a few extracts from the Pastoral Letter by His Grace for the Lenten Season in March, 1893:—

“The substantial progress made towards the completion of St. Patrick’s Cathedral during the last twelve months is in itself a powerful appeal for continued aid to the building fund. Already the finished outlines of the majestic building are coming out one by one, revealing the grace and grandeur of the completed structure.

It is due to the people of the rural parishes to say that their liberality promises to rival the splendid generosity of the city and suburban population. I have already stated, and I now repeat my desire, that the Cathedral should be a testimony of faith and piety on the part of every Catholic in the Archdiocese.

Let no one who admires the external beauty of the building, and praises the progress made, withhold that practical support which will be much needed during the current year to keep pace with the large expenditure rendered necessary by the terms of the contract.

The time is rapidly approaching when the sacrifices and labours of thirty years will be crowned in the solemn opening and consecration of a Cathedral, which, for massive proportions and graceful outlines, will bear comparison with some of the great old Cathedrals, which in other lands are the glory of the Catholic Church.

Dearly beloved, bear in mind that in supporting the Catholic schools you are not only providing for your children an excellent literary and scientific and religious education, but you are also acting as standard bearers for Christ and for Christian faith and morality.

Wherever religious instruction has been suppressed in the schools, as in France, the tide of infidelity and of immorality has inundated the land. A distinguished Protestant dignitary, speaking within the last few months in a neighbouring colony, bears testimony to the truth of this statement. After quoting the strong language recently used by the present Anglican Bishop of Manchester, Dr. Moorhouse, regarding the baneful effects of the secular system of education on the morals of the youth of Victoria, he continues:—“Another note of warning came from Paris where the Government has steadily eliminated Church teaching from the common schools. A clergyman who had been of late chaplain in the French capital said that Protestants were at first overjoyed at the abatement of the priest’s influence. Now they are all agreed that the results of the measure were deplorable. An official report, addressed in 1888, by inspectors of workshops and factories in Paris to the Prefect of the Seine, contains the following:—‘We have noticed with pain the lack of moral instruction in the juvenile employés. Although they have attended *Cours de morale* (an improved version of Hackwood) in the schools they have left, they show no trace of it. It proves that the instruction is given in a most imperfect manner. It is an unpleasant duty to report that, for want of moral education, the children are losing all notions of respect and duty, and becoming addicted to bad language and obscene expressions. Their misconduct in the public streets is often scandalous. Everyone is complaining, and many employers will no longer engage apprentices on account of the trouble they cause. It is high time to put a stop to these moral disasters.’

He further stated that there had been a rapid multiplication of juvenile crimes within the last decade. The houses of correction were gorged with boys and girls. There was a proposal for pulling down the Paris gaul for young criminals, in order to erect a larger establishment in its place. M. Guillot, one of the best known French Judges, called public attention, in 1889, to the fact that the increase of juvenile crime was beyond doubt coincident with the changes introduced into the public instruction.

If a Catholic dignitary had spoken so plainly and so emphatically, his language would be at once denounced as highly exaggerated and as grossly unfair towards the secular State system of education.

In reply to the misleading statement, that the remedy lay with the Churches and their Sunday schools, the same Protestant dignitary aptly remarks: ‘But what if the rising generation, bred under the secular system, lost interest in Sunday schools, and when their turn came cared nothing about sending

their children to them? That this might follow was evident if what the Bishop of Manchester further stated were true, that in 1883 in Victoria 71½ per cent. of the children of school age attended the Sunday schools, while in 1890 the attendance was only 39 per cent. The parents didn't care, and was it likely that the children would be anxious to go? Surely that was a point to think on. Besides Sunday school teaching alone made no impression on the habitual thoughts and feelings of the children, and they soon shook it off and forgot it, unless they were very well disposed or carefully taught at home, or above all, it might have been added, unless religious knowledge were impressed on their minds from day to day as part of the ordinary school work.

Such is the system of education which you are compelled to support, and by which such of your children as are receiving it, through the fault of their parents, are becoming rapidly demoralized. The Catholic children so trained, or rather so defrauded of all religious knowledge and religious principle in school, afterwards avenge the injury done to them on their parents and on society, and are then maliciously and inconsistently exhibited in the public press as the opprobrium of the Catholic Church. May God open the eyes of Catholic parents to the cruel wrong they do their children by placing them under the corroding influence of a secular system of education, and may He give true wisdom to our rulers and make them see that it is righteousness, and not material wealth, nor secular knowledge that exalteth a nation."

The Diocese of Ballarat.

THE visitor to Ballarat at the present day contemplating its wide expanse of city buildings with 40,000 inhabitants, its beautiful public edifices, its outlying suburbs, its churches, and various institutions of benevolence and education, can with difficulty realise that when the present century had run half its course all that district was as yet a mere pastoral solitude. Even then, however, it was a district attractive by the beauty of its scenery. It was described as being "a pleasantly picturesque country; mount and range and tableland, gullies and creeks and grassy slopes, here black and dense forest, there only sprinkled with trees, and yonder showing clear reaches of grass made up the general landscape. A pastoral quiet reigned everywhere. Over the whole expanse there was nothing of civilization, but a few pastoral settlers and their retinue, the occasional flock of nibbling sheep, or groups of cattle browsing in the broad herbage." An early settler tells us that he often passed the spot on which Ballarat is built, and there could not be a prettier spot imagined. It was the very picture of repose. One day, he says, I met the keeper of a shepherd's hut, and he told me the solitude was so painful that he could not endure it. "He saw no one from the time the shepherds went out in the morning, till they returned at night. I was the only person he had ever seen there who was not connected with the station."

Ballarat is situated about 70 miles from Melbourne, at an elevation of about 1500 feet above the sea level. At a place called Black Hill, overlooking Ballarat, a rich find of pure gold was made in August, 1851, and before many months had passed all the colonists were ablaze with excitement, and crowds of adventurers

were hurrying towards Ballarat, which had become a familiar name in every household throughout the length and breadth of Australia. For a considerable time no attempt at building a township was made. As late as 1855, the present city site was nothing more than a vast diggers' encampment with a migratory population dwelling in tents. In those days the spiritual wants of the faithful in the Ballarat district were ministered to by one clergyman. A canvas tent did duty for a church, and a similar construction served for a presbytery. A few clergymen, stationed here and there over the extensive area which now comprises the Diocese of Ballarat, ministered as well as might be to the rest of the faithful. At the present day there are few Dioceses in Australia so completely equipped, few where the faithful possess greater facilities, religious and educational, than in the Diocese of Ballarat. In place of the canvas tent of earlier times the faith of the people and the zeal of the pastors find lasting expression in the beautiful and commodious Cathedral of St. Patrick's, which is the chief architectural feature of Sturt-street, and in the handsome church of St. Alipius, Ballarat East. But a summary of the Diocese as it now exists will give a better idea of the wonderful advance the Church has made within a time so short, that as a matter of fact the priest who first celebrated Mass in Ballarat still lives, and is engaged in the sacred ministry in one of the neighbouring Dioceses.

There are in the Diocese at present 8 parochial districts, 98 churches, 34 secular priests, several members of the Order of Christian Brothers, 95 nuns, 5 boarding schools for girls, 4 superior day schools, and 52 primary schools. Six thousand Catholic children enjoy the blessings of a Catholic education, and the total Catholic population of the Diocese amounts to 36,000 souls. Of course it will be readily understood that all these changes did not take place in the time of its first Bishop, Right Rev. Dr. O'Connor. As a matter of fact much was done, many churches were built, and many new districts established whilst it was under the rule of the Archbishop of Melbourne, the Most Rev. Dr. Goold, of whose zeal and energy the Cathedral of St. Patrick as well as many other churches throughout the Diocese will ever remain noble monuments. Much also of the progress which has been made is due under God to the labours of the present illustrious Bishop of Ballarat, who occupied the position of parish priest and Dean of Ballarat before the new See was created, and who was afterwards Vicar-General of the Diocese, and it has been justly remarked that Dr. O'Connor was extremely fortunate in having before him in Ballarat one who had so thoroughly identified himself with the cause of religion and education, and one who understood so well the circumstances of the Diocese and of the people as the Right Rev. Dr. Moore. But the advent of the new Bishop gave a great

impulse to religion in the Diocese, and under his benign rule much progress was made.

The name of the Right Rev. Michael O'Connor, first Bishop of Ballarat, must ever occupy a prominent place in the history of the Catholic Church in Victoria.

He was born in Dublin on the 4th of October, 1829. His parents were blessed with an abundance of that spirit of faith and piety which is traditional among the Irish people, and which has been the bounteous source of so much missionary zeal in modern as well as in ancient times on the part of Holy Ireland. From his early years the pious youth to the joy of his parents bent his steps towards the sanctuary, and with characteristic devotion quickened his ecclesiastical vocation by a tender love of the Immaculate Mother of God. He entered St. Patrick's College, Maynooth, in his sixteenth year, and made rapid progress in his sacred studies. Seldom were so many bright names to be found on the roll of Professors of the Alma Mater of the Irish priesthood as during his collegiate course. In science, history, and literature, the Reverend Doctors Callan, Kelly, and Russell held a foremost place. Dr. Dixon, afterwards Archbishop of Armagh, cultivated the study of Sacred Scripture with assiduous care, whilst in the various branches of dogmatic and moral theology the names of Dr. Furlong, afterwards Bishop of Ferns; Dr. Edmund O'Reilly, subsequently Provincial of the Jesuits in Ireland; Dr. Crolly and Dr. Murray will long remain endeared to the Irish priesthood. Under such able guidance the young Levite made such progress, that during a temporary vacancy of one of the theological chairs he was chosen to act as lecturer.

Promoted to the priesthood on the 10th of June, 1854, Father O'Connor laboured zealously in Blackrock and Booterstown, in the neighbourhood of Dublin, till he was promoted to the pastoral charge of the important parish of Rathfarnham.

The beautiful church which stands in that parish is an eloquent monument of his piety and zeal. His charity and generosity during those years were the subject of remark amongst his fellow labourers, and it was frequently said that Father O'Connor could not retain a shilling whilst there was a poor person to be relieved. This beautiful and loving disposition so manifested itself that those of the junior clergy, who were sent to him as assistants, were envied by their brethren in the ministry as being sent to one who, in his dealing with them, exhibited rather the character of a brother than of a Superior. By decree of the 31st of March, 1874, the two Suffragan Dioceses of Ballarat and Sandhurst were created on the recommendation of Dr. Goold, Archbishop of Melbourne, and the other Bishops of Australia, and the Holy See selected Father O'Connor to preside over the spiritual interests of the new Diocese of Ballarat. The new Bishop was

consecrated at Rome in the Church of the Propaganda by Cardinal Franchi on the 17th of May, 1874, the Most Rev. Dr. Goold being one of the Assistant Bishops at the ceremony of consecration. Dr. O'Connor, having made all necessary arrangements, bade adieu to his native land and his many friends, then set out for the distant scene of his future labours, and reached Australia on the 18th of December of the same year. Sunday, the 20th of December, witnessed his installation by Dr. Goold in the Cathedral Church of the Diocese of Ballarat. The people of Ballarat, including many non-Catholics of representative position in the city evinced their feelings of love and welcome by according the Bishop a hearty reception.

An immense number of the people met him at the railway station and escorted him in procession to the Cathedral, where, after he had made his thanksgiving to God for having brought him safely to his destination, he was presented with a number of addresses from the priests, the laity, and the various religious societies. A few days afterwards he received as a gift from the laity a beautiful carriage and pair of horses.

During his short but most fruitful Episcopate Dr. O'Connor appeared to have redoubled the zeal and energy which characterized his missionary career in Dublin. The special circumstances of the Church in Victoria needed all that energy and zeal of its chief pastors. The new State system of education had been just then established, which banished religion from the schools and made secularism with all its follies rampant throughout the colony. As a result all Government support to the Catholic schools was withdrawn, and the friends of religion, whilst compelled to pay their share of taxes for the State schools, were thrown on their own resources to secure moral and religious training for the Catholic children. Dr. O'Connor seemed to be sent by Providence to grapple with the difficult problem that had thus to be solved. His zeal for the religious education of the children was perhaps one of his most striking characteristics. True to his high office and to the traditions of Catholic faith, he saw the danger with which his people were menaced, and adopted means accordingly to guard against it.

In his pastoral letters and in the pulpit he expounded the question of education, and clearly showed to friend as well as enemy the rights of the Catholic people in this matter. In some of his pastorals it was specially the burthen of his discourse, and he treated it with a breadth of judgment, cogency, logical acumen, and scholarly research sufficient to convince any but the most bigoted of the justice of the Catholic claims.

But Dr. O'Connor's advocacy of educational rights for his people did not rest with argument and expostulation. One of his first anxious cares was to secure trained efficient teachers to carry on the Catholic schools. He had been

for many years witness of the successful results of the teaching of the Loretto community at Rathfarnham, and as pastor he had zealously co-operated with the devoted Sisters in their educational work. The favour which he requested, that a branch of that great community should be established in Ballarat, was soon granted, and now for seventeen years the Loretto Convent of Ballarat has proved itself an inestimable blessing, not to the Diocese alone but to the whole colony of Victoria, and also to the neighbouring colonies who have gladly availed of the many special advantages which it affords.

Through the Bishop's exertions the Christian Brothers were also soon introduced into the Diocese, and under their care a first-class school was established, where the Catholic boys could obtain all those advantages of instruction in the higher branches of learning which they had been previously obliged to seek elsewhere. Religion and education received a still further help in the establishment of a convent of the Order of Mercy in Ballarat East, in January, in the year 1881. The good nuns of this order have now a flourishing select day school, a boarding school, and two primary schools under their charge.

Throughout the Diocese, in every populous centre where a Catholic school could be at all supported, Catholic schools under efficient teachers were established, so that in a short time the Catholic people of the Diocese found themselves in the enjoyment of every facility for educating their children according to the dictates of conscience and religion.

Numerous churches also were erected throughout the Diocese, and new missionary districts were organized so far as the resources of the faithful and the number of the clergy would permit. One of the works successfully completed by the Bishop must not be omitted. At a short distance from the banks of Lake Wendouree there is a stately building which at once challenges the attention of the visitor to the city of Ballarat. It is a two-storey edifice, built of bluestone, in the Gothic style of architecture, standing in the centre of an extensive and beautifully laid out park. This is the Episcopal residence complete in all its details, and erected at a cost of £10,000.

In March, 1881, Dr. O'Connor left Ballarat for Europe, partly for visiting the shrine of the Apostles, and partly in the interests of religion to obtain an additional supply of priests for the increasing wants of the Diocese. A few days before his departure he was presented by his flock to aid him in his work with the munificent sum of £1080 as an expression of their reverence and esteem. During his stay in Ireland he secured the services of several zealous priests, whom he joyfully sent before him to labour in the distant missionary field. Failing health compelled him to prolong his stay in Europe till the month of September, 1882. He returned to Australia through the United States. An

enterprising reporter took the opportunity to interview His Lordship in New York, and from the published report of the Bishop's words we glean the following facts: His Lordship spent eight months in Ireland "visiting old and dear friends, and closely watching the current of political events." He was present at the opening of the Dublin exhibition and the unveiling of O'Connell's monument on Lady Day, and was particularly struck by the admirable order of the proceedings, "the good behaviour of the immense crowd present being only equalled by their enthusiasm." He added: "Times are changed in Ireland; the people are different from what they used to be; and, though things are very unsettled there, still I am inclined to think that order will come out of chaos and a better state of things prevail before long." On the subject of the progress of the Church in Australia, the Bishop said: "The progress has been very great, particularly within the last decade of years. The Church is free of State influence or patronage there as in the United States, and therefore it has a wide field. There are no favours to aid its progress and no grievances to retard it; therefore, its growth has been something remarkable, and only surpassed by the progress of the Church in the United States. We have, however, one thing to complain of; it is what I would call the educational grievance. The educational system is something on the plan of the American public schools, and with us it is compulsory and ungodly. By this I mean that every child between certain ages is compelled to attend some school or another. In the State schools the Bible, religion, and God are excluded from the curriculum, and the teacher may be an infidel, or atheist, or pagan, as the law makes no distinction. The name of God is never mentioned within the school walls, and the sacred truths of religion are ostracized." Being asked whether the Church had taken any steps to counteract such a state of things, His Lordship replied: "Certainly we have; we would not be doing our duty if we did not. The Bishops and priests met in council, and decided on erecting exclusively Catholic schools through the generous offerings of the Catholic body. The faithful responded to the call of their pastors, and to-day in the Diocese of Ballarat alone there are forty Catholic schools, while the other Dioceses have proportional numbers."

Dr. O'Connor arrived in Ballarat towards the end of October, 1882, and the reception extended to him by his loving flock was a repetition of the greeting with which he was welcomed on his first arrival, only if anything more cordial and enthusiastic. Absence, it is said, makes the heart grow fonder. So it was with his flock in Ballarat, now that their Bishop had been nearly two years away from them. They had come to know him and to appreciate his great and good qualities of head and heart, and hence, if possible, this second welcome was warmer than the first. The Cathedral was crowded to the door on the occasion,

and the Bishop addressed the large congregation at considerable length, touching forcibly and eloquently on the principal questions which had been alluded to in the addresses presented to him. To the casual onlooker it would seem that there was a long and active career before the Bishop who discoursed with voice so strong and so ably, but Providence decreed otherwise. The Divine Master called His faithful servant home but a few months later, and the only other public occasion on which he appeared was characteristic and worthy of the man. It has been said that he was imbued with a tender devotion for the Mother of God. This devotion he desired to promote by solemnly placing the Diocese under the protection of Mary Immaculate on the Feast of the Immaculate Conception, 8th December, 1882. He preached in the Cathedral on the occasion, eloquently illustrating the doctrine of the Immaculate Conception, and earnestly exhorting his flock to cultivate a lively devotion to the Blessed Virgin. In the beginning of the following year, his health still failing, he went for a short time to the sea-side resort of Sorrento. After spending some time there, and under the impression that he experienced some benefit from the change, he returned one Saturday early in February to Ballarat. On the following night he was prostrated by a sudden attack of hemorrhage of the lungs. Inflammation set in, and, on the 14th of February, 1883, the melancholy news went forth to the people that their beloved Bishop was no more. His funeral obsequies were celebrated in presence of an immense and sorrowing congregation. Protestants as well as Catholics (the city and town councillors attending in their representative capacity) testified by their presence on the occasion to the respect and veneration which the loving, genial, and saintly nature of the deceased Prelate had inspired. At the time of his death he was in the 54th year of his age, and had completed the 29th year of his sacred ministry.

It was remarked of Dr. O'Connor in his early years that in his dealing with his fellow-priests, whilst in charge of the parish of Ruthfarnham, he acted rather as a brother than as a Superior to them. As a Bishop he treated both priests and laity as a loving tender father. He had been charitable as a priest, his charity as a Bishop was proverbial. The poor people of Ballarat speak lovingly and gratefully of the good Bishop who so often relieved their wants. His humility and personal sanctity were a source of constant edification to all with whom he came in contact.

His successor in the Episcopate, the Right Rev. James Moore, was consecrated Bishop on Sunday, the 27th of April, 1884. The ceremony took place to the great joy of the faithful people in his own Cathedral, St. Patrick's, Ballarat, and the Archbishop of Melbourne was the consecrating Prelate. Dr. Moore studied in All Hallows' College, and being promoted to the priesthood in 1859 accompanied as



HON. NICHOLAS FITZGERALD, K.C.S.G.

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W. H. ARCHER, K.C.P., K.S.G.

LATE SIR JOHN O'SHANNESSEY, K.S.G., K.C.M.G.

MEMBERS OF THE LAITY IN VICTORIA
KNIGHTED BY THE SOVEREIGN PONTIFFS.

chaplain a selected body of Victorian immigrants to Australia towards the close of that year. For thirty years Ballarat has been the theatre of his unwearying missionary labours, and he has passed there through every stage of the sacred ministry. For a short time he was the assistant clergyman in the district, subsequently he became the priest in charge, then as the district grew in importance he was appointed Dean of Ballarat; throughout the whole term of Dr. O'Connor's episcopate he discharged the onerous duties of Vicar-General of the Diocese, and he was administrator during the vacancy of the See. A few statistics will suffice to show the growth of the Diocese under his wise administration.

In 1883 there were 27 priests, at present there are 53, viz., 45 secular and 8 Redemptorist Fathers.

In 1883 there were five communities of nuns, viz., Mary's Mount, Dawson-street, and Portland, of Loretto Sisters; Warrnambool and Ballarat East, of the Mercy Nuns. There are now five additional convents, viz., Nazareth House, Ballarat, orphanage and home for the aged poor; two houses of the Sisters of St. Joseph, one at Junction, the other at Mount Warrenheip; the Mercy Convent at Colac; and the Brigidine Convent at Ararat. Besides these the Monastery of the Redemptorist Fathers at Ballarat has been added to the religious houses of the Dioceses.

The growth in educational provision may be seen in the improvements which have been effected in buildings and in the additional schools that have been erected.

Since 1883 large additions have been made to the schools at Mary's Mount, representing an aggregate expenditure of about £18,000. At Dawson-street the Training College has cost about £3000. The College of St. Patrick, now under the management of the Christian Brothers, has cost already in purchase of site and buildings, in erection of new buildings, school furniture, etc., fully £13,000. The Sisters of Mercy have expended in Ballarat East about £10,000 on buildings that are all intended for educational work.

With the exception of St. Patrick's College, these had already existed as foundations in 1883, and the above sum shows what additions or improvements have been effected on the original establishments. Besides these, eight schools that in 1883 were built of wood have since been replaced by good edifices in stone or brick.

The entirely new schools, erected since 1883, are, besides St. Patrick's College, seventeen in number. These do not include the convent schools of Colac, Ararat, Junction, and Warrenheip, which, with the convents, have all been put up since 1883.

The amount of money expended in the purchase of lands, in the erection of schools, convents, and churches and presbyteries since 1833 throughout the Diocese may be fairly estimated from the following items which regard the work done in that time in Ballarat city. The growth throughout the Diocese has been fairly in the same proportions.

Expended in the city of Ballarat since 1833 :—

The Palace, debts paid off	£6,000
The College	13,000
Nazareth House	14,000
Mercy Convent and School, Ballarat East	10,000
Primary Schools, Ballarat East	2,000
Redan School	1,500
Training Colleges... ..	3,000
Redemptorist Monastery	10,000
House and ground at Cathedral	3,000
Cathedral improvements	5,000
Mary's Mount, additions	18,000
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Total	£85,500

The consecration of St. Patrick's Cathedral is deservedly reckoned among the chief events that hitherto have marked Dr. Moore's episcopate. The first chapel at Ballarat was a weatherboard structure with canvas covering, and with a flagstaff which took the place of spire and belfry. The flag, which was hoisted during Mass, was of white calico with a blue cross in the centre. This chapel was situated on the Gong Gong roadside and was 30 feet in length by 20 in breadth. Its contrast to the present grand Cathedral tells of the progress of the Church and of religion in Ballarat. St. Patrick's Church was begun by Father Madden, who was subsequently well known and highly esteemed throughout the south of Ireland as parish priest of Clonakilty. The foundations were blessed by Right Rev. Dr. Goold on the 8th of November, 1863. Through the exertions of Rev. Dr. Sheil, who was subsequently appointed Bishop of Adelaide, portions of the nave and aisles were built. In 1869, under the care of the present Bishop, then Dean of Ballarat, the church was opened, a sum of £26,000 having been expended on it to that date. The various works were gradually carried on in the following years, and at length, the interior being completed and a rich marble high altar being erected, the consecration ceremony took place on Thursday, the 19th of November, 1891, the officiating Prelate being the Right Rev. Dr. Corbett, Bishop of Sale. On the following Sunday a grand public ceremonial took place to mark this consecration feast of the Cathedral Church. Solemn Pontifical Mass was celebrated by the Bishop of the Diocese, the sermon was preached by the Cardinal-Archbishop of Sydney, the Archbishops of Melbourne, Adelaide, Brisbane,

and Wellington (New Zealand), were present, together with several Bishops of the Australian Sees. Very few churches have been, as yet, consecrated in Australia; in none of them has the consecration feast been kept with ceremony so imposing and so complete in all its details as that of St. Patrick's Cathedral in Ballarat.

The Diocese of Sandhurst.

THE city of Sandhurst, which has, of late, resumed its early name of Bendigo, may be said to rival Ballarat in the piety of its Catholic people, no less than in the rapidity of its growth and the richness of its mineral resources. Many years ago it was described as a marvellously well-planned and well-appointed township. To-day, its far-stretching lines of beautiful trees, its brilliant array of handsome shops, and its numerous fountains make it singularly attractive to the visitor, who, at the same time, cannot fail to be struck by the indubitable evidences on every side of its material prosperity. Indeed, of late years it has been assigned the first place among the richest and most productive of the Victorian gold-fields and its mines of auriferous quartz are set down as practically inexhaustible.

It was not till towards the close of the year 1851 that gold was discovered at Bendigo. Within a few months after that discovery crowds of adventurers were hastening thither from all the colonies and its population was reckoned by thousands. Mr. Westgarth writes that "Bendigo was indeed a wonder of its day, and the extent and activity of the industrial field it presented at this early time have hardly since been exceeded in the colony. In the middle of 1852, the winter time of the antipodes, there were reported, no doubt with some exaggeration, to be 50,000 diggers along the Bendigo Creek. The great and sudden demand for food and other necessities was met with difficulty under the double drawback of the state of the roads and the state of the labour market. Prices rose in a due proportion, until the price at length secured the supply. Two thousand carts and drays and other vehicles that could be pressed into service were said to be simultaneously toiling along the roads to the different gold-fields. Bendigo was one hundred miles distant from Melbourne, and £1 per ton per mile and upwards were the rates of carriage of the day. The local dealer must have his profit as well as the carrier, so that a ton of flour, which cost £25 at Melbourne, had risen to £200 ere it reached the hungry consumer at Bendigo."

The Rev. Henry Backhaus was the first priest who chose to follow his scattered faithful flock to Bendigo. Born in Paderborn, in Westphalia, in February, 1811, he pursued his sacred studies in the College of Propaganda in Rome, where he was ordained priest in 1836. He toiled for some years as

chaplain to the French troops in India, and thence came to South Australia to aid the first Bishop of Adelaide in his missionary work. When the general rush took place to the Victorian gold-fields, Adelaide was in a great measure deserted, and it became a matter of necessity no less than of wisdom for the pastor to follow his flock. Dr. Backhaus arrived in Bendigo in the month of April, 1852, and amid all the vicissitudes of those days continued to minister there till he saw the miners' camp transformed into an Episcopal See, with flourishing schools and various institutions of religion and charity. His first church was a calico tent, and as it was impossible for the miners, scattered along the low range of hills bordering on the Bendigo Creek, to assemble together at any one place, he had recourse to a strange device to enable them to be present in spirit at least at the Holy Sacrifice. The little church-tent occupied a gentle declivity in a position of prominence. A large pole was erected in front, and on the Sunday morning whenever Mass was to be celebrated there, a white flag, with the cross emblazoned on it, was unfurled. As the hour fixed for Holy Mass approached groups of miners and their families would be seen taking their place around their respective tents within sight of the church, as far as eye could reach. At the moment when Mass began the church-tent was opened in front, and the signal flag was lowered. All then knelt uniting in spirit and prayer with the priest offering the Holy Sacrifice. At the elevation the signal was again given by the flag, and in like manner the end of Mass was notified to all the devout worshippers.

In the course of time a more stately sacred edifice was erected as a parochial church. The contract was £7500; the foundations were blessed in November, 1856, and a golden trowel was presented to the Bishop, Right Rev. Dr. Goold. The pastor being a German, and his flock being Irish, he chose St. Kilian as the patron under whose invocation the church would be dedicated to God. That great Irish Saint is honoured as the patron Saint of Wurzburg and its surrounding territory in Germany, and in choosing him for patron of the new church, Father Backhaus desired to show due honour to the national traditions of the faithful flock to whom it was his privilege to minister. It is said that when Dr. Backhaus had secured a site for a parochial residence, he scarcely began to dig the foundations when the workmen came upon a gold mine, and that he was at once offered £10,000 for the plot of land in question. It was thus that wealth may be said to have been forced upon him. He returned to visit his native land after labouring for some years in Sandhurst, and it was then remarked that he had quite sufficient funds to purchase one of the German principalities. At his death in September, 1882, he bequeathed his vast property of about £250,000 for the building of a Cathedral and other religious purposes.

In 1874, Sandhurst like Ballarat became an Episcopal See. The Rev. Dr. Fortune, President of All Hallows' College, near Dublin, was the person chosen for its first Bishop, but as he most earnestly and respectfully prayed the Holy See to exempt him from the onerous charge, the burden of its Episcopate was eventually imposed upon the Right Rev. Martin Crane, a distinguished Religious of the Order of St. Augustine, who still continues there to guide with gentle hand the fold of Christ.

Sunday, the 12th of April, 1891, was a golden-lettered day in the Diocese of Sandhurst, for the clergy and faithful kept it with solemn ceremony to commemorate the jubilee celebration of the priesthood of their beloved Bishop. The Most Rev. Dr. Carr, Archbishop of Melbourne, and the other Bishops of the Province were present, and took part in the festive celebration. Many beautiful addresses were read, and various presentations were made, one of these being a tray full of more than 500 sovereigns by which the laity desired to attest their joy and their devoted attachment to their pastor. The occasion was made the more memorable by a telegram from His Holiness from Rome, conveying a special blessing to the worthy Bishop and to his beloved flock. The preacher at the Pontifical High Mass was the Very Rev. Father O'Farrell, the Superior of the Redemptorist Community at Ballarat, who taking for his text the Gospel of the "Bonus Pastor," read in the Mass of the day, eloquently portrayed the qualities of the Good Shepherd shown forth in the Episcopate of the Right Rev. Dr. Crane. A few extracts from his discourse will serve as a record of some of the leading events of the Bishop's life:—

"Thank God, it is not rare to find a good pastor in the Holy Catholic Church, neither is it a rare thing to find a Bishop of our own race and country of whom we have just reason to be proud. We have been here in the sanctuary to-day, and I say we have in every part of Australia, in the burning sands of India, in the United States, everywhere Prelates whose lives shed lustre on the purple they wear, where so many of our distinguished countrymen are building up a great Christian civilization and daily winning new glories for our Church and for our race. But it is a rare thing to find a pastor who is one of five brothers that minister at God's altar (one of whom is an oblate of Mary Immaculate), and whose only sister has consecrated her life to God as a Carmelite nun. It is a rare thing to find one of our Bishops survive fifty years of such labour as falls to the lot of the Episcopate, and at the same time one whose ministry has been so fruitful, and whose life has been so blameless. He has come from a family blessed by God to serve at His altar. He has come of a family of Levites. He entered at an early age the great Order of St. Augustine to devote himself completely to God. At the age of twenty-two years, by special dispensation, he was promoted to the priesthood in an oratory which afterwards became the private chapel of the Archbishop of Perugia, now Leo XIII., and for thirty years or more he was engaged in the work of the ministry, twenty-five years of which he spent among the poor of Dublin in the little old chapel of John's Lane, where the face and form and name of Father Crane were so well known, and on the site of which now stands the magnificent Church of SS. Augustine and John—the noblest church in Dublin, and he who began and I may say finished that noble pile is the good Bishop whom we are met to honour to-day. For thirty-five years he filled a distinguished position in the illustrious Order

of St. Augustine. Then came the call—the call of God, unexpected indeed, but surprising only to himself. He sought it not. He was in America. The voice of the Sovereign Pontiff was proof Divine, and, like Samuel, he said, ‘Here am I, O Lord, ready to do your will.’ On the 21st September, 1874, he received episcopal consecration at the hands of the then Cardinal-Archbishop of Dublin, Dr. Cullen, and soon after started for his new Diocese. Again, he came as no thief or robber with a false or fictitious title to the office of pastor, but with the seal of the fisherman—with the authority of the Vicar of Christ, a link in the Apostolic chain which united Pius IX. to Peter and Peter to Christ. Furthermore, he came without purse or scrip or staff, bearing but one treasure, viz., the grand old Irish faith received from St. Patrick. It is a subject of joy to you, my dear brethren, that the Gospel applies so well to your pastor. The flock is fed by the Word of God, and the administration of the Sacraments, and by the nourishing of the lambs by Christian education. I have said that Dr. Crane came without means to enable him to do the work of a pioneer Bishop in a new Diocese. In the immense territory where but seven priests then were found, they now number thirty-two. It is true there were a number of churches scattered over the Diocese, but what good were they without pastors? Then, again, the want of schools was much felt. At the time when the present Education Act was passed, there were not many schools in the Diocese, but now, thank God, they number over forty. On the arrival of Dr. Crane from home there was not a member of religious teachers in his territory. Without much means or patronage, he has now the religious teaching orders scattered over his extensive Diocese. These are the lessons which the statistics teach us of the untiring exertions of your pastor, aided by a generous flock. He brought to bear on the crisis the courage of a Wexford man. He possessed the confidence and courage for which the men of Vinegar Hill were justly praised. So, looking at these figures, we see that he has built over fifty churches, and secured a splendid body of priests, who are working zealously in this part of our Lord’s vineyard. Again, how well did their zealous pastor rescue the lambs of the flock from the wolves who framed the Act of 1872. They declared their intention, by the passing of that Bill, of cutting away the fungus on the body politic in this colony, and that fungus, they openly said, was the Catholic Church! How nobly the education battle was fought by the faithful, led by their pastor, let the public records tell.” The preacher added another feature which endeared the pastor not a little to his loving flock, that is, his lively interest in his native land. He said:—“He is a true patriot, and longs for the day when Ireland shall rejoice in the enjoyment of her long-fought-for independence. Many a time when in conversation with him have I been impressed with his uncompromising love for the Holy Catholic Church, and a tender love for his native land. At these times I have recalled to mind that old patriot, white with years, St. Columkille, who longed to view once more his dear country. To the fishermen he would often say, ‘Carry my blessing to the dear island of the west!’”

We need add but a few details to this sketch of the venerable Bishop’s career. He was born at Barry’s Town, in the county of Wexford, Ireland, in 1818. At an early age he entered the Diocesan College at Wexford, but being desirous of joining the Augustinian Order he made his novitiate at the Convent of Grantstown, the same which some years before had given the illustrious Dr. Doyle to the Diocese of Kildare and Leighlin, and at a later period had given its first Archbishop, Most Rev. Dr. Goold, to Victoria. He completed his ecclesiastical course in Italy, and was for a few years Superior of the Augustinian Convent in Rome. He subsequently founded the Augustinian mission with its monastery and church in London. He also laboured with untiring zeal at the head house in Dublin, and he was twice chosen Provincial of the Order

in Ireland. Those who visit Dublin at the present day cannot fail to admire an abiding monument of his persevering toil, in the magnificent Church of St. Augustine in Thomas-street. It was whilst he was engaged in the United States collecting funds to pay off the debt incurred in this great undertaking, that he received the summons from the Successor of St. Peter to assume the burden of the distant missionary field of Sandhurst. Returning to Dublin he was consecrated in the Pro-Cathedral, Marlborough-street, on the 21st of September, 1874, by His Eminence Cardinal Cullen, Archbishop of Dublin, the assistant consecrating Prelates being the Bishops of Ferns, Right Rev. Dr. Warren, and the Bishop of Ossory, subsequently Cardinal-Archbishop of Sydney. Three Australian Prelates were present, the Bishops of Bathurst, Ballarat, and Auckland; and with them were the Bishops of Ardagh and Dromore, and the Coadjutor of Kildare. Father Thomas Burke, O.P., preached on the occasion. The newly consecrated Bishop hastened to Rome to receive for his arduous mission the special blessing of the Vicar of Christ. He arrived in Australia on Saturday, the 15th of May, 1875, accompanied by Rev. Dr. Reville, at present his Coadjutor Bishop and Rev. Thomas Maher, having travelled *via* the United States. The following day he celebrated Pontifical High Mass in St. Patrick's Cathedral; and, on Sunday, the 23rd of May, he was with due solemnity installed in St. Kilian's Cathedral, Sandhurst, by Archbishop Goold. A Melbourne publication, entitled "Australian Representative Men," adds some further particulars:—"Dr. Crane was accorded an enthusiastic welcome both in Melbourne and Sandhurst, and his flock continue to look upon him as a loving father. Just prior to his assumption of office, State-aid, both to school and Church, had been done away with, and in this predicament, he placed his confidence in the generous co-operation of his people. They rallied around him—as the Irish always do—and Catholic education, deprived of subsidy from a hostile Government, was soon in a more flourishing condition than it had ever been at any former period in the history of the colony of Victoria. He has always been one of the most persistent and courageous advocates of denominational education, and has never lost an opportunity in the pulpit or in his pastorals of denouncing purely secular instruction. By his energy teaching orders have been introduced, new schools have been opened, and churches erected all over his extensive Diocese. He paid his required visit to Rome in 1882, and received the thanks of the Holy Father, Pope Leo XIII., and the Cardinal Prefect of Propaganda, on the result of his zealous labours in the distant portion of the Lord's vineyard. About this time his sight began to fail, and when passing through London he consulted the most eminent oculists, who informed him that he was suffering from cataract. He underwent an operation, which unfortunately resulted in total blindness. He returned to his

Diocese in February, 1886, when he was received with loving respect by his attached flock."

The Right Rev. Stephen Reville, O.S.A., who as Coadjutor worthily sustains the Bishop of Sandhurst in his missionary work, was born in the town of Wexford, in Ireland, on the 9th of May, 1844. During his scholastic course in St. Peter's College he held a foremost place. Resolving to devote his life to the service of God in the Augustinian Order, he made his novitiate in the Augustinian Convent in Callan, and passed from that to Ghent in 1863, where the common central house of studies had been a short time before opened for the Augustinian students of Ireland, America, Holland, France, and Belgium. He completed there with singular distinction his philosophical and theological course, and was promoted to the priesthood in September, 1867. Returning to Ireland in the following year, he held for seven years the responsible charge of the Seminary of St. Laurence O'Toole, at Usher Quay, Dublin, but being desirous of engaging in the arduous work of the missionary field he asked and obtained permission to accompany the Bishop of Sandhurst to his distant Diocese. When the Bishop undertook the visit *ad limina* in 1882, he before setting out appointed Dr. Reville his Vicar-General and Administrator of the See during his absence. Owing to illness and the loss of sight, the Bishop's absence from Australia was prolonged for four years, and during all that time religion continued to make due progress under Dr. Reville's prudent administration. During that time a Royal Commission was appointed to inquire into the working of the Education Act, and Dr. Reville was one of those who gave evidence. He strenuously advocated schools on the denominational system and payment by results on the part of the Government for the secular instruction imparted in such schools. Public opinion, however, blinded by anti-Catholic prejudice, would not receive the dictates of common sense. The Bishop of Sandhurst, fearing lest the interests of religion would suffer detriment through his prolonged absence, obtained from the Holy See the appointment of Dr. Reville as Coadjutor Bishop. His consecration took place in St. Kilian's Cathedral, Sandhurst, on Palm Sunday, the 29th of March, 1885, the Most Rev. Dr. Goold, first Archbishop of Melbourne, being the consecrating Prelate. On this auspicious occasion his brother priests, to attest their appreciation of his zealous labours as Administrator of the Diocese, presented him with a massive gold chalice, set with precious stones. The Coadjutor Bishop took an active part in the National Synod of the Australian Church held in Sydney in 1885, and was a member of several important Congregations. Since his consecration he has more than once visited every part of the extensive Diocese of Sandhurst in the discharge of his Episcopal duties. He has in particular always manifested a practical sympathy for the poor.

The Diocese of Sale.

SALE, which is the youngest of the Victorian Dioceses, embraces all the fertile and romantic territory known as Gippsland. This extensive and marvellously productive province was first explored by Count Strzelecki, an expatriated Polish exile and an enthusiastic scientist, in 1840. Accompanied by a young Irishman, named James Riley, and a few attendants, he penetrated into what was then regarded as a wild and trackless region, and made known to Australia and to the world its singular fertility and vast resources. They approached the district from the Monaro territory of New South Wales, and had no sooner crossed the Dividing Range than they found a vast expanse of country, clothed with the richest pasture, and intersected with numerous rivers, forming an immense inland lake with countless branching lagoons. In the report which he published the intrepid explorer speaks of the new country which he had discovered as an Australian Switzerland, "ready to reward the toil and the perseverance of the unwearied and thriving settlers of Australia. Scarcely any spot I know, either within or without the boundaries of New South Wales, can boast such advantages as Gippsland," and then he proceeded to speak in terms of rapture of "its 3600 square miles of forest, and its valleys, which, in richness of soil, pasturage, and situation, could not be surpassed." It has since then been often styled by authors "the Garden of Australia." For a considerable time, however, few settlers appear to have penetrated into the interior of that district. The native race was regarded as particularly fierce and brave, whilst the dense forests, high mountain ranges, and rapid torrents formed an almost insuperable barrier against the explorer's advance. All these terrors, however, have long since vanished, and few provinces of Australia are now better known to tourists in search of health and pleasure, or to explorers in search of new fields of commerce and wealth, than the rich valleys of Gippsland. Besides its rich grazing grounds and teeming forests, it has immense stores of mineral wealth as yet only very partially developed.

Sale, the capital of Gippsland, is the Episcopal See, and is a rapidly growing township with some fine public buildings. At the petition of the Plenary Synod of 1885 this See was erected, and the Right Rev. James Francis Corbett was appointed its first Bishop. A native of Limerick, he pursued his sacred studies in France, and, being promoted to the priesthood, devoted himself for some years to the missionary duties in his native Diocese. At the invitation of the Most Rev. Dr. Goold he volunteered for the Diocese of Melbourne, and for several years held the responsible offices of Secretary to the first Archbishop and pastor of the important parochial district of St. Kilda. He was present at the Primary Synod of 1885, and with marked ability discharged the duties of Assistant Secretary of

the Synod. He was consecrated on the 25th of August, 1887, by the Archbishop of Melbourne, Most Rev. Dr. Carr, in the beautiful church at St. Kilda, which he had himself erected, and he immediately after proceeded to his Diocese. There were then three parochial districts and four priests in the newly erected Diocese. Three of the priests chose to return to the Diocese of Melbourne, to which they had originally belonged, and thus His Lordship's staff of clergy was reduced to one. There are now seven parochial districts and twelve priests. One religious community of the Sisters of Notre Dame de Sion has been established by His Lordship in Sale, where they have already flourishing schools. The Catholic population is reckoned at 11,300.





CHAPTER XVIII.

THE EDUCATION QUESTION IN THE AUSTRALIAN CHURCH.

FROM the earliest days of the Australian Colonies, the Government appears to have realized the importance of promoting education among the children of the convicts. Judge Burton writes that two years after the establishment of the settlement at Port Jackson "His Most Gracious Majesty King George III., with that paternal regard for the sacred object of religious education for which His Majesty was ever distinguished," made ample provision for the Protestant Church and schools by issuing instructions to Governor Phillip to allot in each township, which should be marked out, 400 acres of land for the maintenance of an Anglican minister and 200 acres for the maintenance of the parochial schoolmaster. This mandate of the Crown reached the colony in June, 1790. It was repeated in the instructions issued to Governor Macquarie in 1809, and was renewed from time to time till more ample provision was made for the same purpose in 1826. The Colonial officials were not slow on their part in carrying out these grants in maintenance of the schools, all of which were Protestant in those days.

Wentworth, writing in 1824, has a special chapter devoted to "the state of education, morals, religious institutions, &c., of New South Wales," in which he gives a full and eulogistic account of the educational work carried on to that date:—

"In every part of the colony," he says, "it is in the power of parents, however circumscribed may be their means, to give their children a good plain

education, that is, to have them taught reading, writing, and the elements of arithmetic. For this purpose, public masters, who receive stipulated salaries from the Police Fund, are distributed through the various districts, and keep day schools at which the children of the poor settlers attend, and are instructed either gratuitously, or for a trifling remuneration, as the circumstances of the parents may allow. In different districts of the County of Cumberland alone, no fewer than ten of these schools are now in activity. Independently of which, there is also at Sydney a male orphan school, instituted by Governor Macquarie, where a hundred poor boys are wholly supported and instructed according to the national system. At Parramatta, also, there is a similar institution for female orphans, which was founded by Governor King, so long back as the year 1800. It contains upwards of 100 girls, who are taught reading, writing, arithmetic, sewing, and the various arts of domestic economy. When their education is complete, they are either married to persons of good character, or assigned as servants to such respectable families as may apply for them. At the time of the establishment of this school, there was a large tract of land (12,300 acres) attached to it, and a considerable stock of horses, cattle, and sheep were also transferred to it from the Government herds. The profits of this stock of which the increase, however, has been very inconsiderable, are applied towards defraying the expenses of the school, and would soon, under a proper system of management, be more than adequate to this object.

“ Besides these schools, there is one on a much larger scale in a state of forwardness. It was begun by Governor Macquarie, in March, 1820, and is to be called after his late Majesty, the Georgian Public School. When completed it will be capable of containing 500 children. It is to be exclusively devoted to the children of the poor, who are very properly to be instructed in the national system—a system which is doubtless the best fitted of any that could be employed to impart to the lower classes of the rising generation, at one and the same time, principles of religion and habits of industry; and thus to lay the foundation of their future happiness and prosperity. To support these various public schools, one-eighth of the whole revenue of the colony is at present appropriated. This portion of it may be estimated at about £5000, which, it must be confessed, could not be devoted to the furtherance of any object of equal public utility. It is to be hoped, therefore, that in proportion as the fund set aside for this purpose increases, a still more liberal and enlarged system of public instruction will be organized. In a community composed as this is, of elements so heterogeneous, depraved and demoralizing, it is a duty peculiarly incumbent on Government to encourage, as far as they can, the early separation

of the children from the parents; and no motive will be found so influential with these as to relieve them at once of the burden of providing for their children's maintenance and education. The method here proposed, it must be conceded, is costly; but it will be recollected that the expense attending it is defrayed by the colony itself, not by the parent country. And this is one of the ways too in which the colonists do not complain that their money is applied. There are other appropriations of it, however, as will be seen hereafter, which they do not regard with equal complacency. Independently of the schools already enumerated—all of which are intended for or at least accessible to the children of the poorer classes, and several of them to these classes only—there are in various parts of the colony Sunday schools, where gratuitous instruction in the art of reading, and the principles of the Christian religion are given to all who choose to attend. In the year 1821 I perceive that the Wesleyan missionaries, a most zealous, active, and disinterested body of men, had succeeded in setting in motion no less than five of these schools, which were then attended by about 300 children. At Grose Farm, a Government station, a few miles from Sydney, where the juvenile portion of the male convicts are separated from the veterans in crime and formed into a class by themselves, there is also established a school of this description for the instruction of the young delinquents who are placed there, and who, it is stated, amounted in that year to about 100. For the board and education, or for the education alone, of the children of opulent parents, there are several very good private seminaries in Sydney and other parts of the colony. Two of these are kept by clergymen, who are members of the Established Church and chaplains of the colony. One of these gentlemen resides in the district of Castlereagh, which is about forty miles from Sydney; the other in the district of Airds, which is distant about twenty-five miles. Both of them are peculiarly qualified from their character and acquirements for conducting so responsible and arduous an undertaking." He adds a detailed account of other high schools for young ladies, some of which he very specially commends.

Throughout all this period the primary schools thus munificently endowed or aided by the State were "parish schools," and were in effect so many agencies of proselytism, robbing of their faith the children of the Catholic convicts. Judge Burton does not hesitate to say that they were essentially Protestant schools, and he adds that their supervision by the Protestant clergyman was "an essential element of the system from the foundation of the colony."

The munificence of the Crown in promoting the Protestant religion and education was further attested by the royal charter and letters patent of George IV., issued in 1826. The special purpose of this charter is declared in

the preamble to be "to make provision for the maintenance of religion and education of youth in our colony of New South Wales." A special corporate body was appointed to carry out the benign purpose of the Sovereign. It was to be composed of various official personages with whom were *ex officio* associated the Protestant Archdeacon and "the nine senior chaplains or assistant chaplains appointed to officiate and perform Divine service according to the rites of the Church of England in the colony." In the corporate body thus constituted were to be invested: 1st, all the lands hitherto set apart for the maintenance of the orphans; 2nd, all such parts of the colonial revenue as had by any of the former Governors been applied for the education of youth; 3rd, all the lands hitherto dedicated as glebe lands; 4th, the lands to be dedicated as follows: "The Governor is enjoined to set apart in each and every county into which the colony might be divided a tract of land comprising one-seventh part in extent and value of all the lands in each and every such county, to be thence forward called and known by the name of 'the clergy and school estates' of such county." Such were the munificent endowments provided for Protestant education in Australia—without a parallel, perhaps, in the history of the Empire. The special purposes to which those ample revenues were to be applied are set forth to be the erection of Protestant churches, the support of Protestant ministers, and the erection and maintenance of Protestant schools. It is ordered, moreover, that the schools so to be established were to be subject "to the order, direction, superintendence, and control of the clergymen and ministers of the Church of England, for the time being, officiating in the church of, and belonging to, the parish in which any such school might be established." This corporate body lasted indeed only for five years; still in that short interval several rich grants were made to the Protestant Church, the total amount of land allotted throughout the colony being officially reported as 435,765 acres.

To this immense agency of proselytism the Catholic chaplains had, humanly speaking, nothing to oppose. Father Therry, however, resolved to do whatever lay in his power to preserve the flock entrusted to his care. There were no Catholic books to be got in Australia. He asked permission to print at his own expense some small catechisms and hymn books for the use of his co-religionists. The permission was refused under the pretext that it would be a slight upon the senior chaplain, Father Connolly, to undertake a work of such importance whilst he was absent from the colony of New South Wales; the fact being, as everyone was well aware, that Father Connolly was at the time permanently stationed in Van Diemen's Land. This curious official note is preserved among the Therry papers:—

"Colonial Secretary's Office,

28th July, 1821.

REV. SIR,—Having brought under the consideration of His Excellency the Governor the catechisms and hymns which you confided to my care, I have now in command to inform you that His Excellency feels it would be indelicate to give any opinion as to the propriety of their being printed for the use of your congregation during the absence of the Rev. Mr. Connolly. I accordingly return them herewith.

I have the honour to be, Rev. Sir,

Your obedient humble servant,

F. GOULBURN,

Colonial Secretary.

Rev. J. J. Therry, Roman Catholic Chaplain, Sydney."

At a later period Father Therry procured from home a small supply of catechisms and prayer books. He asked to be permitted at least to distribute these among the Catholic children in the orphanages. The application was submitted to Rev. Mr. Scott, the head of the Protestant Church in the colony, and his answer was communicated to Father Therry, to the effect that the children could not be allowed to use such Catholic books, for the spirit no less than the letter of the law required all the inmates of the orphanages to be brought up in the tenets of the Church of England.

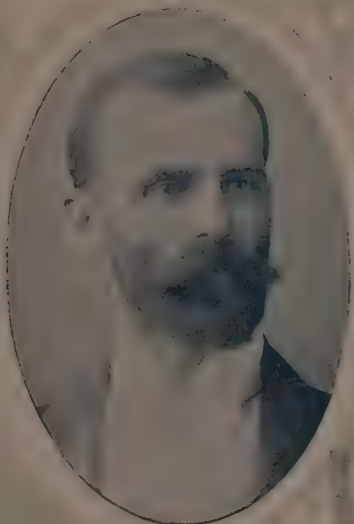
As soon as the building of St. Mary's was begun, a small temporary building was run up on the chapel ground, as it was then called, to serve as a school for Catholic children. This was carried out at Father Therry's individual risk, but he was quite fearless when there was question of doing his duty by his flock, and, though his own salary as chaplain was soon after under some flimsy pretext withdrawn, yet he did not allow the school at St. Mary's to be closed. In a letter, published in the *Australian* newspaper, dated the 14th of June, 1825, he ventured to suggest the advantages of a Roman Catholic Education Society to defend the Catholic body against the dangers of proselytism, for they could not close their eyes to the fact, he said, "that the children of the Catholic poor are to be either excluded from the salutary benefits of education, or compelled or enticed to abandon the truly venerable religion of their ancestors, according to the past and present system of the orphan school establishment in the colony." He requested those who might be desirous to be associated with this good work to communicate with Mr. William Davis, of Charlotte Place; Mr. Thomas Byrne, Master of the Chapel School, Hyde Park; or with the priest, Father Therry, at his lodging, Campbell-street, Brickfields.

The determined attitude now assumed by the Catholics in regard to their own schools produced the desired result, and after a while a scanty pittance of salary was allowed by Government to the teachers in the Catholic schools. The first grant is entered in the Abstract of the Receipt and Appropriation of the

Colonial Revenue for the year 1827 in the Colonial Secretary's Office, under the date of the 13th of March, 1828. The whole sum allotted for that year to the Catholic chaplain for his salary and for building grants was £253 13s. 11½d., and to Roman Catholic schools, £66 7s. 4d. In the following year this latter grant was somewhat improved, and the official entry recognized two Catholic schools, one at Parramatta, the other in Sydney. The grants made to them were as follows: "Allowance of 2d. per week for each scholar to the master of the Roman Catholic School, Sydney, £41 19s. 8d.; similar allowance to the master of the Roman Catholic School, Parramatta, £26 13s 4d," making a total grant to the Catholic schools of £68 3s. On the other hand, the whole allowance to the Catholic chaplain, Rev. Daniel Power, for that year was £150, making the total amount of grant to the Catholic body, £218 3s.

It will be well to bear in mind the relative proportion of the Protestants and Catholics at this period. The census of 1828 gave the whole European population of Australia as 36,598. The Protestants of all denominations were 25,248; Jews and Infidels, 114; Roman Catholics, 11,236. The Catholics were thus almost one-third of the population, yet they were allowed for religious purposes and schools only £218 3s., whilst the Protestant Archdeacon received as a personal salary £2000 a year; the senior Protestant chaplain, £600; thirteen other Church of England chaplains various salaries from £500 a year to £250, with a parsonage and allowance for travelling expenses; besides the rich revenues for schools to which we have already referred.

The next official census was made in the year 1833. It gave the population of the colony, including convicts, as 60,794. The Protestants of all denominations were 43,095; the Roman Catholics, 17,238. What a contrast this relative proportion of numbers presents to "the official report of the cost of the various religious establishments" for the same year 1833, in which we find allotted for salaries of Roman Catholic chaplains, building of churches, and maintenance of schools, in all £800; whilst to the Church of England, exclusive of its many land endowments, was assigned a sum of £19,071 5s. 8d. A few of the items of this amount will serve to show the considerate care that was extended to the cherished clergy of the Anglican Church. There was a special grant for "the maintenance of two boatmen on the Hawkesbury, £40," to serve the Protestant clergyman who performed duty in that neighbourhood and had sometimes to travel by water; "allowance for maintenance of twenty-four glebe servants, £840;" three catechists received £182 each per annum; and there was "rent for two houses for said catechists, £340." Thus a considerably larger amount was lavished upon the three Protestant catechists than was allotted to the whole Catholic body.



AUGUSTUS LEO KENNY, M.B., Ch.B., K.S.G.
JAMES COGHLAN, ESQ., K.S.G.

LATE HON. M. O'GRADY, K.S.G.
DANIEL BROPHY, ESQ., K.S.G.

MEMBERS OF THE LAITY IN VICTORIA
KNIGHTED BY THE SOVEREIGN PONTIFFS

Father Therry, though deprived of his salary as chaplain, continued in charge of St. Mary's, and fearlessly pleaded the cause of the Catholic children. A letter of his addressed to the Colonial Secretary on the 26th of May, 1832, is a proof that his efforts were in part at least successful, and that the old proselytising rules had begun to be relaxed :—

“Chapel House,

Sydney, 26th May, 1832.

MY DEAR SIR,—I am exceedingly happy to learn from your letter of this morning that His Excellency Major General Bourke has determined no longer to permit the poor children of Her Majesty's Roman Catholic subjects to be excluded, under any pretence or for any purpose, as they have hitherto been, from the orphan schools and schools of industry. Into the trade school at Carter's barracks some Catholic boys have been admitted recently, but they are not permitted to attend at a Catholic place of worship even on the Lord's Day. I am willing to acknowledge that children of Catholic parents are occasionally received into each of the other schools, but it is only on the cruel condition of their immediately abandoning the religion of their fathers. By reforming this unwise, anti-religious, and impolitic system which has fostered for many years amongst the lower orders of the Catholic community a spirit of discontent bordering on disaffection, His Excellency the Governor will I have no doubt restore their confidence and strengthen their allegiance, and powerfully contribute to unite the rising generation of every persuasion by the endearing bond of mutual respect and affection.

Always sincerely yours,

J. J. THERRY.”

A petition addressed to the Governor by the Catholic body in 1832 sets forth that there were then sixty little girls attending school at St. Mary's, all of whom were poor, only eight or ten being able to pay anything to the teacher, and it complains of the hardship involved in a new regulation lately made by Government in regard to the payment of the teacher in their school.

Hitherto twopence per week had been paid to the female teacher for each child in attendance. This, however, was now altered so that the twopence per week would be given only for the children who put in a full attendance.

Sir Richard Bourke being desirous to extend the sphere of usefulness of the Catholic schools caused to be inserted in the estimates for the year 1834 a sum of “£800 for the Catholic schools,” to the intent that such schools would be established in the country towns and other places “so as to afford a convenient resort for the children of Roman Catholic parents.” Such, however, was the poverty and destitution that prevailed in the Catholic body, that neither schools could be built nor teachers provided, and only a portion of the allotted amount was availed of for the Catholic schools. In the same year the Government grant to the various Protestant schools was £5736, besides a vote of £3300 for the building of the King's School at Parramatta and a loan of £2500 for aiding in the erection of a Presbyterian college. There were thirty-five primary Protestant schools which received Government aid in 1834, and the Governor remarks

"these are superintended by the chaplains and in all of them the catechism of the Church of England is taught; and although children of other persuasions may, and do sometimes, attend these schools, they are necessarily considered as belonging to the Church of England."

The first official return of Catholic schools was made in the year 1836. The schools formerly carried on at St. Mary's had been transferred to Castlereagh-street, probably at the old court-house, in which on Sundays, during the building of St. Mary's Church, Holy Mass was celebrated. There were 100 boys with one master and 95 girls with one female teacher in this Castlereagh-street school. In Kent-street North there were likewise two schools, with 76 boys and 45 girls; in Parramatta two schools, 50 boys and 45 girls; in Windsor two schools, 50 boys and 40 girls; in Maitland two schools, 36 boys and 25 girls; in Campbelltown two schools, 45 boys and 30 girls; in Appin one school, conducted by Hugh O'Rourke, with 25 boys and receiving from Government a salary of £18. The total number of children attending in these 13 schools was 572, and the whole amount contributed by the Government was £630. It is not an easy matter now-a-days to realize the difficulties which beset the Catholic schools of those early times. There was the direct poverty to struggle against; the school teachers were not themselves very enlightened, for they had, as a rule, to be selected from the ex-convicts; no school books were to be had, and there was no money to procure them; and to all this was to be added the overwhelming influence of an all-powerful Protestant Church and officials bent on proselytizing the children of the Catholic convicts. Mr. Duncan, who came to Australia a little before this time, stated in a lecture delivered many years afterwards his experience of the Catholic schools in those days. "During the first two or three years of my sojourn in this colony," he said, "if you walked into a school you would see on the forms or desks, where there were any forms or desks, a few torn catechisms; one boy would be sitting with a Vyse's spelling-book, another with a Universal spelling-book, a third would have Mavor's, and a fourth would have Dilworth's; perhaps, also, you would see a tattered testament or two lying on the floor; but, at any rate, one thing you never failed to see, and that was the striking fact that not one child in six, perhaps, had any book of any kind whatever. The same contemptible Vyse or Dilworth was often made to serve a whole class. The teacher himself seldom knew anything more than barely to read and write; the mysteries of geography, grammar, physics, or mathematics were a sealed book to him. He had been but the other day an ordinary hired servant, and when wages became once more high he relinquished his school, and accepted the higher emolument of a shepherd, a hut-keeper, or a constable."

The famous despatch forwarded to the Home Government by the Governor, Sir Richard Bourke, under date 30th September, 1833, not only laid the foundations for religious equality throughout Australia, but further suggested that steps should be taken without delay to remedy the unjust and anomalous distribution of educational funds which prevailed in the colony. After setting forth in detail the various grants made in the interests of education, the Governor remarks:—

“ You may thus perceive, Sir, the great disproportion which exists in the support given by the State to schools formed for the use of different denominations of Christians in the colony ; a disproportion not based on the relative numbers of each, but guided, it would seem, by the same principles which have regulated the support afforded to the different Churches. It is a subject of very general complaint.” He adds, “ I may, without fear of contradiction, assert that in no part of the world is the general education of the people a more sacred and necessary duty of the Government than in New South Wales. The reasons are too obvious to require that I should state them. The proposed arrangement will, like that for the Churches, require a Local Law.”

As a remedy for the existing anomaly, Sir Richard Bourke suggested that the national system of education, which a little time before had been introduced into Ireland, might with the prospect of happy results be adopted in the Australian schools. In consequence of changes in the Government, and from other causes, the Governor's despatch remained at Downing-street in London for nigh two years without a reply. At length on the 30th of November, 1835, Lord Glenelg, Secretary for the Colonies, forwarded an official letter, in which after making due apology for the delay in sending this reply, he discusses at considerable length the various important matters treated of in the Governor's despatch. On the education question he writes as follows:—

“ In respect to education generally it follows from the principles already laid down that some plan should be adopted for the establishment of schools for the general education of youth in the colony unconnected with any particular Church, or denomination of Christians, in which children of every religious persuasion may receive instruction. This object it is proposed to effect, not by the exclusion of religious instruction from the school, but by limiting the daily and ordinary instruction of this nature to those leading doctrines of Christianity, and those practical duties on which I hope all Christians may cordially agree. The peculiar tenets of any Church ought to find no place as such in these general schools, but opportunities should be afforded at stated periods for the imparting of instruction of this nature to the children of different persuasions by their respective pastors. But the system of public education would, I think, be incomplete if it did not leave an opening for the admission, on certain terms, of private contributions in aid of the public. There may be persons, and even classes of persons, who may entertain such objections for the general plan as must practically exclude them from a participation in its benefits, and who may yet be unable to supply a proper education for their children from their own funds exclusively. It would be hard that any large class of His Majesty's subjects should be debarred from the advantage of education on principles which they conscientiously approve. I submit it to you and your council as a just object for your consideration whether, in such cases, some pecuniary assistance might not be afforded from the public funds in aid of contributions from parties dissatisfied with the

more comprehensive system. The terms and conditions on which such assistance may be rendered I leave to the deliberate judgment of yourself and your council, persuaded that you will arrange a system which, excluding no large class of conscientious religionists from its benefits, shall be in a true sense national."

This important despatch for a considerable time engaged the serious attention of the Colonial authorities. On the 2nd of June, 1836, the Governor opened the Sessions of the Legislative Council with an address, of which the following is an extract:—

"To encourage and satisfy the prevailing desire of obtaining knowledge, and to extend the blessings of wholesome education to the poorer classes of society, it becomes necessary to introduce a system of general instruction for the people of the colony. The primary schools, as formerly established, are not calculated to effect any extensive benefit; a more comprehensive arrangement is required in the present state of the colony. I have, therefore, great pleasure in being now enabled to lay before you an important communication from the Secretary of State for the Colonies, intimating the desire of His Majesty's Government that provision should be made for the religious instruction and general education of the people of New South Wales upon a liberal and comprehensive basis."

This statement of the Governor regarding education stirred up at once a fierce storm of disapproval throughout the colony. The Protestants of various denominations held public meetings, and the strongest resolutions were adopted against the proposed measure. It was just at this time that Dr. Broughton, the first Protestant Bishop, arrived in Australia, and he added all the weight of his influence and authority to this opposition. On the 24th of June, a meeting of Protestants was held in Sydney, at which the Episcopalian, Presbyterian, Independent, Baptist, Wesleyan, and other Methodist bodies were fully represented, and it was unanimously resolved:—

"1. That any system of general education, which shall be founded on the principle of interdicting, either wholly or in part, the use of the Holy Scriptures, according to the authorised version, and of prayer in which the doctrine of the Blessed Trinity may be unequivocally acknowledged or implied, could not receive their countenance or support without a compromise of the essentials of their faith.

2. That this meeting do now form itself into a committee of Protestants for the purpose of concerting measures to obtain the general co-operation of the Protestant body throughout the colony of New South Wales, in petitioning His Excellency the Governor and the Honourable the Legislative Council on the subject of the proposed plan of general education, setting forth their objections to the basis upon which the same is founded, as being, according to their conscientious conviction, subversive of the fundamental principles of Protestantism, and, they are persuaded, opposed also to the wishes of a very large majority of the people of this community."

Among those who signed this position were the Protestant Bishop, the Rev. J. D. Lang, the Rev. John McGarvie, the Rev. Samuel Marsden, and others who proved themselves throughout their whole career opposed to every concession to the Catholics. A petition was presented to the Governor and the Legislative Council from this meeting, in which we read:—

"That your petitioners have perceived by the dispatch of His Excellency the Governor to the Right Honourable Secretary of State, dated 30th September, 1833, and the reply, dated 30th November, 1835, together with the address of His Excellency the President at the opening of the present Session of the Legislative Council, that it is the intention of the Government to establish a system of general education throughout the colony, allied, if not altogether similar, to the plan of the Irish national schools.

That your petitioners feel grateful for the beneficent intentions in which they doubt not this proposal originated, but they are persuaded that the adoption of the measure will defeat these intentions and entail consequences the most injurious, for the following reasons :—

1. Because they cannot conscientiously allow their children to participate in the advantages of any scheme of education, however valuable in other respects, which excludes either the whole or a part of the Sacred Scriptures, or prevents the scholars from having unrestricted access to their contents.

2. Because the Irish system is calculated in its very nature to produce religious animosity amongst children, which in this colony has not hitherto existed. The stated attendance of different clergymen, for communicating to the scholars of the same school not only separate but opposite religious instructions, will necessarily point out, under the influence of irreconcilable creeds, the different sects to each other in the most conspicuous and disagreeable colours, and thus naturally engender party spirit and religious rancour.

3. Because the expense of education will be materially increased by the necessity which the system imposes of providing religious instructors of each denomination for every school in addition to the ordinary teacher; and, if such religious instructors be not provided, the system becomes not only futile but deceptive. But, in fact, no such instructors can be obtained, the lamentable deficiency of ministers of religion throughout the colony being notorious.

4. Because the proposed scheme is practicable only in places where it is not required, viz., in towns and populous neighbourhoods; and the very circumstances which render it feasible prove it to be unnecessary.

5. Because in those places where clergymen may not be able to attend at the time set apart for religious instruction the children would of course be taught by the schoolmaster who, besides the absurdity of the same individual dispensing the various doctrines to his scholars, would be reduced to the necessity of having all present at each other's instruction, or of excluding the pupils of one denomination from the schoolroom while those of another were under examination. Such a system would impose restraints upon a teacher in proportion to his conscientiousness, and the want of fixed principles would be a chief recommendation for his appointment, while the effect on his own mind would be either a virtuous imbecility or an active talented latitudinarianism, and upon the minds of his pupils an unavoidable infidelity or universal scepticism.

6. Because to unite in that system would be to recognise the authority of the Romish Church, in withholding the Bible from the laity; and would require that facilities should be afforded to the Roman Catholic clergy in every national school, to inculcate a system of religion to which your petitioners are conscientiously opposed.

7. Because your petitioners consider it a most dangerous infringement on the liberties of the subjects of a free constitution, that any Board, invested with merely civil authority, should sit in judgment upon the Word of God, determining how much of it is properly admissible in a place of juvenile education; and are of opinion, that no extracts from the Scriptures, framed to meet the wishes of a Board embracing the most conflicting and irreconcilable creeds, can contain a fair, adequate, and uncompromised representation of the doctrines of salvation. These publications will also tend to destroy the confidence of weak and untutored minds in the authenticity of the Bible, and being received by the young as the work of man, destitute of Divine authority, whatever portion of Divine truth they may contain, will be insufficient to inspire for their contents that veneration which the unmutated Word of God is calculated to produce.

8. Because it involves the consequence that to prize the Scriptures is to forfeit the favour and assistance of the Government, an effect alike anomalous, unchristian, and opposed to every right British feeling and principle.

That your petitioners have no means of ascertaining correctly the population of the colony at the present time, but if it be correctly estimated at eighty thousand souls, they conceive the Roman Catholics do not exceed one-fifth that number, or sixteen thousand in all; of the entire population, they compute that the children may amount to eight thousand, and the proportion of Roman Catholics may be sixteen hundred."

The Right Rev. Dr. Broughton, under the style of "Bishop and ordinary Pastor of the Diocese of Australia," presented on his own part a special petition setting forth his reasons for utterly repudiating any share in promoting the proposed educational scheme. In it he says:—

"That your petitioner has attentively, and without prejudice or prepossession, examined the principle and details of the proposed system of public education, as the same are set forth and explained in the reports and other authentic publications of the Commissioners of National Education in Ireland; but that with every disposition and desire for the sake of peace, to acquiesce in any system of general instruction, which should be so framed as not to require from himself, and those who accord with him in sentiment, any compromise upon points which they deem sacred and vital, he has nevertheless been compelled to withhold his approval from the system now proposed, for the reasons which here follow:—

Firstly—Because the system, while it professes to be grounded upon a principle of perfect impartiality to all communions and sects, is not so in reality; inasmuch as the proposal to appoint a Board of Commissioners with power to determine what portions of Holy Scriptures may be used during the hours allotted to the school business, and to prohibit the reading at such times, of any portions except such as have been so approved and sanctioned, must involve a concession on the part of the members of the Board who may hold that the entire Scriptures shall be at all times free to be used and appealed to; and such concession can be considered only in the light of a compromise, to meet the views of such other of the Commissioners as may be of opinion that no part of the Scriptures should be generally read, except by an express license and sanction previously obtained.

Secondly—Because even such extracts from the Scriptures, as are prepared under the sanction of the Board, are not of necessity to be employed in the ordinary course of school business; but only 'may be used, and are earnestly recommended by the Board to be used;' it being also well known that the neglect of that recommendation in any school would not be deemed a sufficient cause for breaking off its connection with the Board.

Thirdly—Because the objection to the employment of the authorised English version in the Scripture lessons would not have been raised, except by those who dispute or deny the right of the Church of England, and of English Protestants in general, to form for themselves a translation of the Scriptures into their native tongue; and, therefore, the acquiescence by Protestants in the substitution of another version, which must have undergone the Board's approval, will have, and may be designed to have, the force of a tacit assent on their part to the objections of those who dispute or deny their title to the enjoyment of so inestimable a right; and must accordingly be viewed with jealousy, as the first step towards depriving them of it.

Fourthly—Because the children of Protestants, by attending schools founded upon the practical acknowledgment of an authority which may thus interfere with and control the use of the Bible, and by being daily familiarized with the idea of giving way upon this point, cannot be expected to grow up with

the salutary dread and importance of such an assumed power, which ought to be uppermost in every Protestant mind.

Fifthly—Because, according to the acknowledged practice of this system, not only the reading of the Scriptures but prayer itself is regarded as one of the religious exercises which must be confined to those times which are set apart for religious instruction; and it must operate most injuriously upon the minds of the young, thus to hold our prayer as a duty of so little importance, that it may innocently be omitted at all times, excepting on those comparatively rare occasions when the practice of it is not prohibited by the school regulations.

Sixthly—Because the expedients by which it is proposed to compensate for the restrictions imposed upon the free use of the Scriptures, and upon united prayer, are altogether insufficient to accomplish that end, or to confer such opportunities of religious instruction as all conscientious parents must be anxious to secure to their children. The attendance of a clergyman upon some given day of the week, or oftener, at every school, being under the present circumstances of this colony known to be impossible, while the parents of very great numbers of those for whose benefit these schools are designed far from being disposed, or qualified, to communicate to their children that Scriptural instruction which the schoolmaster is prohibited from imparting, are themselves so ignorant and depraved that the most favorable expectation can only be that they may forbear doing positive injury to the principles and morals of their offspring.

Seventhly—Because, if it were even possible to ensure the attendance of a clergyman, or suitable religious instructor upon an appointed day, this would not avail generally to give religion its due hold and influence upon the mind, or to repair the evil occasioned by the neglect upon all other days of any earnest reference to the subject. The petitioner having been himself much engaged in the conduct of education is able, from personal experience, to testify that the acquisition of religious knowledge, and the excitement of religious impressions depend not so much upon the appropriation of a set number of hours to discuss the doctrines and duties of religion as upon their daily and hourly enforcement in the course of every lesson as occasion presents themselves of which a wise teacher, left to his own discretion, well knows how to avail himself, but which, unless seized at the moment, must be lost for ever."

Notwithstanding all the clamour that was thus raised the Governor's proposal was carried in the Legislative Council by a majority of eight to four. At the same time it was deemed expedient to make some concession to the scruples of the Protestant public by adding the following resolution which was passed without a division:—"That it is the opinion of the Council that at the National Schools for the establishment of which a sum of money has been now appropriated, a chapter from the authorized version of the New Testament shall be read at the opening of such schools, on the first morning of the week to those Protestant children in attendance."

Amid the din and strife of the year 1836 the voice of the Catholic clergy and their scattered flocks was scarcely heard. They did not approve of the national system in the form in which it was proposed to be adopted, which corresponded very much to that of the model schools in Ireland, but they approved still less of the introduction of the Bible into the general system of education for which the Protestants so angrily contended. When the question was again warmly debated in the year 1844, a statement was made to the effect that

in the discussion of this matter in 1836 Rev. Dr. Ullathorne and Father McEncroe had avowed their approval of the national system of education. This gave occasion to Father McEncroe to address the following letter to the press, which authoritatively sets forth the prevailing opinions of the Catholic body at that period:—

“With reference to a statement made in the *Weekly Register* of last Saturday, that ‘I published a pamphlet in 1836 in favour of a general system of education,’ I beg to inform you that I never wrote a line, much less a pamphlet, in favour of such a system. The Rev. Dr. Ullathorne and myself attended one or two meetings held in the Pulteney Hall in 1834 on the subject of education, when we expressed our decided disapprobation of using the Holy Bible for a school book, as intended by those who got up these meetings. I then explained my views on the subject of education, and said that something like the Irish national system of education would answer better than that of the British and Foreign School Society which some individuals were then anxious to introduce into the colony.

As to Dr. Ullathorne’s opinion of a ‘general system of education,’ I can most positively assert that he was no ‘admirer’ of such a system; he and I had many conversations on the subject, and our unanimous opinion was that it was a system not favourable to the moral and religious education of youth. and that it would be very dangerous to the Catholic children in every part of this colony, where there was not a sufficient number of resident clergymen who could devote their time and attention to the religious instruction of the youths attending the schools conducted on a general system. When Sir Richard Bourke proposed the introduction of the Irish system, so called, we had only two or three very indifferent Catholic schools supported by Government, and we were not opposed to any experiment in education that promised to improve the then very defective education of the Catholic children. But we were then, as we are now, decidedly in favour of a ‘system’ that would enable us to educate the Catholic children in schools conducted in the spirit of their faith and under the direct tuition and guidance of approved Catholic teachers.”

The principle in regard to primary schools, adopted by the Government in 1836, was to aid in erecting the school buildings when and where they considered them necessary, and to allow small salaries to the teachers. Further aid might be given under the name of head-money, which was then fixed at half-penny per day for every child whose parents were supposed to be unable to contribute to its education.

A new principle now came into operation, and was familiarly called the half-and-half principle. The Government contributed to the building of the school, and paid towards its support a sum equal to that raised by the contributions of individuals. The schools, however, already in existence in 1836 were to be continued on the footing on which they then stood. A few grants were also made towards defraying the expense of introducing teachers into the colony. Thus in July, 1836, an allowance of £60 each was made for sixteen Presbyterian schoolmasters selected by the Glasgow Educational Society, and in 1837 an allowance of £40 each was made for six male and four female Roman Catholic teachers.

Governor Gipps towards the close of 1839 laid before the Council a minute explanatory of the system of education which the Government had now resolved to introduce, and for which a sum of £3000 was inserted in the education estimates for the year 1840. Schools in accordance with the British and Foreign Society were to be established, and the appointment of teachers and the whole management of the schools were to be entrusted to a Board of Education. A sum of one half-penny per day was to be paid by the parents for each child educated in these schools, and subscriptions would be set on foot to defray this charge for parents who might be unable to bear it. The denominational schools would be aided by Government, but under new conditions. No school would receive Government aid unless a sum of £100 were subscribed in aid of its first establishment; the contribution from Government for carrying on the school would be equal to that raised from private sources. Government aid would be discontinued whenever the average fell below a certain number; no two schools of the same denomination would receive Government aid unless separated by a distance of five miles or unless the population of the place exceeded 5000.

Sir George Gipps adds a separate minute, to the effect that the system of education hitherto pursued, though apparently based on the principle of equality, was in reality most unequal. Old schools for instance founded for a considerable time were considered entitled to special consideration in the aid granted by Government. It need scarcely be added that all these were Protestant schools, and thus special subsidies, withheld from the poorer classes, were readily bestowed on the favoured creeds though they were in far less need of such aid. In the estimates for that very year (1840) the ordinary grants stood as follows:—"For the Protestant orphanages, £6194; for the Protestant primary schools, £5800—all this of course independent of the various other endowments; for the Catholic orphanage and schools, the total grants amounted to £2950.

As the Governor remarked, however, it could not be expected that Roman Catholics would send their children to schools in which the reading of the Protestant Bible was compulsory, and he acknowledged that "to give the schools of the Catholics no more assistance than was afforded to the separate schools of any other denomination would be to violate the principle of equity, which, since the passing of the Church Act, had been so happily established in the land." Without expressly saying to what extent in future years this further support ought to be carried, he added that he was anxious to record, subject to the approval of Her Majesty's Government, his public recognition of the claim of Catholics to it, and in the estimates for the ensuing year he had caused to be inserted £1000 for that purpose.

The substance of these remarks being transmitted to the Home Government, Sir George Gipps received a lengthy statement in reply from Lord John Russell, of which the following extracts will give some idea:—

“**SIR**,—I have received your dispatch of the 9th of December last, in which you report the measures which you proposed in reference to the system of general education in the colony of New South Wales.

Agreeing with you in your views on this subject, as applicable to New South Wales, I cannot think you did justice to those views in the propositions which you made. It being your opinion that no person should be excluded from the Government schools on account of their religious tenets, you proposed, however, the British and Foreign School system, which is equal and impartial for Protestants who place the Bible in the hands of the young, but which is objected to on grounds of religious tenets by Roman Catholics. In order to repair this inequality, indeed, you proposed separate schools for the Roman Catholics; but you thereby made an inroad on your general principle of having schools for all, and the Roman Catholics being admitted to the benefit of an exception, the members of the Church of England naturally claimed another exception in favour of the Church Catechism.

Among the conflicting opinions on this subject it is very difficult to give you any directions which may tend to general agreement. I am disposed to think that you would do well to confine the direct support of Government to the orphan schools already existing. The parochial schools of the Church of England and of the Roman Catholics ought to be supported in the main by local rates and voluntary contribution. This change, however, can only be brought about by a gradual reduction of the sums granted.

I think it should be your object rather to obtain a mild and tolerant exception to any rule of the founders of a school than to make a general admission of all sects and denominations to the scope and object of the school. If the principal persons contributing have a security that their own tenets shall be taught at some period and to all who will learn them, it will be more easy to induce them to combine in allowing exemptions to the minority than to obtain from the beginning a formal exclusion of all peculiar doctrines.

Although you have failed in the establishment of a Board of Education, I think you should endeavour to form a system of inspection to which all should conform who receive any public aid.

The aid to be given should vary from one-third to one-half, the latter proportion being given only in cases where the poverty of the district makes it a special case.

You may likewise, if you think you are likely to succeed in such a proposition, make it imperative on the founders of Church of England schools, for which public money is asked, to exempt from learning the catechism, and attending on Divine service, according to the doctrines of the Church of England, children whose parents object to such parts of education. If this is done the same toleration should be required in the Roman Catholic schools. In the British and Foreign schools, on the other hand, a day in the week should be set apart for instruction in the catechism or formularies by the members of different denominations.

I do not wish you, however, to impose such conditions on any existing school, but only as a preliminary to future grants.”

It may truly be said that no other public question so engrossed public attention at this period as that of the education of the children throughout the colony. From a report of the Educational Committee presented in 1844, it appeared that there were then 25,675 children between the ages of four and fourteen. Of these only 7642 were receiving instruction in the public schools

and 4685 in private establishments, leaving 13,000 unprovided with instruction. The Committee of Education recommended the adoption of the Irish system of National Education with its objectionable model school features. Nothing, however, was done. The Protestant Bishop and clergy in a petition to the Council denounced that system as irreligious; the Catholics on the other hand declared that the denominational system was the only one acceptable alike to parents and pastors. The Governor, Sir George Gipps, in a message to the Legislative Council in November, 1844, avowed his predilection for some system of education modelled on the plan of the Irish national system, but added that "without the co-operation of the ministers of religion it seems to me scarcely possible to establish any system of education with a prospect of its being extensively useful."

The question continued to be discussed in the following years, till at length a compromise was effected in 1848, by the establishment of two Educational Boards, a National School Board which took charge of the public schools, and a Denominational School Board to whose care were entrusted the various Catholic and Protestant schools in which religious instruction was combined with secular knowledge. For eighteen years, with varying vicissitudes and with very partial success, these School Boards guided the educational development of the colony. There was one radical defect in this system; the School Board had no funds to carry on the work of education except the annual grant voted by Parliament, and as the successive Governments were unmistakably opposed to the denominational system, the grants to the Denominational Board were stunted and hampered in a thousand ways, whilst large sums were lavishly granted to the public schools. In 1855, notwithstanding all the encouragement given to the public schools, there were only 51 such schools in the colony with an enrolment of 4752 children; but there were 171 schools under the Denominational Board with 14,489 children distributed as follows:—

Church of England	...	...	...	...	7027
Roman Catholic...	...	...	...	...	5397
Presbyterian	...	...	...	...	1047
Wesleyan...	...	...	...	...	1018

The Protestant Bishop of Sydney took occasion to declare that the sums at the disposal of the Denominational Board were totally inadequate, and that "the schools of the Church of England have long been at starvation point."

An official report on the schools of the colony, presented to the Government before the close of 1855, declared that their condition was in every respect most unsatisfactory. In the Roman Catholic schools, it said, the teachers were "quite unfit and wholly incompetent," and the children are described as being "in a

deplorable state of ignorance." Among the teachers are specially mentioned 2 drapers, 6 clerks, 1 grocer, 1 servant, 2 shopkeepers, 1 dealer, 1 miller, 1 turnkey, 1 overseer, 1 farmer, 1 solicitor, and 1 compositor. The same report describes the schools of the other various denominations as still more defective in every way, and, as regards the public schools under the National Board, they are declared to be "the worst and most expensive of all."

On the 1st of July, 1863, the Premier, Mr. Cowper, introduced a Bill into Parliament to promote elementary education, which he anticipated would be acceptable to all parties, being drawn in a great measure on the lines of what is known as the Privy Council system of education in England. There was a peculiarity, however, in Mr. Cowper's scheme, that it made the Executive of the day the Education Board and conferred upon it the most ample legislative as well as administrative powers. This was a dangerous principle, considering especially the political tendency of the time in hostility to the Catholic Church. In the various discussions and divisions that took place, the opinion of Parliament was seen to be unmistakably in favour of the Government proposals, but the Ministry being forced to resign in consequence of an adverse vote on the financial condition of the colony, the proposed legislation lapsed.

In 1866 a Bill introduced on the part of the Government by the Colonial Secretary, Sir Henry Parkes, received after various amendments the sanction of Parliament. It terminated the dual administration of the National and Denominational School Boards, and introduced instead a Council of Education. The public schools were to be especially encouraged, but due regard was to be extended to all denominational schools carried on in conformity with the rules and regulations of the Council of Education.

The appointment of teachers was withdrawn from the local managers, and was practically vested in the Inspectors as representatives of the Council. Catholic teachers, however, were to be appointed to Catholic denominational schools; conscience clauses guaranteed the non-interference with children of other denominations attending in such schools, and the books adopted by the National Board in Ireland were to be used in all the schools. This later clause enforced the use of Dr. Whately's Scripture lessons in the Catholic schools, but thanks to the firm attitude of the Bishops and clergy these Scripture lessons were subsequently withdrawn. Several of the regulations, indeed, were elastic and undefined, and gave rise to repeated bickerings and dissensions, but gradually many of those defects were amended, and in many places, though under considerable disadvantages, the Catholic schools were able to hold their own.

The Colonial Secretary, on his part, made no secret of his hostility to the denominational and in particular to the Catholic schools. A favourite statement

of his was to the effect that the position taken by the Catholics was not one of principle but of caprice and fashion and selfishness, and would prove to be only a short-lived, spasmodic demonstration. He went, however, farther than this. Taking his words in their literal meaning, it would have been his ambition to introduce a new system of philosophic or political morality, which would in point of fact be nothing more than a modified revival of paganism. For instance, addressing the children on one occasion he said that "they were to seek for motives for correct conduct by beholding the unfolding of a flower, the budding of a green leaf, the flutter of a bird, the bursting forth of a sunbeam, or by catching a glimpse of a patch of blue sky;" and, on another occasion, he told them that a "view of a profusion of green plants and of expanded fields of blue ether and other similar æsthetical objects would sustain them in the hour of trial and temptation." What lent some weight to such utterances was the fact that for some years Sir Henry Parkes was himself Chairman of the Council of Education.

No wonder that the School Inspectors appointed by the Council would be found to take their tone from their masters, and that the Catholic schools would be hampered in a thousand ways. The majority of the members of the Council were always ready to stand by the Inspectors when complaints were made of their unfair dealing, or overbearing conduct, or open hostility to the Catholic schools. The teachers, too, being practically independent of the clergy, and looking to the Inspectors and the Council for their hopes of advancement, became gradually lax in their religious observance, and a demoralizing spirit soon began to pervade the schools. In the first four years of this new system certificates were withdrawn from fifteen Catholic schools, establishing a loss on the part of the Catholic managers of £1700 a year, and, in 1870, there were ten other Catholic schools under official notice that the certificate would be withdrawn. One of the arts to which the Council had recourse to encompass its purpose was to appoint its best teachers to those public schools that came into competition with the denominational schools, whilst the worst and most inferior teachers were appointed to the latter. Not unfrequently, too, it was found that, notwithstanding the protest of the local clergy, the Council appointed or retained in denominational schools unfit teachers for the manifest purpose of furnishing in due course the necessary pretexts for withdrawing the certificates of those obnoxious schools. It cannot be a matter of wonder that complaints would be made regarding the want of efficiency in many of the denominational schools. The Council of Education, in its report of the year 1870, went so far as to say that "predilection for denominational schools was weak in the Sydney district;" and that "denominational schools, as such, do not really exist."

The course recommended by the Archbishop and Bishops of the Ecclesiastical Province of Sydney to the clergy and faithful was to make what use they could of whatever was best and could with safety be accepted in the existing denominational schools, and to demand with firmness, but withal with moderation, the amendment of all that was unfair and impracticable. The clergy left nothing undone on their part to secure the blessings of education for the children even in the remote scattered districts. There were instances of a Catholic teacher being employed to travel from district to district, remaining a month in each locality, and, when taking his departure, leaving books for the children to continue their lessons. There was also an instance of an itinerant teacher who spent a week in each house that he visited, teaching all the children of the neighbourhood who came to be taught.

In the beginning of November, 1867, a very practical step was taken for the defence of Catholic education. Under the presidency of Archbishop Polding a Catholic Association was established, the main purpose of which was to watch over the educational interests of the Catholic body, to improve the existing schools, and to provide the necessary funds to aid in the erection of new schools. At the public meeting at which this Association was inaugurated the Archbishop in his speech dwelt upon the many defects of the system of education in so far as the public schools were concerned, and exposed the indirect efforts which were every day being made by prejudiced Inspectors and other officials to overthrow the Catholic schools. The public had reason to complain, he said, that "the Government, whilst pledged to administer fairly and honourably the system of education, were every day giving proof of a deadly hostility to the Catholic schools." Much good was effected during the few years that this Association lasted, and it may be said to have attained its purpose when in 1870 some of the most obnoxious regulations hitherto in force were cancelled by the Council, and new rules framed, under which every effort was made by the clergy and other friends of education to add to the efficiency of the Catholic schools throughout the colony. Needless to say, however, that the secularists were not satisfied with their partial success in banishing religion from the public schools, and they openly avowed their resolve never to rest until public aid would be withdrawn from all religious schools.

At length, in November, 1879, Sir Henry Parkes, holding the office of Premier, introduced into Parliament the long threatened Public Instruction Bill, which was to give effect to those secularist aspirations. It was gladly welcomed by all who were remarkable for hostility to the Catholic Church, and at once became the signal for bitter dissensions and angry discussions throughout the colony. This measure proposed to repeal the Public Schools Act of 1866, and to

dissolve the Council of Education, the powers of which were to be transferred to the Minister for Public Instruction. In the new code the teachers might be of any religion or of no religion, and four hours during each school day were to be devoted exclusively to secular instruction. A special room and one hour might be set apart for the children to receive religious instruction from a clergyman or religious teacher of their respective denominations; but State-aid to all denominational schools was to cease on the 31st of December, 1882. Despite of every opposition this Bill was carried by large majorities in both Houses of Parliament, and came into operation on the 1st of May, 1880. To reconcile the Protestant opponents of the measure a clause was inserted to the effect that the "words secular instruction shall be held to include general religious teaching as distinguished from dogmatical or polemical theology," and further, a semi-official communication was addressed to the heads of the Anglican Church to assure them that in the proposed educational scheme there was no intention of any hostility to the Protestant communions. As a further concession to the Protestant representatives the Scripture lessons drawn up by the Protestant Archbishop of Dublin, Dr. Whately, for use in the National Schools in Ireland, were made imperative. Thus the ghost of Protestantism would be permitted to continue to hover over the public schools; they would teach religion, but without dogma, that is, Christianity without Christ, like the pretentious stage performance of "Hamlet" with the part of Hamlet left out. In a word, it was decreed that secularism, though without a name, would rule supreme in the public schools of New South Wales.

Though the Public Instruction Bill was not introduced into Parliament till towards the close of 1879, it was no secret on the part of the Government for months before that date that some such change in the education system was contemplated. Secularist agents and anti-Catholic lecturers were busy preparing the public mind for such a measure. The press, which was supposed to echo the views of the Government of the day, teemed with the vilest attacks against the denominational schools in general, and against the Catholic schools in particular, which were stigmatized as denationalizing the Australian youth, and checking by an insuperable barrier the progress of ideas and the triumph of modern thought.

The Catholic Bishops of the colony were not taken unawares. They met in Sydney under the presidency of Archbishop Vaughan in June, 1879, and, as the outcome of their deliberations, they issued a joint pastoral address to their flocks on the all-important subject of religious education. Their pastoral became truly famous in the fierce controversy of those days, and, if it stirred up the ire of the secularist party, it must be confessed at the same time to have awakened a genuine enthusiasm in the Catholic body. In the very opening sentence of the

pastoral they make it sufficiently plain that it is in self-defence and not with any aggressive purpose they feel constrained to address their faithful flocks. Many signs from various quarters had made it evident, they say, "that existing dangers to Catholic education are steadily increasing so as to become absolute perils to religion, and that unfairness to Catholics is developing into absolute injustice." They then refer to "the steady systematic way in which our denominational schools are being weakened and extinguished" and to the unfair treatment extended to Catholic inmates in the public institutions, all which served to reveal an antagonism and deadly hostility to the Catholic Church, which none could gainsay. The doctrine of the Church in the matter of education is then briefly outlined. It is not enough, the Bishops teach, to bring to the child's mind the elements of human knowledge. His conscience must be enlightened by Divine truth, and his whole being be quickened by those graces and blessings which religion alone imparts. In all this the law of Christianity goes hand in hand with the law of nature. "Both parents and the Church inculcate the same class of teaching; they are in perfect harmony; the education of the child at its mother's knee is not undone in the Christian schools, but developed and completed. Through the whole period the graces and influences of Christianity are operating upon the inner life of the Christian child; the heart, the conscience, and the will are being moulded for life, and the entire being, body, soul, and senses—the complete personality—becomes saturated by a civilization of which Christianity alone can be the origin. Thus, it is self-evident that education without Christianity is impossible; you may call it instruction, filling the mind with a certain quantity of secular knowledge, but you cannot dignify it with the name of education; for religion is an essential part of education, and to divorce religion or Christianity from education is to return to paganism and to reject the Gospel of Jesus Christ. Thus it is that the Church condemns, with marked emphasis, those schools and that method of teaching in which the religious element is divorced from the secular. She knows that instruction is not education, and that a system of national training from which Christianity is banished is a system of practical paganism, which leads to corruption of morals and the loss of faith, to national effeminacy and to national dishonour."

Wherever the question of secularist schools had arisen the pastors of the Church had spoken the same truths with no uncertain voice. The teaching of the Sovereign Pontiff Pius IX., in his golden Encyclical, is referred to, and extracts are given from the eloquent pastorals repeatedly addressed to their flocks by the Bishops of Ireland and England. They thus continue :—

"Such then being the emphatic teaching of the Catholic Church we, the Archbishop and Bishops of this colony, with all the weight of our authority, condemn the principle of secularist education, and those schools which are founded on that principle. We condemn them, first, because they contravene the first principles of the Christian religion; and, secondly, because they are seedplots of future immorality, infidelity, and lawlessness, being calculated to debase the standard of human excellence and to corrupt the political, social, and individual life of future citizens. Wherefore we urge our clergy to do all in their power, in the pulpit and out of it, to instruct the people in these teachings of the Christian religion. They should not rest till each member of their congregation fully realizes the true position of affairs. They should bring before the minds of parents the terrible calamity to their children in exposing them to loss of faith and morals, and endeavour to make them feel that they could not do a greater service to religion or to the State than to upset, by constitutional means, a system which, whilst it is a crying injustice to themselves, promises to be a source of incalculable evil to the colony. Let them, moreover, warn parents, who through a spirit of indifference or worldliness are exposing their children to proximate danger of perversion and of ruin, that they are tempting the anger of Almighty God; and that they are jeopardising the faith, the morality, the eternal happiness of those who are too young to help themselves, and who have been confided by nature itself to their guardianship and protection. Let them often remind the people that they are gravely responsible if they give encouragement to such schools, for, by so doing, they are helping to perpetuate a great evil, and are standing as obstacles in the way of Christian men who are bent on bringing about a change. Let one and all remember what their fathers of old suffered for the faith, and let them not show themselves unworthy of their own flesh and blood—flesh which was freely wounded, and blood which was freely spilt, rather than betray Christian principle or compromise Christian faith.

The State may declare, and statesmen may teach, that the secularist system is not adverse to Christianity and to the Catholic religion. But, in matters of religion, are Catholics to be guided by the world or by the Church? Does not the Church know her own true interests best? Has not she had experience of centuries, in point of time, and all over the world, in point of space? Are not her professed opponents on the side of secularist education, and do not her best friends range themselves upon the Christian side? And to come to facts, has the secularist system, so far as it has gone, fostered and developed a Christian spirit? Has not the Catholic Episcopate, in various quarters of the world, found that its direct tendency is to quench such a spirit? What is our own experience, and that of the Catholic clergy in this colony? To their shame, it must be said, some of our people do send their children to public schools. What is the deliberate conclusion we have arrived at with regard to such children? That there is a marked difference between them and children who have been educated in Catholic schools. Their faith is visibly enfeebled, not to allude to their morality; their manners are rough and irreverent; they have little sense of respect and gentleness; they have no attraction for prayer or for the Sacraments; and promise to swell a class which is already far too large in number. Our clergy look on the future of such wild, uncurbed children with grave misgivings. If in any country in the world signs are being held out on every side of the necessity of an especial school of self-control, reverence, piety, purity, obedience, faith, it is in Australia. If in any country Catholic children require a strong Catholic education, it is here. At home the ancient traditions and monuments of piety and reverence, a large staff of clergy, a Catholic public opinion, with many other external helps, assist in the training up of the young in a Christian spirit; but here, where all is new, the clergy few, the population small and scattered, and the external helps wanting, it is most difficult, with the best efforts of the best Catholic training, to rear up the children to Christian piety and with thorough Catholic instincts. How ruinous, therefore, is it not to cast Christianity out of the schools, and to confine it to a Sunday Catechism class, under such circumstances as these. The only fair chance for Catholic children turning out Catholic men and women in this colony is for them to be most carefully and conscientiously taught their religion by their parents from their earliest years; and then for them to be sent to thorough Catholic schools, where the home teaching is continued, and the mind and heart and conscience and senses of the children are impregnated with Catholic instincts and moulded upon Catholic truth."

The Bishops then make the following practical recommendations:—

“Firstly—Let all parents love their children’s souls as the apple of their eye. Let them bear in mind their grave responsibility in the sight of God with regard to the Catholic education of their children. Let parents, from their children’s earliest years, teach them to pray, and, until they are fit for school, exercise them in Catholic practices, and fill them with Catholic thoughts, and foster within them Catholic instincts, and, by example as well as word, systematically mould them to piety, faith, purity, love, and reverence. Let all parents look upon carelessness or neglect in these duties as matter for confession and as a cause for grave spiritual alarm.

Secondly—Let parents send their children, when of fit age, exclusively to Catholic schools. Let them regard all other schools as no places for their children, who have to learn before everything else to save their souls, and who should be sedulously prepared, by breathing a Catholic atmosphere, by living amidst Catholic teachers and companions, and by exclusively Catholic training, for encountering the perils of the world into which they will eventually be thrown.

Thirdly—Let all Catholic parents know that they cannot without serious guilt place their children in proximate danger of perversion. Let them bear in mind that to do so is to set at defiance the teachings of the Catholic Church, and that, unless there be exceptional reasons, and the danger be remote, of which things the Church is the judge, no confessor can absolve such parents as are willing to expose their children’s souls to the blighting influences of an alien creed or a secularist system.

Fourthly—Let those who are so unhappy as to be sending their children at the present moment to public schools withdraw them as soon as possible. Let them examine their children’s religious instincts and moral condition, and if, as is to be expected, they find faith and morals weakened and the germs of lawlessness apparent, then let them with great anxiety do all they can to redeem the time and to remedy the evil. Let them especially prepare such children for the Sacraments, teach them to hear Mass devoutly, to say their morning and night prayers punctually, to make our Lord their model, to pray to our Blessed Lady, to love the Holy See, and to be obedient, docile, and reverential to all who are placed over them.

Fifthly—Let the clergy make such instructions as these the frequent subject of their sermons and their private exhortations; and let them not weary till godless and non-Catholic schools have been cleared of Catholic children; and until all the Catholic children in the district are receiving a sound Catholic education.

Sixthly—Let Bishops, priests, and people do all that lies in them, if necessary at personal sacrifice, to render their present schools as efficient in every way as possible, so as to be equal in secular instruction to the non-Catholic schools, whilst they surpass them in the genuine education of the will, the conscience, and the senses.

Seventhly and lastly—Whilst strengthening what they have, let Catholics unite as one man and insist, by means of legitimate yet persevering and earnest pressure in the right direction, upon their equal rights with their fellow tax-payers.”

Such was the famous pastoral which for years continued to be persistently misrepresented and maligned by the promoters of secularism, the Government agents, and the public press throughout the length and breadth of the colony. If ever an Australian protest was more than justified by the violence of the unmeasured attacks which were made upon it by unprincipled men from every side, it was this joint pastoral signed by the Archbishop of Sydney and the Bishops of Bathurst, Maitland, and Goulburn. Dr. Vaughan was denounced as a

firebrand and the Bishops' words as a libel on every free Australian citizen. One member of the House of Assembly went so far as to unblushingly assert that the worst cargo of convicts that ever landed at Port Jackson was less detrimental to the colony than the arrival of Archbishop Vaughan.

A Protestant clergyman urged the citizens and Parliament to give to "the principles of the Catholics no quarter" for their religious system was "a blasphemous travesty of the Christian religion." Sir Henry Parkes, however, in his efforts to stir up the anti-Catholic bigotry surpassed the other assailants of the Bishops' pastoral. He said he did not "hate Roman Catholicism," nevertheless, he declared that it was "the peculiar genius of the Roman Catholic Church to thrive upon the enslavement of the human intellect." The priests were opposed to the Bill, he said, not on conscientious grounds but "because the rearing of children in the free exercise of their faculties is death to their calling," and at a public meeting holding up his draft Bill on Public Instruction he used the words "I hold in my hand what will be death to the calling of the priesthood of the Church of Rome." The public press was not idle in fanning the flame of excitement. Some journals went so far as to declare that the Bishops' views were not shared by their flocks, and that, in the words of the *Sydney Morning Herald*, it was "contrary to the facts to say that the public schools of the colony are opposed to the consciences of the Catholics."

But if the pastoral of the Bishops was thus most ungenerously assailed, it found many strenuous advocates, and was vigorously defended by both laity and clergy, having for their leader the Archbishop of Sydney. He published a series of letters addressed to the faithful of the Diocese explaining the question at issue and justifying by manifold arguments the course of action pursued by the Catholic Church. One of his pastorals recalled so vividly the Elizabethan days of persecution that it had the merit to be particularly resented by Sir Henry Parkes and his associates. In the days of persecution the Archbishop said "they had a special instrument for squeezing the life and blood out of those Catholics who declined to deny their God. It was a kind of press with a screw at the top. The Catholic men and women were shoved into this press just large enough to hold one: the top was forced down with the screw until it touched the head and back of the victim. Then the real operation began. By a slow, almost imperceptible process, the top was continually pushed further and further down till the victim first lost breath, then the frame gradually gave way, and the whole body collapsed into a mangled bleeding mass. This was called 'The Scavenger's Daughter.' Now the modern Scavenger's Daughter is of a different construction. The Archbishop and Bishops have told you that the secularist system and schools founded on that system, so far as Catholics are concerned, are 'seedplots of future

infidelity, immorality, and lawlessness,' for they tend towards destroying the fulness of your Catholic faith, and hence of your Catholic morality and reverence, and I am glad to see that the newspapers have been fixing that condemnation indelibly on your minds by their continued and opportune quotation of the words of the joint pastoral. Well, using my private judgment in the choice of an expression, I would call those schools 'Scavengers' Daughters,' because they are the most effective instruments invented by man for squeezing very gradually and almost imperceptibly the Catholic faith out of a Catholic people."

One of the accusations made against the Bishops was to the effect that they were stirring up disaffection and transforming the Education Question into an Irish grievance. The Archbishop replies that the promoters of the Bill were the true agents of disaffection, and that though the question was discussed, on Australian soil, it was, to the fullest extent, an Irish grievance. "Yes, if the truth must be told," he said, "the secularist party is the turbulent party of this nation. I have spoken to the people of their rights, and I have pointed out to the Government, to those in power, their danger, not, indeed, of a violent explosion, but of an increasing, undying agitation, which will continue to appeal with a thousand tongues till justice is done to the Irish people and their children. You all know, the world knows, what their faith is to them. It is the light of their eyes and the one love of their hearts, entwined, as it is, with an undying patriotism which intensifies and vivifies the very texture of their religion. How can you expect them in this free country tamely to submit to the indignity of being fined, or, as Judge Taaf says, robbed, because they educate their young ones according to their conscience? Am I responsible for the deep resentment that springs up spontaneously in the Irish heart when their faith and their civil and religious liberty are trampled on? Did I build the mountain or fill it with explosive materials.'

Among the laity the most eloquent champion of the Catholic cause was the Hon. William Bede Dalley. In the month of October, 1879, he delivered an address in St. Francis' Hall, which was subsequently published and widely circulated, in which he set forth in full detail the historical and social arguments which justified the Church in rejecting the platitudes of secularists in the matter of education. In the following paragraphs he gives some valuable authentic statistics regarding the Catholic institutions of the colony at that date, and he sketches with master hand the assailants of the Church and the foolish reasoning by which they sought to justify their vain assaults:—

"One of the most distasteful and secularly speaking one of the most humiliating consequences of any public discussion, which involves the principle of religious equality, is that it necessarily brings into a conspicuous and extremely disedifying position a number of intellectually feeble, though vigorously malignant persons who, impatient of the obscurity for which nature had wisely intended them, find a fitting theme and an appreciating audience whenever what they deem to be religious becomes involved in political debate. It is at such times, and with such defenders, that religion herself must be overclouded with sadness—that all who love truth and justice must grieve—and that the mirth and

keenness of the enjoyment of the scoffer must be at their highest. We are just now in the very midst of this state of things. For the past eight or ten weeks, ever since a certain ecclesiastical letter appeared bearing the signature of the Archbishop and his Suffragans, the Catholics, not only of this country, but of the whole world, have been denounced in the pulpit, the press, and on public platforms throughout the colony, in terms which Christian gentlemen would blush to hear applied to the heathen. No epithet of reproach which could either be selected from the calumnies of writers hostile to our faith, or invented by speakers whose poverty of fancy is abundantly compensated by their wealth of insult, has been left unemployed to stigmatise our religion and to degrade its chiefs.

I shall neither test your patience nor disturb your temper by further reference to the overwhelming mass of intolerable contumely which has been heaped up in the very thoroughfares of our daily life by the gentlemen who have been raking the gutters and emptying the cesspools of Protestant history with such amazing industry, and apparently with such overweening pride at the dignity of their office. Our suffering has been all the more acute and all the more difficult to bear, because it has been altogether impersonal. It is easy enough to bear individual humiliation—to have one's place or influence challenged—one's pretensions ridiculed—one's title to men's esteem or confidence disputed. All this may be borne without heroic fortitude. But it is the injury inflicted upon that which is most dear to us which demands for its endurance supernatural consolation and support; and it is when that which is most sacred in our eyes is subjected to outrage that our human infirmities expose us to the temptation of answering insult by defiance, of chastising the calumniator, and mislead us by supposing that in responding to a violence and brutality, perhaps intentionally framed for provocation, we are serving the majestic cause of truth. As if the eternal Church, which in this, as through all ages, has had scattered, like stars throughout the heavens, the noblest and the brightest, the truest and most subtle of mankind as her defenders and protectors, as if she required for her vindication that we should lose our tempers, forget the charities, and be oblivious of the courtesies of life, or in other words, be guilty as Catholics of the grave and unpardonable scandal of imitating our critics. Above all things this must be avoided. We must not permit this blind fury so suddenly and causelessly awakened to provoke us to any retaliation but that of calm protest, and of strong but not fierce remonstrance. To our enemies but one thing could be most grateful and that would be the spectacle of our violence. We will not give them the luxury of supposing that they have been able in our regard to freeze the genial current of the soul.

You will not for an instant permit yourselves to forget that so long as you bear yourselves discreetly and nobly your cause will command the sympathy and support of every man of culture and character in the community. Those who were either indifferent on this question, or lukewarm in their support of it, will be by a variety of influences (notably by that detestation of intolerance and love of fair play which, happily for human liberty and the decent conduct of public discussions, characterise all communities of civilized men) impelled to take your side. You have only to be patient, courteous, and prudent, and you will find your cause prosper, and your leaders march in ranks of a better equipage. Good causes are sometimes better served by the malignity of opponents than even by the enthusiasm and sacrifice of supporters. Take the cause of the Jesuits. How often in their history have they been subjected to persecution which for a time threatened their extinction; nation after nation denying them even an asylum, so that as has been well said of them 'their march for two centuries through Europe was only to be compared to the retreat of the ten thousand Greeks under Xenophon.' Where are they to-day? In undisturbed possession of as large an empire as ever they claimed. Their spiritual invasions in these days precede the daring adventures of science, of commercial occupation, or the wanderings of travellers. Though laws have been passed for their exclusion they are the trusted and honoured teachers of the youth of the first European nations—they are the vanguards of Christianity in the modern army of religion. Wherever peril is to be found, the highest culture to be given, the most precious service to be rendered to religion and society, they are in their places. The men who trained in their schools Descartes, Bossuet, Montesquieu, are to-day in every part of the world, in countless

numbers, engaged in the same great cause of education, whether openly before the world, or in the seclusion of the cloister, extorting the admiration and braving the hostility of even infidelity in France, or inspiring the sympathy and gratitude of scholars throughout the world by their labours in Oriental languages in their great college in the Lebanon. And yet they are never for an instant permitted to work without the necessity of carrying arms against the slanders, the contumely, the invincible malignity of multitudes of their enemies.

What is the consequence of this inextinguishable hatred? Why, that men of scholarly refinement and absolute impartiality, who would have been indifferent in the contest, out of very horror at the brutality of the outrages inflicted upon the Jesuits pass over to their side. It will be the same with you. Already you have won sympathy and support by the insults to which you have been subjected, and the patience with which they have been borne.

When, ladies and gentlemen, I read day by day the attacks upon our religious opinions from all quarters, I am reminded of one of the most striking passages in that remarkable series of lectures on the then position of Catholics in England, addressed to the Brothers of the Oratory, by John Henry Newman, in 1851. He was and is a man who, throughout his illustrious life, earnestly deprecated any forwardness, and rashness, and unreasonableness, in religious disputation. He had the profoundest sense of the solemnity, the sacredness, and the delicacy of such subjects, and he was not disposed to think that it was an easy accomplishment in a Catholic to know his religion so perfectly as to be able to volunteer a defence of it. But in the passage to which I allude he puts in his own imperial way a thought that must have occupied the minds of many of you on hearing your religion denounced as that of the ignorant, the superstitious, the unreasoning, and the criminal. This is the passage: 'Considering what is as undeniable a fact as that there is a country called France, or an ocean called the Atlantic, the actual extent, the renown, and the manifold influence of the Catholic religion, considering that it surpasses in territory and in population any other Christian communion, nay surpasses all others put together—considering that it is the religion of two hundred millions of souls, that it is found in every quarter of the globe, that it penetrates into all classes of the social body, that it is received by entire nations, that it is so multiform in its institutions, and so exuberant in its developments, and so fresh in its resources as any tolerant knowledge of it will be sure to bring home to our minds, that it has been the creed of intellects the most profound, and the most refined, and the source of works the most beneficial, the most arduous, and the most beautiful; and, moreover, considering that thus ubiquitous, thus commanding, thus philosophical, thus energetic, thus efficient, it has remained one and the same for centuries—considering that all this must be owned by its most virulent enemies, explain it how they will, surely it is a phenomenon the most astounding that people should so manage to hide this fact from their minds, to intercept their own vision of it, as habitually to scorn and ridicule and abhor the professors of that religion as being from the nature of the case ignorant, unreasoning, superstitious, base, and grovelling.'

Now, it is not my intention, ladies and gentlemen, to insult you, and to dishonour our holy religion by an exhibition of unpardonable bad taste in condescending even to allude to nine-tenths of the irrelevant nonsense that has been spoken on this question. I shall certainly not foster fanaticism by crossing its path, and I shall strive as much as I can to forget the existence of a number of gentlemen who have entered into this controversy apparently with no other idea than that of alienating a large proportion of their fellow citizens from human kindness of feeling. It is enough for us to know that most educated gentlemen (whose sanity has not been affected) regard the empire of Catholicism and its duration pretty much as the most brilliant of modern historians did when he said of the Church, 'She saw the commencement of all the governments and of all the ecclesiastical establishments that now exist in the world, and we feel no assurance that she is not destined to see the end of them all.'

It is not by such eloquence and energy, as we have lately witnessed in our midst, that the Church will suffer much. She will be but very slightly affected by this saturnalia of 'the saints.' The

gentlemen who mistake scurrility for satire are not the kind of opponents who can inspire any other sentiment in her breast than one of profound compassion. The species of tessellation of religious history in which they ingeniously employ themselves—forming their rude mosaic of a bit of blasphemy and a bit of misrepresentation, a bit of invention and a bit of intolerance—is not likely to impress anyone with any feeling but that of contempt for such poor artists; nor, if I may say it without offence, will the unremitting exertions of a certain section of the press accomplish much in the way of weakening the sympathy of all good and fair tolerant men with your cause.

But, to pass away from the consideration of all this (which I gladly do), I may ask at once what right have you, the Catholic portion of the people of New South Wales, to be heard upon this question of public education? Apart from your title (if it exists at all) to a fair share of the State expenditure on public institutions (a title which, as it will be my principal object by this address to show, has been clearly recognized in the mother country)—apart from this, what, if any, are your claims upon public consideration by reason of any efforts you may have made in behalf of the education of your fellow religionists. This is above all public questions the one upon which we, who have made sacrifices in the cause, have a right to a patient and respectful hearing. If your Prelates and priests and you yourselves have only now had your educational enthusiasm kindled, when there is a prospect of your access to the public Treasury being cut off, your devotion to the cause may be regarded with the most justifiable suspicion. If your labours have been limited to merely shouting defiance at your opponents, you are not just now the most fitting objects of sympathy. But is this true?

You are of all the large sections of Christian men and women in this country undoubtedly the poorest. Your poverty is one of the very circumstances which is relied upon by some of your critics to establish beyond all question the degradation of your religion. As the Mediæval Church's jewelled splendours—her purple and scarlet and gold and precious stones and pearls, her harpers and her trumpeters, her ivory and her marble—were supposed to fix her identity with the sorceress in the Apocalypse, so your peculiar poverty stamps you as a people who are not partakers of those commercial blessings, those mercantile advantages which are supposed to be the rewards here below of the elect.

Well, what have you done in your poverty for education? I have taken care this evening to let your critics know exactly what you have done in this direction. In the Archdiocese itself the following amounts have been actually expended:—St. Mary's Boys' School, £2500; St. Mary's Girl and Infant School, £1000; Marist Brothers' School (St. Patrick's), £5500; Sisters of Mercy School (St. Patrick's), £3000; St. Bridget's School, Kent-street, £1500; St. John's School, Kent-street, £1000; St. Benedict's Schools, £3000; Sacred Heart Schools, £1500; St. Vincent's Schools, £3000; St. Francis' Schools, £2500; Good Samaritan's Schools, £3000; Mount Carmel's Schools, £2900; Cook's River Schools, £1500; Waverley District Schools, £500; Woollahra and Paddington, £500; North Shore Mission, £15,000; Newtown Schools, £1000; Balmain Schools, £4000; Petersham Schools, £300; Rosebank Schools, £1000; Concord Schools, £1000; Ryde Mission, £2000; Subiaco Convent, £5000; Parramatta Mission, £5000; Windsor Mission, £3000; Penrith School, £200; Manly Beach, £200; Brisbane Water, £100; Appin Mission, £500; Camden Mission, £1000; Hartley Mission, £1000; Wollongong Mission, £3000; Dapto Mission, £300; Kiama Mission, £500; Shoalhaven Mission, £500; Cooma Mission, £1000; Bombala Mission, £500; Braidwood Mission, £3000; Queanbeyan Mission, £2000; Araluen Mission, £200; Moruya Mission, £300; Bega Mission, £1000; St. John's College within the University, £30,000; and the Jesuit School at St. Kilda House is maintained at the annual cost of £1200.

In the Diocese of Maitland, since the See was established, there has been expended in land and buildings the sum of £56,000, of which sum the Dominican Convent in Maitland, to which is attached one of the first colleges for girls in this country, cost £13,000, and the convent of Newcastle, £11,000. Besides the fourteen denominational schools receiving assistance from the Council of Education, there have been established and maintained seventeen schools, including high schools, which are exclusively dependent upon the Catholic people for their support. There are five convents—three of the Dominican Nuns and

two of the Sisters of Mercy—in which there are thirty-six nuns employed in teaching. There are ten provisional schools, and there are a large number of lay teachers. If these religious bodies received salaries for the work to which they have devoted their lives, £5000 a year would be far below the remuneration to which they would be entitled. In the Sacred Heart College, £500 a year is paid in salaries, and all the salaries in schools under lay teachers, unconnected with the State, are defrayed by the people; 2800 children are being educated in the Catholic schools of the Diocese.

In the Diocese of Goulburn, four convent buildings have cost over £34,000. In these institutions forty-eight nuns give instruction. There were, in 1868, 800 Catholic children receiving education in seventeen denominational schools. The number of schools has been reduced from seventeen to eleven, and the number of children, in 1878, has increased to 1100, while 700 more were being educated in Catholic schools to which now no State assistance whatever was given.

In the Diocese of Bathurst, at the time of its formation, there were five Catholic schools, with an aggregate attendance of 338. These schools were situate in Bathurst, Mudgee, Wellington, Orange, and Sofala. At the beginning of last year the number of schools had been increased to 33, and of scholars to 2276. Besides colleges at Bathurst, 1 lay and 1 ecclesiastical, there are 3 high schools under the Sisters of Mercy, and 28 primary schools in different parts of the Diocese. The following list will show in detail where these schools have been established, and the attendance at each:—Higher educational establishments—1. St. Charles' Ecclesiastical Seminary, Bathurst (established 1875)—Number of students, 10. 2. St. Stanislaus' College, Bathurst (established 1867)—Number of students, 72. High Schools.—Under the Sisters of Mercy—Attendance: Bathurst, 75; Carcoar, 30; Mudgee, 20. Primary Schools.—(1.) Under the Sisters of Mercy—Attendance: 1. Bathurst Female Orphanage, 50; 2. Bathurst Certified Infant and Girls, 308; 3. Kelso School, 35; 4. Mudgee School (girls), 160; 5. Carcoar School, 70. (2.) Under the Sisters of St. Joseph—Attendance: 1. Queen Charlotte's Vale, 60; 2. Evans' Plains, 35; 3. O'Connell Plains, 40; 4. Lincoln, 48; 5. German's Hill, 48; 6. Boreenore, 73; 7. Rockley, 33; 8. Wattle Flat, 40. (3.) Certified under the Council of Education—Attendance: 1. Bathurst Infants' and Girls' School (above); 2. Bathurst (boys), 108; 3. Orange, 288; 4. Wellington, 80; 5. Mudgee (boys) 78; 6. Hill End, 55; 7. Sofala, 40; 8. Gulgong, 106. (4.) Non-certified, under Lay Teachers—Attendance: 1. Dubbo, 60; 2. Bourke, 62; 3. Cowra, 50; 4. Blayney, 45; 5. Forbes, 40; 6. Home Rule, 40; 7. White Rock, 22. The following list will show the amount of money expended on Catholic education in the Diocese of Bathurst since the passing of the Public Schools Act of 1880:—Bathurst: Convent and School, £5000; Orphanage, £600; College, £10,000; School at Kelso, £100; Convent at Vale Road, £1000; Convent at Evans' Plains, £200; School at White Rock, £80; Total, £16,980. Orange: Convent, £3000; German's Hill Convent, £250; Boreenore School, £50; Total, £3300. Carcoar: Convent, £3000; Convent at Blayney, £1000; Convent at Cowra, £1000; School at Cowra, £800; Total, £5800. Mudgee: Convent, £1800; Boys' School, £500; Rent at Convent, £350; School at Gulgong, £400; Total, £3050. Wellington: School and Residence, £800; School at Lincoln, £200; Total, £1000. Dubbo: School, £500; Hill End School: £400; Sofala: School, £400; Convent at Wattle Flat, £200; Total, £1500. Forbes: School, £800; Rent of Residence, £200; Total, £1000. O'Connell Plains: Convent, £100; Rockley, Rent of Convent, £50; Convent at Trunkay, £60; Total, £210. Total amount expended on buildings, furnishing, &c., £32,840. Estimated cost of maintaining these schools exclusive of Council's aid, at lowest calculation, £5000 per annum. These figures (so eloquent in the story they tell of your exertions and sacrifices in the cause of education) establish your title to be heard with the profoundest respect and the most earnest attention by those upon whom the responsibility is devolved of determining the character of the public instruction of the country."

The result of all the angry contention of those days may be stated in a few words. In the political arena the secularists achieved an easy triumph. But thanks to the union of the Bishops and priests and Catholic people of New

South Wales, and to their marvellous devotedness and generosity displayed in defence of the Catholic cause, the political defeat was soon changed into an abiding moral victory which none can gainsay. Sir Henry Parkes has proved to be a false prophet. The Public Instruction Act has now been in operation for thirteen years; it has not brought death to the priest's sacred calling. On the contrary, there are few Churches of Christendom which show more cheerful signs of energy, progress, and vitality than the Catholic Church in New South Wales. In 1879, there were 1 Archbishop, 3 Bishops, and 140 priests in the various Dioceses of the colony; the first months of 1893 see 1 Cardinal-Archbishop, 7 Bishops, and 331 priests cultivating the same missionary field. The schools and children, and religious teachers of to-day compared with those of 1879 are like the joys of the spring season following after the hardships of a dreary winter. Towards the close of 1879, there were in the Archdiocese of Sydney 63 religious priests and brothers engaged in the work of education, and 184 nuns. The number of children under their care, including 330 children in the orphan school at Parramatta, was 4680. At present, besides the Jesuit Fathers at Riverview and St. Aloysius', Surry Hills, there are 150 religious brothers carrying on the work of education; and rivalling them in their self-sacrifice are 700 devoted nuns; whilst the number of children in the religious schools is 18,174.

In the other Dioceses of the colony, in the beginning of 1880, there were as yet no religious brothers engaged in educational work, but there were 140 nuns and 6876 children attending at Catholic schools. There are now 27 religious brothers, and 750 nuns engaged in the work of teaching, whilst 16,000 children under their care enjoy the blessings of a sound Catholic education.

The Public Instruction Act was aimed for the destruction of the Roman Catholic schools. The blow, however, fell with a vengeance upon the Protestant denominational schools. In the "Wealth and Prosperity of New South Wales," published by the Government Statistician in 1890, the whole number of Church of England children attending at private or religious schools is given as 3100.

Sir Henry Parkes in his "Fifty Years" of Australian History sets forth the high standard attained by the Catholic schools as one of the beneficial results of the Public Instruction Act:—"The public school system," he says, "has had a healthy power in compelling the schools of the Church to keep alive vigorous rivalry with the schools of the State. They would utterly fail in getting pupils if they still adhered to the old irresponsible denominational system, or no system, when the priest appointed his worn out servant to the office of teacher. The cultured ladies of religious sisterhoods and the enthusiasts of religious brotherhoods have been enlisted into the service of the separate schools, and it may be acknowledged with pleasure that in many cases they are excellent teachers." One

is reminded of the Madian prophet of old, who was led out to pronounce a curse on the people of God, but was constrained to utter the words of blessing, "How beautiful are thy tabernacles O Jacob, and thy tents O Israel; as woody valleys, as watered gardens near the rivers, as tabernacles, which the Lord hath set, as cedars by the water side." Sir Henry Parkes, however, would accompany his eulogy with a Parthian shot. "Before his Public Instruction Act," he says, "the teachers in the Catholic schools were worthless, the worn out servants promoted by the priest to the office of teacher." On this calumnious statement one remark may suffice. There is the old classical motto *mendacem oportet esse memorem*. For fourteen years before the Public Instruction Act of 1879 came into operation, all the appointments of teachers were made, not by the priest or manager, but by the Council of Education through its Inspectors.

In the other colonies, the battle of religious education has been fought pretty much on the same lines as in New South Wales, but in most cases the secularists and other anti-Catholic educationists have pushed their views much farther than in the parent colony. In Victoria, New Zealand, and Queensland, primary education has become purely secularist, religion being completely exiled from the schools.

Up to the 11th of July, 1851, the colony of Victoria, then called the Port Phillip district, was a portion of New South Wales, and subject to its educational rules. For eleven years after its separation from the parent colony it retained the educational system which it had inherited, and the Government grants were administered by a National Board and a Denominational Board. In August, 1862, the Common Schools Act came into operation, to be administered by five Commissioners of Education. This Act lent all its influence and prestige to secularism in education, but at the same time it did not exclude the denominational schools in which religious and secular instruction might be happily blended. Notwithstanding the encouragement given to the secularist schools under this Act, it was found that parents gave a preference to the religious schools, of which no fewer than 408 had been built at an expense of £185,000 when the Act was repealed in 1872. A new Educational Bill was introduced into Parliament by Mr. Stephen, the Attorney-General, on the 12th of September, 1872, repealing the hitherto existing Common Schools Act, and enforcing the principle of secularism in all the schools receiving Government aid. The Ministry made no secret of their aim in proposing this secularist scheme. Mr. Stephen expressly commended the new Bill under the plea that elementary education guided and controlled by its enactments would "effectually purge the colony of clericalism." Furthermore, he avowed his belief that "in a couple of generations, through the missionary influence of the State schools a new body of State doctrine and theology would grow up, and that the cultured and intellectual Victorians of the

future would discreetly worship in common at the shrine of one neutral tinted deity, sanctioned by the State department." The Educational Bill was triumphantly carried in both Houses of Parliament, but so far as the Catholic Church was concerned Mr. Stephen's forecast has not been fulfilled. The only practical result of this boasted Victorian measure has been to destroy the Protestant denominational schools, and to make the existing Victorian system of education the laughing stock of the home countries. It was a boast of Mr. Stephen, that no Government would ever dare to appoint teachers through political motives. A few years later when a change of Government took place, as Mr. Thomas Mackay attests ("Plea for Liberty," London, 1891) "this Education Act was used by Mr. Stephen's opponents to pension and reward their followers; and teachers of the worst character and antecedents were pitch-forked wholesale into the State schools."

It was the privilege of Victoria to promulgate those decrees in 1869, which have ever since guided the action of the Catholic Church in Australia in the matter of religious education. They were adopted at the Provincial Council held in the city of Melbourne in April, 1869, by the Archbishops and Bishops of the Australian Church, and they were incorporated in the decrees of the Plenary Synod held in Sydney in 1885. The following is the text of those important decrees:—

1. Since the Church cannot rightly discharge that most solemn duty entrusted to her by Christ our Lord, namely, of instructing the faithful in sound doctrine and preserving them from dangerous and poisonous pastures, unless she enjoys the fullest liberty and power of imbuing them with the principles of Catholic faith and of training them to good morals, we cannot approve of any system of education which either inflicts an injury on that power of the Church, or in any way whatsoever impedes its exercise.

2. Hence we condemn that education of Catholic youth which is separated from Catholic faith, and from the power of the Church, and therefore we shall take care to remove Catholic children from those schools which are called mixed schools, since in them, according to the civil law, the Church can exercise no authority, nor have any power in regulating the studies, selecting the books, or in the choice of the teachers.

3. We admonish all the clergy and the faithful committed to our care, that they are bound to use every exertion to erect, where possible, Catholic schools in which the authority of the Church will be fully recognized, and that method of instruction observed which has for its first object the eternal welfare of souls, and where the true teaching of religion is wisely combined with knowledge and progress in literature.

4. For the erecting and conducting of these schools we shall assert our right to our just proportion of the public revenues which are yearly set apart for the education of the people, so that the claims of all may be respected, no prejudice being offered either to the faith of Catholics or to the conscience of non-Catholics: and we shall make every effort to provide Catholic education in every district for our Catholic youth.

5. But all that, which has been asserted of the authority of the Church in this matter of education, by no means prevents the different Governments from inspecting our schools, through their officials, and of making themselves acquainted with the fitness and qualifications of the teachers.

6. Since the education of youth greatly depends on the choice of teachers, it is right that they should be not only adorned with purity and zeal for the Catholic faith, and imbued with good morals, but they ought also to be very well instructed in all that they are bound to teach in the schools. That teachers possessing these qualities may be had, it is quite necessary that training schools should be erected, in which they shall be properly trained in the principles of the Catholic faith, and diligently acquire a knowledge of human science necessary for the fulfilling of this office. But we affirm that it is only just that assistance should be granted from the public treasury for the building, and the conducting of these schools.

7. But that the clergy may have before their eyes sound principles of education, in which the faithful are to be continually instructed, the Fathers desired to insert here three propositions condemned by the Sovereign Pontiff, Pius IX., happily reigning, which are of the greatest importance:—

(45.) The entire government of public schools, in which the youth of any Christian State is educated, except (to a certain extent) in the case of episcopal seminaries, may and ought to appertain to the civil power, and belong to it so far that no other authority whatsoever shall be recognised as having any right to interfere in the discipline of the schools, the arrangement of the studies, the conferring of degrees in the choice or approval of the teachers.

(47.) The best theory of civil society requires that popular schools, open to the children of every class of the people, and generally all public institutes intended for instruction in letters and philosophical sciences, and for carrying on the education of youth, should be freed from all ecclesiastical authority, control, and interference, and should be fully subjected to the civil and political power at the pleasure of the rulers and according to the standard of the prevalent opinions of the age.

(48.) Catholics may approve of a system of educating youth unconnected with Catholic faith and the power of the Church, and which regards the knowledge of merely natural things and only, or at least primarily, the ends of earthly social life."

The Catholic schools throughout Victoria have been carried on in accordance with these salutary decrees, and as a result they are more flourishing to-day than they have ever hitherto been in the history of the colony. At the Melbourne Exhibition in 1888, the Catholic schools entered the lists in competition in various departments with the public schools, and despite all the prejudice that was stirred up against them successfully bore away several of the highest prizes.

A Protestant journal, *The Auckland Star*, under date the 9th January, 1893, faithfully sketches in a few words the actual position of the Victorian Catholic schools. Its statement, indeed, refers more particularly to the Archdiocese of Melbourne, but proportionately no less sums have been expended in the work of education, and no less flourishing are the schools, in the other Dioceses of the colony. It thus writes:—"Since the Education Acts were passed in the various colonies which provided for a secular, free, and compulsory system, the Roman Catholics have never ceased to protest. They have not contented themselves, like some of their Protestant sympathisers, with "great cry and little wool," but have erected schools and maintained teachers at considerable expense. In Victoria especially strenuous efforts have been made to compete with the State schools, and some of the clergy have sacrificed a considerable portion of their incomes to that purpose. The annual report of the Roman Catholic schools in that Archdiocese

has just been issued, and shows that during the year, £12,713 19s. has been expended in building new schools and improving old ones. On one school, in Geelong, erected by Archdeacon Slattery—whose assertion that he was ready to draw “a free and flashing sword” in defence of a religious system of education has often been quoted—a sum of £6000 has been spent. The total number of pupils attending Catholic schools in the Archdiocese is 18,792. The authorities claim that the education imparted is a sound one, and the report dwells with pride upon the fact that in an open competition at Bacchus Marsh against the State schools of the district, the local Catholic school carried off forty-one prizes out of fifty. Many of these schools are officered by members of religious orders, and are thus maintained at comparatively small cost; but still the drain upon the Catholics, who have, in addition, to furnish their contribution to the national system of education, must be a very heavy one. The average cost per child in attendance at the State schools in Victoria is a little over £5. On this scale the Roman Catholic children attending the schools in that Diocese, founded by their own Church, represent an expenditure of over £90,000 per annum.”

In New Zealand the public education is secular and free. Till the year 1876, each province had its own educational laws, and, as a rule, the reading of the Protestant version of the Bible formed an integral part of the system. When the Abolition of Provinces Act became law in November, 1876, the Minister of Justice introduced a Bill to assimilate the education of the children throughout the colony on what was called “an unsectarian basis.” It would be folly, he said, to attempt to reconcile the denominational system with the administration of education by the State. He contended, however, that it was not their duty “to blunt or deaden that intuitive reverence for a Higher Power, which distinguishes us from the beasts that perish.” Whilst, therefore, the Government would not attempt to introduce “a general nondescript form of religion, a fallacy which has led to mischievous results in schools,” and whilst they should “forbid their teachers to give their pupils any religious instructions whatever,” they proposed that the school should each day be opened by reading the Bible and reciting the Lord’s Prayer, though it would not be obligatory on any child to attend at that time if his parents should object. When the question, however, came to the vote in Parliament, the Government programme, in all its secular bearings, was accepted, whilst the religious clause was rejected, and thus the secular leaven was introduced into all the schools receiving Government aid throughout New Zealand. The Rev. C. Stewart Ross, in his work entitled “Education and Educationists in Otago” (Dunedin, 1890), presents one result of the system which appears not to have been taken into account by the framers of the Act. Some of the teachers appointed to the schools have been found sadly deficient in

their moral character; "the whole stress," he says, "was laid on the intellectual qualifications and the professional training which applicants possessed for the work. Christian principle might rule their conduct or it might not, the moral tone of their daily life might be high or it might be quite otherwise; and the doors were thus flung wide open for the reception of men whose antecedents, or whose attitude towards Christian truth, would in the earlier days under the provincial rule have disqualified them for the important office of teachers of the young."

The Catholic Bishops and clergy and laity of New Zealand have never ceased to protest against the injustice which enforces such a secularist system upon the colony, and refuses all aid to those who from conscientious conviction demand denominational schools. The Protestant Synods have scarcely been less emphatic and earnest in their demand for some change in the system. All such representations, however, so far have been made in vain. Unaided by the State, the Catholic body maintains its own schools whose efficiency is publicly recognized. Forty-seven religious brothers are engaged throughout New Zealand in the great work of education, together with 500 nuns; and it is cheering to find that more than 10,000 children frequent their schools.

The secularist system of education in Queensland came into operation in January, 1876, and all aid was withdrawn from the denominational schools throughout the colony on the 1st of January, 1881. The Catholic schools, however, have continued to flourish as we have seen when treating of the history of the Church in that great colony. An important debate on the subject of public education took place in the Legislative Assembly of Queensland towards the close of October, 1891. On this occasion many of those who had hitherto been hostile to the Catholic schools and promoters of the secularist system, as enforced in the Department of Public Instruction, avowed their change of opinion, and their conviction that religious instruction should be allowed to go hand in hand with secular knowledge. Mr. Morehead was one of the principal speakers. He stated that "the present system of State-aided education was a perfectly godless one; they had thrown religion on one side, but he was always strongly in favour of the Bible being read in State schools. The Nonconformists, who had hitherto been opposed to Bible reading in State schools, were coming round to support it, and he hoped the time would come before long when children would be taught about God in the State schools. The Roman Catholics were suffering a great injustice under the system of education as at present conducted. They were taxed for what they possibly could not enjoy, and he thought they had been most disgracefully treated by the Legislature for years past. Still they had risen to the occasion, and had established schools which

were second to none in Queensland. The secular system would bring about the greatest disaster which had ever happened to Queensland. If they raised up a godless set of people, on their heads would be the blame, but the disaster would fall on the whole of Queensland."

Mr. Donaldson also avowed that "at one time he was not in favour of religious instruction in State schools, but the fact has been forced upon him that without some religious instruction they were bringing up a godless generation. The history of the past showed them that a nation without God went to the bad, and he felt certain that before long there would be a very great change in their system of education in regard to religious instruction."

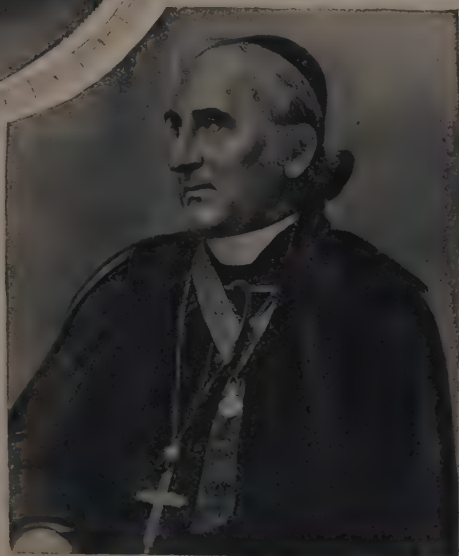
In Tasmania the present educational system is pretty much the same as that which is adopted in the mother colony of New South Wales. Down to the year 1820, the whole history of education in Tasmania or, as it was then called, Van Diemen's Land, was compendiated in the one short sentence, "Education was as much neglected as religion." In the year 1824 there were as yet only two schools in the colony, but, under the administration of Governor Arthur, schools were multiplied, and in a report presented to the Government in 1838, the number of schools receiving State-aid was set down as thirty-eight, all being Protestant schools and under the superintendence of the senior Protestant chaplain. The teachers, however, were for the most part ex-convicts, and the results were most unsatisfactory. A new system was devised in 1838, by which a sort of nondescript, biblical, unsectarian schools were introduced, for which teachers were sent from England by Lord John Russell at the expense of the colony. This system lasted till 1854, but, like the preceding systems, was not attended with the desired success. In 1854 general secular instruction was made obligatory, an hour being set apart during which the ministers of the various religious denominations might impart instruction to the children of their respective sects. This continues to the present day. The Catholics wherever it is feasible have their own schools, and the Presentation Nuns, the Sisters of Charity, the Sisters of Mercy, and the Sisters of St. Joseph, carry on with great zeal the work of religious education.

In South Australia the Government at first allowed grants-in-aid to the various private schools. In 1851 a statute was passed which introduced a State educational scheme under a Central Council, who appointed the teachers and made provision for the inspection of the schools, and all grants were withdrawn from other schools. In 1878 the Council was abolished and the Department was made directly responsible to the Minister of Education. The education is secular, but the head master of a school may, if he likes, and must, if requested by ten parents or pupils, read a portion of the Scriptures, without note or comment, for

at least a quarter of an hour before the regular time for commencing school business. In 1892 the State schools were made entirely free. Nevertheless, at the close of the year there were more than 4500 children receiving the blessings of religious education in the Catholic schools.

In Western Australia, State-aid was for some years liberally granted to the Catholic schools. In 1854, owing to some misunderstanding between Governor Kennedy and the Bishop, Right Rev. Dr. Serra, the subsidy was withdrawn, and as a result a terrible injury was inflicted on the children in the widely scattered districts throughout the colony. In 1870, as a result of the numerous petitions, presented from public meetings convened in the chief centres of population, a small subsidy was restored, and thus the Catholic schools at present continue to receive support from Government. The sum of £1 15s. is allowed for each child in regular attendance, but a rather high enrolment of pupils is required before the school can be entitled to receive that aid, and each child must have made an attendance of 180 days during the scholastic year. Thus, only half the amount of the grant which is made to the public schools is allowed to the Catholic schools, whilst, to be entitled to the grant, twice the number of children is required to be in average attendance in them. Notwithstanding all these difficulties, at the close of 1892 there were 1535 children in the religious schools of Western Australia.





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NEW ZEALAND.





CHAPTER XIX.

THE CHURCH IN NEW ZEALAND.

THE Catholic Church in New Zealand was, from the first landing of the missionaries on those favoured shores, beset with many difficulties and dangers, and not only with such as were in common with the other Australian Colonies, but with others peculiarly its own. Those hardships and trials were a pledge of Divine predilection for the New Zealand Church, and a presage of the rich harvest of piety which would there give glory to God. The first missionaries were untiring in their self sacrificing zeal, and thanks to the blessing from heaven upon their toil and tears the evangelical seed has already begun to yield abundant fruit.

The Maori or native race of the New Zealand Islands is generally considered not only to excel in bravery, but also to be far superior in intelligence to the various aboriginal tribes scattered throughout Australia and Tasmania. Their arrival on the New Zealand coast dates back about five centuries, and their traditions point to the Hawaiian group for their origin, so that they are probably derived from a common stock with the brave Samoan race.

The Dutch explorer Tasman discovered and gave name to New Zealand in the year 1642. Captain Cook following in his track in 1769 entered into friendly relations with the natives, and was the first to map an accurate outline of the coasts. The Maoris told the white visitors in after times how they were struck with astonishment at seeing the large ship with its sails unfurled. They at first supposed it to be a gigantic bird, the sails being regarded as its wings, and the small boats as its unfledged little ones. When, however, they saw that a number of parti-coloured beings in human shape descended into the boats, they

regarded it as a household of divinities. At the discharge of the firearms they were struck with awe, and they began to whisper to each other that the visitors were equipped with thunder and lightning as their weapons.

The Protestant missions in New Zealand date back as early as 1814. Rev. Samuel Marsden, of Sydney, on a homeward voyage to England, had for companion a Maori chief, who was in search of arms, axes, and iron implements of agriculture for his tribe. Marsden having been a blacksmith before his call to preach the Gospel gave much useful information to the chieftain, and no little practical aid. He subsequently, at the chieftain's request, visited New Zealand, and secured the co-operation of some lay missionaries and others to cultivate the mission field. A number of Wesleyans and Methodists soon found their way thither, but to judge from the Parliamentary reports and other official statements the various Protestant missions were attended with very little success. Rev. Dr. Lang, writing in 1839, stated that "the first head of the New Zealand mission was dismissed for adultery; the second for drunkenness; and the third, so lately as the year 1836, for a crime still more enormous than either." He adds:—"I am confident it would be impossible to find a parallel, in the history of any Protestant mission since the Reformation, to the amount of inefficiency and moral worthlessness which the record of New Zealand presents. Indeed, Divine Providence appears to have frowned upon the New Zealand mission all along, and blighting and blasting from heaven seems to have rested upon it even until now." Trafficking with the natives appears to have far more engaged the missionaries' attention than preaching the Gospel. Marsden himself purchased 200 acres of rich land for twelve axes. In 1819 five others, who are described as "missionaries and artizans," purchased 13,000 acres for forty-eight axes. Rev. Henry Williams, the Chairman of the Church Mission, secured for his share 22,000 acres. Between 1830 and 1835, at Hokianga and the Bay of Isles, the purchases of those missionaries covered twenty-seven square miles. The traffic in heads was perhaps the most barbarous feature of the Europeans with the Maoris. The heads of the slain chieftains and warriors were carefully preserved to adorn the abode of the victorious chief. He readily exchanged them for muskets or axes, and they soon came into great demand for the home museums and private collections. When the supply of those preserved heads was exhausted, some enterprising chiefs did not hesitate to engage in predatory raids for no other purpose than to secure fresh material for traffic. It was said that some of the Protestant missionaries did not hesitate to engage even in this branch of barbarous commercial enterprise.

The first Catholic settler in New Zealand was an Irishman named Thomas Poynton, a respectable dealer in timber, who arrived in Sydney in 1822, and

proceeded thence to Hokianga in 1828. In a narrative which he dictated in 1890, a few months before his death, he states:—"In the latter end of 1828 I arrived in Hokianga, New Zealand, to take charge of a store and a sawing station. I brought with me a young wife, a native of Sydney, a Catholic, and of Catholic parentage, and in the course of time God gave us a daughter. My wife took the child to Sydney, 1000 miles from Hokianga, to be baptized by the Rev. Father Therry, and then my wife and child returned to Hokianga. In the course of two years more my wife had another child, a boy, and this time in like manner my wife took it to be baptized by Father Therry in Sydney, but as the ship had to go around by Hobart Town she had to travel over 2000 miles."

The maiden name of this zealous and courageous lady was Kennedy, the daughter of Thomas Kennedy, of the County of Wexford. She was born in Sydney in 1811, and received baptism in 1817 at the hands of Father Flynn, the sponsors on that solemn occasion being Mrs. Marshall and Mr. Dempsey.



THE LATE MR. THOMAS POYNTON.
THE FIRST CATHOLIC SETTLER IN NEW ZEALAND.

Mr. Poynton, having heard of the appointment of a Bishop of Australia, set out for Sydney in the hope of securing a priest to evangelize New Zealand, and to look after the scattered families of Irish Catholics who had begun to settle there. He found that the clergy were too few even for the Sydney spiritual harvest, and that to secure a priest he must await a more favourable time. Dr. Polding, however, gave him a few lines of exhortation, which he might show to his

fellow Catholics as the opportunity would arise. This short document is invaluable as being the first record connected with the Catholic Church in New Zealand:—

"I have great pleasure in sending some books of instruction and devotion to the faithful in New Zealand. I exhort them most earnestly in our Lord to continue in the faith—not to be led astray by the cunning devices of men, but in all things to remain steadfast. Join in spirit in the prayers of your brethren who enjoy the consolations of religion, of which at present you are deprived, and let not your feet go astray from the path of truth in which you have been accustomed to walk. One God, one faith, one baptism: preserve the unity of faith in the bond of peace, and may the peace of our Lord Jesus Christ guard and protect you, and keep you in His holy fear and love.

JOHN BEDE,

Bishop of New Holland.

October 29th, 1835.

After an interval of about twelve months Mr. Poynton proceeded again to Sydney to renew his request for a missionary. No priest, however, was as yet available, but "His Lordship gave me," he thus writes, "a number of books for the Catholics in Hokianga and elsewhere; he authorised me to warn the Catholics that none of them was to attend at any of the Protestant services in Hokianga or elsewhere; and, furthermore, he instructed me to visit those Catholics who were living with native women, and to get a promise from each of them that, if ever a Catholic priest arrived in New Zealand, they would marry those women and get them baptized with their children in the Catholic Church. He also ordered me to form a Catholic graveyard for burying the Catholic dead." On the occasion of a third visit to Sydney the news was more cheering; Dr. Polding announced to him that missionaries were on the way, and might soon be expected.

With heart rejoicing Mr. Poynton now returned to Hokianga, and a few weeks later he had the consolation of welcoming to his truly Catholic home the first Bishop and missionaries destined to reap the spiritual harvest in New Zealand.

The Vicariate-Apostolic of Western Oceanica was erected by the Holy See on the octave of Pentecost in the year 1835; and on the 30th of June in the following year the first Vicar-Apostolic, Monseigneur John Baptist Francis Pompallier, was consecrated in Rome. To the Society of the Marist Brothers, which just two months before (29th of April, 1836) had received the approval of Pope Gregory XVI., was specially assigned this field of missionary labour. The Bishop, though not enrolled among the professed Marist Fathers, had for some years been associated with the members of the Society in their parent house at Lyons, and had taken part in their various exercises. Four Fathers were chosen for the arduous mission. Father Chanel, Pro-Vicar-Apostolic, destined to be the proto-martyr of the Society, and Fathers Bataillon, Servant, and Bret; and they were accompanied by three Brothers of the Society. Such were the pioneers of the various missions of the Marist Fathers, which in the half century that has since elapsed have borne abundant fruit throughout the islands of the Pacific Ocean. The Vicariate-Apostolic of Central Oceanica was erected in 1842. Its two islands of Wallis and Futuna are now and have been for a long time entirely Catholic. In 1847 the Vicariate-Apostolic of New Caledonia was formed, in which there are at present 50 priests and 35,000 Catholics. In 1851 another Vicariate, embracing Samoa and the Navigators' Islands, was erected, and, last of all, the Fiji group, after being since 1863 a Prefecture-Apostolic, became a Vicariate in 1887, and gives promise of leading very many souls to Christ. In a report on these missions published in 1888 the following details were given:—

"In the two Vicariates-Apostolic of Central Oceania and the Navigators, in a total population of 71,000 inhabitants there are 13,550 Catholics. There are 37 priests, of whom 4 are natives, 66

churches and chapels, 111 schools, 127 catechists, 71 young men under training to become catechists, and 59 nuns, 15 of whom are Europeans and 44 natives. In the ecclesiastical seminary of Wallis there are 7 in minor orders, 4 students in philosophy, and many going through their classics. The fervour and regularity of these Catholic islanders are most edifying. Not only do they assist at Mass and Benediction every Sunday, but even during the week days the beating of the lali, or wooden drum, every morning and evening, brings crowds of people to Mass and to evening prayer. At least a decade of the Rosary is recited every evening in every Catholic home. It is almost unknown that anyone neglects Easter duty, and in the two Vicariates of Central Oceania and the Navigators, according to the statistics of 1886, there were over 100,000 communions. Recently in one of the four parishes of Wallis, at the closing of a Retreat, and at one Mass, Dr. Lamaze gave Holy Communion to 1150 persons."

Before setting out on their evangelical enterprise, and in order to bring down on their labours the blessing of God, and to secure the protection of the Blessed Virgin, the seven Apostolic men, headed by the Vicar-Apostolic, went on pilgrimage to the shrine of Our Lady of Fourviere to consecrate themselves and their missions to the Most Sacred Heart of Mary, and then bade adieu to their country and friends.

On the 24th of December, 1836, Bishop Pompallier and his companions, who had been waiting a long time for a favourable opportunity, sailed from the Harbour of Havre, France, on board the "Delphine," bound for Valparaiso. A few weeks after their departure the ship, having encountered a terrible storm, had to put into the port of Santa Cruz, at the Teneriffe Island, to repair the damages she had sustained.

During the fifty days they were detained there the clergy and civic authorities extended every kindness to them. In the beginning of March, with favourable wind and sea, they again set sail for Valparaiso. In a few days, to their great sorrow, Father Bret, one of the missionaries, fell ill of fever. God was satisfied with his good will and generous disposition to work for His glory and the salvation of souls among the savages of Oceanica. The good priest generously made the sacrifice of his life, and, comforted by the last Sacraments and rites of the Church, which he received with deep sentiments of faith, humility, and fervour, he died at sea on Monday in Holy Week, 1837.

After fresh delays experienced at Valparaiso they proceeded on their journey on board the "Europa," anxious to see the land of their adoption, touching first at Gambier and then at Tahiti, where Bishop Pompallier baptized the first of his flock—a child born in New Zealand. On the 4th of October they sailed from Tahiti on board the "Raiatea," and called at Vavao. King George, the ruler of that island, at first received them well, but influenced afterwards by his adviser, the Protestant minister, Rev. Mr. Thomas, he refused the Bishop permission to establish a mission on the island. On the 1st of November, 1837, the little band of missionaries sighted Wallis Island. The Holy Sacrifice of the Mass was offered

by the Vicar-Apostolic; ardent prayers were addressed to Almighty God, and the protection of the Queen of Heaven was fervently invoked.

Having taken presents with them, Bishop Pompallier, Father Chanel, and Father Bataillon went to visit the King, who received them in a friendly manner, as did also a young but influential chief called Tunhagala. The King was asked to allow some of the missionaries to settle on the island with his subjects; this being granted, Father Bataillon and Brother Joseph were left in charge of this the first mission of Southern Oceanica. To give in a few words an idea of the natives of Wallis and of the difficult and perilous undertaking of the two generous missionaries it is sufficient to state that a short time before the arrival of Father Bataillon and Brother Joseph some people who had come from Tonga with the intent of preaching and introducing Protestantism in Wallis were cruelly massacred. Father Bataillon and his companion did not work and pray in vain, for they had the consolation of seeing after many years of expectation the savage inhabitants of Wallis become gentle, docile, and fervent Christians.

Leaving Wallis, the Vicar-Apostolic and his companions sailed towards Futuna Island where they landed on the following day. King Niuriki gave them a favourable reception, which induced Bishop Pompallier to entrust Father Chanel and a Brother with the care of establishing another mission, which was to be fertilized by the blood of its first Apostle. The death of Father Chanel was the signal for the conversion of all the natives of Futuna. A restless savage people before the light of faith had dawned upon them, they have now become peaceful and edifying children of the Church.

The missionary party, now reduced to three, continued their voyage to Sydney where they arrived on the night of the 9th of December, 1837. The Most Rev. Dr. Polding, at that time Vicar-Apostolic of New Holland, and Archdeacon McEncroe left nothing undone to equip them for their future missionary labours, and a few days after Christmas they set sail for Hokianga. The Vicar-Apostolic writes:—"On Wednesday, the 10th of January, 1838, we arrived at the entrance of the Hokianga River, which is on the north-west coast of the North Island of New Zealand, after a pleasant passage of twelve days. We proceeded about eighteen leagues up this big river into the interior of the country in the schooner. A European pilot stationed at the mouth of the river took us up safe and well. We landed at an Irish timber merchant's, who was a Catholic, and had been legitimately married at Sydney." This was Mr. Thomas Poynton, whose name we have already mentioned in the preceding pages and to whom we must now revert.

Among the precautions taken by Dr. Polding and Father McEncroe to prepare the way for Monsignor Pompallier and his French companion was a commendatory letter addressed to Mr. Poynton and the other Irish or Catholic settlers, who might,

perchance, be found scattered along the new Zealand coast. This interesting document, the original manuscript of which, forwarded by Mr. Poynton, is now preserved at St. Patrick's College at Manly, Sydney, is as follows:—

“St. Mary's Cathedral,

Sydney, December 21st, 1837.

TO THE ROMAN CATHOLICS OF NEW ZEALAND AND OF THE SOUTH SEA ISLANDS.

BRETHREN,—Bishop Pompallier has been appointed by our Holy Father the Pope to visit New Zealand and the Islands of the Southern Ocean, to preach the Gospel of our Lord Jesus Christ, to preach the same Gospel that St. Peter and St. Paul preached eighteen hundred years ago, the same Gospel that St. Patrick preached in Ireland about fourteen hundred years since.

Dr. Pompallier is a saintly man ; he seeks the Glory of God and the salvation of his fellowmen ; he has left all for this great object ; he goes to instruct the ignorant, to teach them the arts of civilized life ; he wants nothing in return but that they may turn to adore the true God. I, an Irish Catholic priest, residing in Sydney for near six years, recommend his Lordship most earnestly to every Catholic, especially to every Irish Catholic, that he may meet on his Apostolic mission, and I pray God to bless all those who may assist him in his great undertaking.

May the peace and blessing of God be with all who receive this faithful servant of Christ. Amen.

JOHN MCENCROE.

By our authority, the above written address has been drawn up, and with the same authority it is now sent to the Roman Catholics now residing in New Zealand. We invite all to receive in the name of Christ Jesus, the Bishop whom He Himself by His Vicegerent has appointed over them.

JOHN BEDE,

Vicar Apostolic of New Holland and Van Diemen's Land.

Sydney, December 28th, 1837.”

A special letter was at the same time addressed to Mr. Poynton by Dr. Polding, which also presents some interesting details:—

“Sydney,

December 27th, 1837.

SIR,—This letter will be delivered to you by the Right Rev. Dr. Pompallier, whom Almighty God in His mercy has inspired with a desire to labour for the salvation of the souls of the people of New Zealand. He is duly authorised to be your Bishop, and you will love, obey, and reverence him as the chief pastor appointed to direct and govern you in the ways of God. You will use all your influence to obtain for him a favourable reception with the chiefs, and wheresoever or by whomsoever I am known and respected. You will present this good man as equal in spiritual power with myself. You best know what dangers he must guard against, and what precautions will be necessary. Give him all information required for these purposes. In a word, I place your good Bishop and his worthy assistants under your care, with full confidence that you will use all means to promote their comfort, and the objects for which they have left all—their country, their friends, their home to convert the souls of the natives to the true faith, and to give you and other Catholics settled in New Zealand the means of practising your religious duties. The ten acres of land for a church and burying ground I have made over to your Bishop.

When you see Mary and her husband, tell them to be good, and in that case I will be sponsor to their next child, which they must call either Mary or John.

I am, your sincere friend,

J. B. POLDING.”

The Mary referred to in this letter was an aboriginal native of New Zealand, the daughter of a Maori chief. She had come to Sydney where she was baptized by Dr. Polding, who also assisted at her marriage with an Irish Catholic named Cassidy. The Bishop in this letter exhorts her to be true to the faith, and as a pledge of that fidelity to give to her first child the name John, if a son, and Mary, if a daughter. It so happened that the first child was a son, and he received in baptism the name of the mother's spiritual Father, John Bede Polding Cassidy.

Before the close of the following year, Dr. Polding addressed another letter to Mr. Poynton. It throws some light on the beginnings of the Church in Sydney, no less than on those in New Zealand:—

"Sydney,

November 6th, 1838.

DEAR SIR,—I duly received your last favour, and am much obliged for the very interesting details you give me respecting the missionary labours of my dear and excellent friend, your Bishop. The accompanying reply to your letter appeared shortly after I received your favour, and I am happy in having the present opportunity of forwarding it to you. Let me hear from you by every convenience, and you may rest assured that I will not omit sending you every paper in which any article respecting you or the mission may appear. The Methodists are making incredible efforts here and at home; eight or ten missionary men and women came out some few years since, and have proceeded to various islands. Some of them will probably visit you. You have heard of the death of poor Mrs. Marshall. Mr. McEncroe was with her in her last moments. When you can send me for my seminary (in which I have upwards of twenty) or for my orphan school (in which there are upwards of eighty poor destitute children, who would lose their faith were they not in this establishment) some wheat or potatoes or pork, I shall be much obliged by you doing so. Perhaps there may be other charitably disposed persons who would assist in this good work. I stand greatly in need of support to enable me to carry on these most useful but very expensive establishments. I send my blessing to you and to your family. I do not forget Mary and her husband. I hope they are good Christians. I send my blessing to them also, and remain,

Your very sincere friend,

J. B. POLDING.

To Mr. Poynton.

You will be glad to see Mr. Fitzpatrick, who goes over to New Zealand to assist as he can in the good work of teaching the natives or the children of European people. He has taught for some time in one of my schools. He is a very good, useful, industrious man, and I recommend him to your kindness."

We may now return to the narrative of Mr. Poynton already referred to.

After mentioning the joyous event of Dr. Pompallier's arrival it thus proceeds:—"I at once gave the Bishop and his people my own house, and fitted up a new store lately built for myself and family. About ten days after the arrival of the Bishop my only son died; over his grave I placed the first Catholic cross that was ever erected in New Zealand. About this time the Catholics, who were living with the native women, came to the Bishop with the women and children that they might receive baptism. There was a number

FACSIMILE OF AN INSTRUCTION FROM DR. POLDING TO THOS. POYNTON, OF
AUCKLAND, BEING THE EARLIEST RECORD CONNECTED WITH THE CHURCH
IN NEW ZEALAND.

I have great pleasure in sending some Books
of Instruction and Devotion to the faithful
in New Zealand. I expect them most earnestly
in our Lord to continue in the faith and
not to be led astray by the misleading devices
of men but in all things remain steadfast—
join in spirit in the prayers of your Brethren
who enjoy the consolations of Religion of which
at present you are deprived and let not your
feet go astray from the path of truth in
which ye have been accustomed to walk
One God—one faith—one Baptism—know
the unity of faith in the bond of peace
and may the peace of our Lord Jesus Christ
guard and protect you and keep you in his
 holy peace and love—

+ John Polding Bishop—
New Holland

October 29th 1835—

of them. My little daughter Catherine was the first child ever baptized in the Catholic Church in New Zealand, as her brother was the first ever buried according to the rites of the Church in this country." In Mr. Poynton's house, the Holy Sacrifice of the Mass was celebrated for the first time, and it was further his privilege at the request of the Bishop, and under his guidance, to erect at a short distance from his house the first church dedicated to God in that now flourishing portion of the Master's vineyard. It may be added that for thirty years Mr. Poynton and his wife continued to devote their time and their means to aid the Bishop and his clergy in their work, being at all times ready to discharge even the humblest duties in their behalf in the interests of religion.

In the narrative just referred to, the efforts of the Wesleyan and Church of England missionaries to destroy the Catholic mission are sketched at considerable length:—"Hearing of the arrival of a Catholic Bishop, those missionaries laid aside the Bible and took to Foxe's 'Book of Martyrs.' Moreover, they told 'the poor natives that if the Bishop were to remain in this country he would take all their land from them and exterminate them; therefore he, the Bishop, must be got rid of.' One morning a number of the Maoris in hostile array came up the river in their canoes and set themselves down in front of the Bishop's house. The chief called upon Poynton to deliver up the stranger, threatening that otherwise all his friends would be massacred. Poynton asked, 'Where were the white men who had sent them to do this bloody work; for if it was a good work, why did they not come and do it themselves.' The chief replied that they feared they might be shot. Poynton said, 'They judged rightly; I would have shot the first one of them that would attack me, as I would shoot a dog.' In the meantime the Bishop in his cassock had quite fearlessly come to join them, and Poynton continued, 'I have been with you and among your people for upwards of twelve years. Say now for what act of mine do you bring your people here to murder me and my wife and children, and to burn my property. You have forty men, and I am but one man. You are a great chief, and I am only a plain white man. Give me six days, and if you find yourself then in the same mind, you may come and do what you can. But understand this, if you come you must bring your missionaries with you, for this is their work not yours. Now let you or any man of your tribe look at this man by my side (the Bishop); there is not one amongst you but will say that he is a great chief. And so he is, and he belongs to a great country and to a great people, who never allow any nation, black or white, to illuse any of their people without taking dreadful vengeance on them."

After considerable parleying the Maori chief consented to withdraw on

condition that Poynton would accompany him to the headquarters of the Wesleyan missionaries. He did so, and for some weeks negotiations were carried on, nothing being left unsaid or undone by those hostile missionaries to egg on the Maoris to persevere in their intent, and to exterminate the newly arrived strangers whom they would call by no other name than idolators. In the meantime a French vessel of war was seen off the coast. The Bishop's friends, too, became more numerous every day. The neighbouring Maoris began to be enamoured of his manly bearing and kindness in dealing with them, and very soon, despite all the efforts of the Wesleyans and Anglicans, the once hostile chief refused to have any further part in molesting the newly arrived true Christian chief.

In November, 1840, Dr. Ullathorne, in company with the Right Rev. Dr. Polding, paid a short visit to the mission at Korarika in the Bay of Islands. He has left us in his "Autobiography" a description of what he observed during this visit, and his remarks throw great light on the position of the Church in New Zealand during the first years of its existence. "The town Korarika," he says, "at that time consisted of a native pah, a small British settlement, and the French mission. We were met on board by Mr. Waterton, brother of the celebrated naturalist, who was residing with the missionaries and spent his time in botanical excursions. On reaching the mission house we found that Bishop Pompallier was absent on a tour among the islands of the Pacific in his little schooner. The Fathers of the Marist Congregation received us with joy. Their residence was of wood, and their little wooden church, bright with green paint, stood adjoining; small as it was it had its font, confessional, and all appointments complete. A chief object of our visit was to remove an impression made by the Anglican and Wesleyan missionaries upon the natives, that the Catholic religion was not the religion of Englishmen, but the religion of a people with whom they had nothing to do. This statement they had embellished with fantastic stories of the old anti-Catholic type, seasoned for the New Zealand palate with horrible stories of the cast of Foxe's 'Book of Martyrs.' To give an example:—An Irish gentleman went to New Zealand with the view of purchasing land, and on his return to Sydney he told me that as he was travelling about, with a native Catholic as a guide, he came upon a crowd of natives listening to a man who was preaching to them from a stump. He had a flaming torch in his hand, which he waved about with great energy. My friend asked the native guide to explain what he was saying, and this was the substance of it. He told them that the Catholics, Picopos he called them, were a cruel people who worshipped wooden gods. That they tore people to pieces with wild horses if they would not be Catholics, and they took fire and burnt them under their arms and on their bodies, which acts

he imitated with his torch. In short, he applied the history of the Pagan persecutions to the Roman Catholics."

The visitors assisted at the evening devotions. "One Father read the prayers before the altar in the native language, which the people answered, and then another Father intoned the hymn, which the people took up. It was the *O Filii et Filiae*, adapted to the New Zealand language, but in the old simple notes. How they did sing! With voices harsh, stentorian, and vehement, beyond European comprehension. They had but few notes and no music in their voices. They sang in jerks. The Alleluias that end the stanzas became Arr-a-oo-yah, with a strong grinding on the rr and a great jerk at the final yah. But, however vehement, as I have always observed among the South-sea Islanders, they drop their voices to the lowest pitch at the end of their song, as if exhausted by the effort, which makes all their singing plaintive. After this earnest act of devotion the senior missionary addressed them. We could not understand what he said, but he every now and then pointed to us, and we heard the word 'picopo;' he then pointed to himself, and again we heard the word 'picopo,' and all eyes were bent upon him. He subsequently explained to us that 'picopo' meant Bishop and also meant Catholic. When Bishop Pompallier began his mission he had to invent new words for the expression of ideas new to his neophytes. Their language, chiefly formed of vowels and liquids, contained but thirteen letters, and there was in it the peculiarity that two consonants could not be brought together, and that every word must end in a vowel. The word Bishop, or *évêque*, was unpronounceable, so that he took the Latin word *episcopus* and changed it into 'picopo' to designate himself, and it became the name of the religion as well. The Father was explaining to the natives how they saw before their eyes English Catholics as well as French Catholics. When he spoke of English Catholics he called them 'picopo poroyaxono' ('poroyaxono' meaning an Englishman, and taken from Port Jackson, the harbour of Sydney, which many of them had visited in the whaling ships); but French Catholics he called 'picopo wee wee,' a name given them by the natives from their so constantly repeating the words, '*Oui, oui.*'

"We visited the tribe the same evening in their low huts, creeping inside, where we could sit but not stand. The Maori, who form the principal race, are a magnificent race in height, strength, and intelligence. They could all read and write, even at that time. When a few obtained these acquirements they rapidly communicated them to the rest. Their chiefs were singularly fine looking men, and the tattoo on their faces gave depth to their expression. The costume of both sexes was still the old woven mats, often coloured in good taste. We found the chief under taboo; having had his hair cut that day he was prohibited from using his hands until the day following. He politely explained that he could

not rise for the same reason, but must keep seated with his hands across his breast. His wife sat on one side of him and his daughter on the other feeding him with his supper.

"The next day we went up the bay some miles in a boat to pay our respects to the Governor, Captain Hobson, R.N. The British settlement had only recently begun, and the Bay of Islands was still the head quarters. The Governor talked freely about the influence of Bishop Pompallier with the natives. The Bishop had taught Mrs. Hobson the native language, and she spoke with great respect of him. But Bishop Polding was not a little perplexed when the Governor launched out with his grievance, sailor-like, against Bishop Pompallier for the illegal way in which he sailed his missionary schooner. He described her as an American craft sailed by a French commander and crew from an English colony, without regular papers, and exhibiting a fancy flag. 'If I met her at sea,' concluded the Governor, 'I should certainly seize her as a pirate and take her into port.' This error was soon remedied. The vessel was registered as belonging to New Zealand, and hoisted the British flag.

"Next day, on the recommendation of Mr. Waterton, Dr. Gregory and I made an excursion to examine a remarkable geological formation. Accompanied by two of the missionaries and Mr. Waterton, we went up some way along the long winding ridges and across the valleys which characterise that part of New Zealand. At last we came to a broad valley with a stream rushing through it, on the bank of which was a native village.

"On the flank of the village arose a mountain of marble, which extended for some half a mile along the valley. This mountain exhibited itself in most fantastic shapes, like the ruins of huge Gothic castles and abbeys, close upon each other. Trailing plants and mosses covered the whole, whilst here and there caverns opened from the ground as if they were the vaults and dungeons of this gigantic mass of ruins.

"Passing through a wood on our return, we met an old woman, who as soon as she caught sight of the Fathers began a wailing cry of joy. They had made her a Christian, but she had not seen them for some time. After they had talked kindly to her, we left her still wailing and crying in her joy as long as we could hear her voice in the lonely wood. The natives invariably express any deep-felt joy by wailing and crying.

"The Rev. Mr. Williams, the head of the Protestant mission, had a good house with ornamental grounds on the opposite side of the bay. He courteously crossed the bay in a beautiful boat, manned by natives, to pay us a visit, and that visit we returned. He had been twenty years on the island, and had accumulated considerable property. The extent of land and stock which the Anglican

missioners had acquired had been the theme of attack, both in the Sydney press and in the Legislative Council. Before there were any settlers, and twenty years before there was any Catholic mission, they held possession and obtained a quantity of the best land for mere trifling considerations. It was also said that the Anglican and Wesleyan missionaries had carried on an extensive commerce with the natives in blankets, spirits, and even in New Zealanders' heads. These heads were the trophies of war. They were baked, then hardened in a current of cold air, and kept on shelves as proofs of bravery. They were sought after for museums and surgical collections. In defending the missionaries against this charge, the Protestant Bishop of Sydney once committed himself, in the Council, to the following statement:—'That these gentlemen were bound to provide for their families, and that, by the blessing of God, there were no people who had larger families than the missionaries of the South Sea Islands,' a statement which not a little entertained the daily press.

"The natives soon discovered that the French missionaries never entered into traffic or cared for land beyond the small quantity required for their dwellings. Their one care was for the souls of the people, and about 4000 of them had already come under the care of the Catholic missions.

"We next pulled to a Catholic village upon the shore. The moment the three-cornered hat was seen, the chief, with all his tribe of both sexes, came crying with joy to meet us. The salutes were made without interrupting the crying, and the tall and burly chief rubbed his large nose against both sides of mine. Then we all knelt on the grass, and Father Bataillon said prayers in their tongue, to which they answered with their usual energy, after which followed a merry gossip with the good Father, that was Sanscrit to us.

"One excursion must be related for its amusing incident. We had to make our way to our boat, and I set my mind on gaining it by a range of hills covered with wood. The natives shook their heads, and declared we could not go that way. But in a headstrong mood, I resolved to try and persuaded Dr. Polding to join me, taking young Therry with us. The missionaries and Dr. Gregory took another way. From the hills we had to descend, and soon found ourselves up to the knees in black mud, treacherously concealed under long grass. The further we went in a worse condition we found ourselves. Young Therry lost his boots; and we had to carry him on our backs by turns. In the midst of our difficulties at last there appeared a tall and half naked New Zealander. He had a brace of wild ducks in his hand, and waving them about as he stood on the verge of the bog, he shouted out, 'One talera, two talera, three talera.' 'Yes, yes,' we were ready to give him a dollar a head to help us out of our trouble. He then came near, I mounted on his shoulders, and he landed me on a green

mound, where I could see the boat on the river, and the Fathers in it. But when I turned again to look for the Bishop, I saw him mounted on the tall copper coloured native, his purple stockinged legs covered with mud sticking out before. Upon his shoulders over the shovel hat rode young Therry, and from his hands hung the brace of young ducks. This human pyramid, advancing with solemn pace on the two long copper coloured legs, caused a hearty laugh, after which we joined the boat.

"One missionary anecdote from the lips of Bishop Pompallier, and then we will leave this interesting people. A daughter of one of the principal chiefs had been a follower of certain dissenting missionaries, and her name was Hoke. But, coming under the influence of the Bishop, she became a zealous Catholic. She was intelligent and well instructed. The missionaries, concerned at losing such an influential proselyte, came and remonstrated with her. They said: 'Well, Hoke, we are surprised at your going to those picopos, who will not give you the Holy Book,' and on that theme they enlarged. Meanwhile, Hoke sat and listened with her arms across; for they are very polite. When they had finished, Hoke arose to speak, and they had to sit and listen. She began: 'You mickoners, you say you come from God; but if you come from God you don't tell lies.' She then said to a girl attending her, 'Fetch my books.' She took up one little book and said: 'Look, that teaches all I have to believe. It explains the Apostles' Creed. Look!' She laid it down, and took up another. 'Look, that explains all I have to do. It explains the ten commandments. Look!' She then took up a third, and said: "Look, that explains all I have to ask of God. It explains the Lord's Prayer. Look! if I was blind, of what use would be the Holy Book? But the picopo came, and he spoke to my ear living words, and the words went to my heart and the light of God came with them, and I saw and believed. And now you have told lies—go, go, go!"

A history of the first years of the mission in New Zealand drawn up in French by Bishop Pompallier, and translated and published under the title of "Early History of the Catholic Church in Oceanica" in Auckland in 1888, gives minute details of the efforts made by the zealous missionaries, and the success which attended those efforts during the first eight years of their toil to bring to the Maori tribes the blessings of the faith? The limits of this work forbid our entering into these various particulars. A few extracts from a MS. account of the Maori missions, drawn up in 1887 by the Marist Fathers, will suffice for our narrative:—

On the 29th of December the zealous Prelate, Monseigneur Pompallier, and his courageous companions left Sydney for New Zealand, which was to be henceforth the field of their apostolic labours. After a voyage of twelve days,

they landed at Hokianga, a port on the north-west coast of New Zealand, on the 10th of January, 1838. A brave and devoted son of Ireland, who had lived there for about ten years, was the first to warmly greet the Apostolic labourers and offer them hospitality. He gave them the use of his own home, and in it the Holy Sacrifice of the Mass was celebrated for the first time in New Zealand. He not only gave them a hearty *cead mille failthe*, but he stoutly took them under his protection, and succeeded in defeating the designs of their enemies. This gentleman is yet alive, and resides at Takapuna, near Auckland.

Heresy had already implanted itself in the country when the Vicar-Apostolic and his two companions landed at Hokianga. Its numerous promoters abundantly supplied with resources of almost every kind, and supported by the prestige of the English Government, which had practically taken possession of New Zealand, could not fail to make at least a momentary impression on the minds of the natives. The arrival of the Catholic missionaries was considered to be an evil omen, and consequently every available means was employed to prevent them from settling in the country. The French man of war "Heroine," which on that occasion came from Sydney, and the energetic conduct of Catholic settlers and friendly natives baffled the plans of the fierce and unscrupulous opponents of the true faith.

The zealous missionaries in no way daunted and discouraged settled down to their work of evangelization more resolutely than ever. They erected a wooden structure at Totara, in the vicinity of Hokianga, and this was the first station established in New Zealand. It was there that the Bishop first explained in Maori the doctrine of the Catholic Church with the prayers, Our Father, Hail Mary, and Creed.

On the 16th of October, 1839, three Fathers and three Brothers arrived in New Zealand. The Fathers were: Rev. Fathers Baty, Epalle, and Petit. They had bought for the service of the mission a small vessel called "La Reine de la Paix" (the Queen of Peace). They had brought provisions for Wallis and Futuna where the first missionaries were in great distress. The few days spent in those islands, with members of the same religious family, were days of mutual joy, and also days of admiration and edification on the part of the visitors.

Two future martyrs were in presence of each other—Father Chanel, the Martyr of Faith, who fell under the axe of his murderers in Futuna, and Father Epalle, who some time after was a martyr of charity, and lost his life by the repeated blows of the clubs of the savages in St. Isabella Island, in the Solomon Archipelago.

A new station was founded at Kororareka, in the Bay of Islands; the town is now called Russell. It took several years to complete the establishment, and

required a great deal of skill, labour, and expenditure. It consisted of a church, a large house for the Bishop, Fathers, and Brothers, and one also for the Maoris. The whole structure was erected with clay and timber, the lime being made from sea shells prepared by the Fathers and Brothers, assisted by the natives.

In order to instruct the new converts, and those who wished to embrace the true faith, a short catechism and a Maori prayer book were printed at the mission house of Kororareka, and distributed among the natives.

Towards the end of February, 1840, the Rev. Father Petit was left in charge of the mission of Kororareka, and Bishop Pompallier, accompanied by Father Viard and Brother Michael, went to Tauranga, where they arrived on the 11th of March. On the following Sunday a temporary altar was erected, and the Holy Sacrifice of the Mass was offered in presence of about 400 natives. Several other tribes were afterwards visited. The mission of Opotiki was founded on the 24th of March, 1840. The chief (Moka) constructed a church for the new station. The Bishop celebrated Mass in it, and 600 natives were received as Catechumens.

In 1841 the Auckland station was started, a piece of land was given for a church, a residence for the missionaries, and a burial-ground. The preliminary expenses were covered by liberal subscriptions from the people. This mission was placed under the patronage of St. Patrick.

Korakai, the great chief of Rotorua, and four or five hundred natives embraced the true religion, and so a very prosperous establishment was created there. Father Borjon visited them until he with Brother Deodal met their death by drowning.

The following table will give an idea of the Maori mission when the Marist Fathers left the Diocese of Auckland in 1850, and of the work done by them in that extensive Diocese :—

I. Hokianga	was founded in	January	1838	...	Neophytes	550
II. Kaipara	" "	October	1838	...	"	109
III. Bay of Islands	" "	June	1839	...	"	100
IV. Wangaroa	" "	September	1839	...	"	225
V. Tauranga	" "	March	1840	...	"	600
VI. Waikato	" "	"	1841	...	"	1000
VII. Opotiki	" "	"	1841	...	"	600
VIII. Auckland	" "	"	1841	...	"	60
IX. Rotorua	" "	August	1841	...	"	1200
X. Whakatane	" "	March	1843	...	"	600

In 1848 New Zealand was divided into two Dioceses, Auckland and Wellington. Bishop Pompallier remained in charge of Auckland, and Bishop Viard was appointed administrator of the Diocese of Wellington, which was entrusted to the Society of Mary. The two Dioceses were limited by the 29th



RIGHT REV. JOHN E. LUCK, D.D., O.S.B.,
BISHOP OF AUCKLAND.

RIGHT REV. PATRICK MORAN, D.D.,
BISHOP OF WIREMUTU

RIGHT REV. JOHN J. GRIMES, D.D., S.
BISHOP OF TAIKARA

BISHOPS OF NEW ZEALAND.



degree of latitude, by which division two-thirds of New Zealand were included in the Diocese of Wellington.

In December, 1851, nearly two years after the arrival of Bishop Viard and the Marist Fathers in Wellington, the total European population of these islands amounted to 26,707. The Catholic population in the six Provinces as originally established was as follows :—

In Auckland	...	...	...	...	...	...	2404
" New Plymouth	...	...	...	...	...	...	31
" Wellington	...	...	...	...	...	...	608
" Nelson	...	...	...	...	...	...	233
" Canterbury	...	...	...	...	...	...	136
" Otago	...	...	...	...	...	...	60

The superiority of Auckland as to the number of Catholics was owing to the large number of soldiers sent from England for the protection of the North Island against the natives.

In 1865 the seat of Government was removed from Auckland to Wellington, as the latter city occupied a more central position.

In 1853 Bishop Viard sent a report to the directors of the Association for the Propagation of the Faith in Lyons, France, showing in detail the approximate number of natives in each province of the Wellington Diocese. He quotes Father Comte who, for twelve years, had travelled in all directions through the country subject to His Lordship's jurisdiction, ministering to the spiritual wants of the natives. This Father's account of the native population is probably the most accurate that is now available. It is as follows :—

Wellington and the Hutt	...	...	...	...	...	1000
Otaki	...	...	...	...	...	2000
Wanganui	...	...	...	...	...	5000
Haweiri (Hawke's Bay)	...	...	...	...	...	6000
New Plymouth	...	...	...	...	...	7000
South Island and Chatham Island	...	...	...	...	...	3000
						24,000

Bishop Viard adds that owing to the numerous deaths which had for some time taken place among the natives it would perhaps be more correct to set the population of aborigines in the Diocese of Wellington at 20,000, of whom 1000 were Catholics.

During his stay in the home countries in 1850, Dr. Pompallier paid a visit to the Convent of Sisters of Mercy in Carlow, in search of help for his distant fold. Mother Cecilia Maher, the Superior, was one of the first to volunteer for that arduous missionary field. All the community gathered around the Venerable Bishop of the Diocese, Right Rev. Dr. Haly, praying him on no

account to permit their beloved mother to quit her charge. The Bishop for a time knew not what to say, for none more than he knew the singular merit of Mother Cecilia, and the loss which the community would sustain by her departure. After a few moments' reflection he made a short address to the community. His words, as usual, were most simple, but they had the true missionary ring in them, and it is no wonder that many others were soon found eager to follow in the footsteps of Mother Cecilia. "My dear children," he said, "I am very sorry to part with Cecilia, or any of you, but God's glory demands that we should all make this great sacrifice. Are we to stay in our comfortable homes and know that by going, or permitting others to go, we should save innumerable souls? You have learned from the great and noble Bishop what he has been able to effect in twelve years. How much more will he not be able to do when his efforts are seconded by the nuns teaching schools, instructing the natives, and visiting the sick. Were I a young man I would set out on this glorious mission without delay. If St. Patrick, St. Augustine, and many others of whom we read had stayed at home, how would the holy faith have been transmitted to us?"

On the 8th of August, 1849, Mother Cecilia and seven other Sisters set out from their loved convent of St. Leo, in Carlow, accompanied by the Right Rev. Dr. Pompallier, who, when those around him were perplexed in their journey to London about their baggage, calmly said, "I am so delighted with my little flock that I don't heed what happens the luggage." Well indeed might he be delighted with that missionary band. They proved themselves true Apostles to both the Europeans and the natives in Auckland and throughout the whole Diocese. Amid all the vicissitudes of that Diocese when missions were forsaken, and when difficulties arose such as seldom have befallen a colonial Diocese, for that suffering Church was for years encompassed on every side with the terrors and ravages of savage warfare, and with its direful consequences, dissensions, desolation, ruin, and a crushing burden of debt, nevertheless throughout that trying period St. Mary's Convent of Mercy in Auckland was a true fortress of the faith and preserved and handed on to the faithful of the Diocese the traditions of piety and the blessings of religion.

On the voyage the Right Rev. Dr. Devereux, Bishop of Cape Town, in South Africa, and seven nuns for his Diocese were their companions as far as Port Elizabeth. There were also two young Irish priests, Father Cleary and Father O'Rourke, for Auckland, besides some French missionaries and the Bishop, who was as usual untiring in his kind attention to all on board. The first Australian land at which they touched was Albany, at St. George's Sound. One of the party writing to her convent home in Carlow gives some details of their landing there:

"The Bishop (Dr. Pompallier) took us and all his priests in a boat to a place called 'the bush,' about two miles from Albany, which is the nearest point of land we met with at New Holland. We spent a very pleasant day there, lunched on the grass, and gathered some handsome shells. While we were at lunch a serpent jumped across the sail which we had spread for a cloth, but it did not injure us. Some of the Irish emigrants who had not seen a priest for two years, when they heard the Bishop was on board, came and had the happiness of receiving the Sacraments. The Sisters instructed them; three soldiers were amongst the number. Some of the Protestant ladies on shore sent us beautiful flowers: you have not anything at all like them in Ireland; they are as curious as they are handsome. They gave us also a quantity of seeds, so I expect we will have a fine garden in Auckland. We were made a present of two beautiful parrots and three paroquets; their plumage is magnificent."

At Sydney the whole party received a hearty welcome from Archbishop Polding, who celebrated High Mass in the Cathedral with *Te Deum* in thanksgiving for their safe arrival. The Benedictine monastery at Subiaco was their headquarters during their stay in Sydney, and they celebrated there with due solemnity their first St. Patrick's festival under the Southern Cross. Next day the Bishop wrote to them:—

"Sydney, March 18th, 1850.

REV. MOTHER AND DEAREST DAUGHTERS IN JESUS CHRIST.—

At last I have the consolation to give you the good news of our next departure. We shall soon resume our journey to New Zealand, the dear country of my flock and of our labours.

To-morrow, the Feast of our great Protector, St. Joseph, Captain Radire and I very likely shall go to Subiaco; two carriages or one goods-boat will be ready there for your returning on board the "Oceanic." She will leave the wharf to-morrow with all your dear family in honour of St. Joseph and his Virgin spouse, and the Divine Infant in their hearts.

My dearest daughter,

Yours most affectionally,

JOHN BAPTIST FRANCIS POMPALLIER,

Bishop of Auckland.

My salutation and union of Prayers to Rev. Mother Scholastica and her fellow Sisters."

On the 7th of April the travellers sighted Auckland. The Bishop with extended hands blessed his Diocese, and at an early hour next morning went privately ashore. On the 9th the nuns in one boat, the clergy in another, bade adieu to the ship. All the citizens, Protestants as well as Catholics, came to the beach to welcome them. The nuns, followed by the students, the priests, and the Bishop, with the Right Rev. Dr. Viard, proceeded in processional order to the Cathedral, where the *Magnificat* and several hymns were sung, followed by the Benediction of the Blessed Sacrament. In the schoolroom refreshments were

prepared for the Sisters, and their future pupils waited on them. The convent was a neat little wooden house, the walls lined with canvas and then covered with ornamental paper. "The church (Cathedral) would delight you," one of the Sisters writes; "it is a neat building of stone. We have constant visits from the women, who are generally Irish. They are delighted to have us with them, and often ask us if we feel lonely after Ireland."

The schools opened with 60 children. Before the end of the year they had 140 children in the school, and had opened a female orphanage with 18 children, 5 of whom were natives. In February, 1851, there were 240 children in the schools besides 14 poor orphans and 12 native girls. "Oh, for priests!" writes the Sister that gives these details; "it is afflicting to see hundreds begging and imploring for their ministry, and no priest to send them."

A few extracts from the letters written from time to time to the parent convent of St. Leo will serve as a record of the work of religion during the following years:—

"The Protestants endeavoured several times to establish schools for the natives, but invariably they were failures. Auckland is a singular looking little town, part of it in a valley, the remainder up hill on either side; generally wooden houses; the streets are marked out; still you will see only one house, and a long space until a second appears, grass in many places growing in the streets." (April 27th, 1850.)

Auckland, July 18th, 1851. "Rev. Mr. O'Rourke is labouring among the natives, knows the Maori language well, and is the first Irishman who has exercised the sacred ministry in the Maori tongue. Rev. Mr. Cleary has just completed a very nice church, built in wood; it is to be opened on Rosary Sunday; the Bishop will preach. We have a long one-storey wooden house, which contains a hall, next a kitchen for the orphans, kitchen for Sisters, choir, noviceship, infant school: then there is a return, two storeys high, which contains a parlour; at last recreation we use it as a community room; school room for grown girls; attic contains three tolerably large dormitories. We have an excellent pump just at the kitchen door, and our thoughtful Bishop has all the firewood cut by a native and brought into the yard. We have a pretty little garden; all the British flowers grow luxuriantly; we have such fine white lilies, &c.; as to the daisy, all the beds are bordered with them, and they grow beautifully."

Auckland, February 22, 1852. To Very Rev. James Maher: "You would like the natives very much, they are a courageous, intelligent, and we find a very devotional people. A short time since we sent the orphan children and native girls to take a walk, accompanied by a young girl who was aspiring to be a lay-sister. They walked on the seashore. One of the children climbed a rock which overhung the sea,

her foot slipped, she fell some yards down the eminence, and while holding some shrubs screamed for help. The place has been described to us as terrific. The caretaker pointed out the child to a priest and an emigrant man who were near; they shuddered but would not venture assistance. At this moment the native girls came to the spot; instantly one of them leaped like a deer fearlessly down the rock, seized the almost breathless child, and bore her in triumph to her companions. I regret to say temperance is a virtue too often transgressed here, particularly by our poor countrymen who would be comfortable, even wealthy, but for this unfortunate failing. Every Irish name you can think of is to be heard here except Maher—such as Healey, McCarthy, Cullen, Walshe, Dunne, Byrne, Sullivan, Dillon, Kelly, Ryan, &c.”

March 21st, 1852: “We have an orphanage, three schools, an infant school, one for grown girls, and a select or benefit school. We have also a house for native girls where, after being instructed and taught everything useful, they leave and go among the tribes, and others are taken in. In this way a great deal of good is done. St. Patrick's Day was kept here with great rejoicing. We had a feast for the children at which there were 200.”

In August, 1854, the school examinations were attended by some of the Government officials. One of them, a member of the Council, expressed his great satisfaction at witnessing the results of the teaching of the Sisters. Another wrote a polite note enclosing a donation of £5 “as a small proof of his admiration and approval of the very creditable way in which the pupils of every school acquitted themselves at the examinations.” (26th August, 1854.)

“Our excellent Bishop got his own rooms fitted up for four Sisters, on some fine ground at the other side of the Bay. I sent Sister Mother Superior with three others. God grant it may do good.” (Ib.)

“I wish to ask your prayers for a nice convert girl who is preparing for Baptism. She was a Wesleyan. Her brother discovered her intention, and on horseback as he was, raised his whip and struck her. Only his horse was young and spirited, he might have repeated the strokes and hurt her severely. They are in respectable circumstances. She is a fine creature, and glories in suffering for Christ's sake.” (October 10th, 1857.)

In 1858, there were ten professed choir Sisters, and with novices, postulants, and lay-sisters were nineteen in all.

January 3rd, 1861: “On the 30th of December (1860) the Bishop arrived. His entrance was like that of a conqueror. The wharf was crowded. Our little orphans holding a banner went down to meet His Lordship followed by four Sisters. There were numberless Europeans and Maoris greeting him, hats waving, handkerchiefs flying, the faithful welcoming and begging his blessing, huzzas

rending the air, &c. We formed a grand procession up to the church, with all the students, brothers, priests, followed by the Vicar-General and the dear Bishop, all, two and two, accompanied by numberless persons. Arrived at the church, a beautiful address was read from the clergy, then came one signed by the faithful. Then *Te Deum*, Benediction, *Magnificat*, &c. We had a beautiful banner floating over our convent wall which joins the Cathedral."

In June, 1861, a foundation with three Sisters was sent from Auckland to Wellington. "Our little convent is in an elevated position at a short distance from the base of high hills which form a kind of amphitheatre extending into the harbour which forms the front view." Attached to it was a Providence for the native girls, which was built by the Government, who allowed £10 for the support of each native girl instructed in it. The town principally extends along the beach. (From Wellington, July 8th, 1861.)

A new convent at west end of Auckland was opened at the close of 1862, and another was commenced at Mount St. Mary's. A bazaar, Christmas, 1861, brought in £160 for steeple and sacristy for the Cathedral.

Auckland, July 22nd, 1862: "The French Sisters did not succeed with the English children in the schools, so the Bishop gave them the chief charge of the natives, leaving the Europeans and half-caste to the Sisters of Mercy. 'Another branch house is building in a place called Olahuu' for the Sisters of Mercy."

September 26th, 1863: "Since the war began, numbers of the natives are coming to the Catholic Church. The priests in the Maori stations are kept quite busy instructing, hearing their confessions, baptizing, and preparing them for death, as they will die sooner than give up their country. . . . The natives have sent all the Protestant missionary ministers adrift, but the priests all remain at their posts."

November 27th, 1865: "We have now nearly fifty poor little orphans or destitute children from two years to eight years generally. In the orphans' dormitory, we have an oratory in which there is a crucifix and little statue of our Blessed Mother. The moment the poor little ones jump out of bed in the morning, you will hear the little bare feet pattering up to the oratory to offer their hearts to God." Again, "Thank God we have no spiritual privations; we have Mass, Sacraments, sermons, Benedictions as at home. Our convent of wood, though pretty convenient, is not like St. Leo's (Carlow). No cells, but three dormitories. We never receive a visit except on business from either priest or secular. This would be a great privation to some, to us it is none. We are very happy within our Sisterhood, only a little too much to do. . . . This is a splendid climate for fruit and vegetables; peaches are the most common; we have figs, and all British fruits. This will be when improved a splendid country, no frost or snow, but a deal of rain."

January, 1868: "The continued war and the removal of the seat of Government to Wellington have made a sad change here. All felt it; our select and boarding school has greatly fallen away, while poor schools and orphanages increase. The gold-fields are within some miles of Auckland by sea; every one goes there in a few hours' sail. It is said that the priest and the people are wishing for our Sisters to go to open schools there."

June 30, 1868: "The war has injured this country sadly. The natives who used to bring the fruits of their cultivation into Auckland and lay out all their money in clothing, &c., are no longer seen; their ground uncultivated and they without money or comfortable food or clothing."

In 1869 "great poverty, not £1 in the convent, all relying solely on Providence."

November, 1868: "They had now five convents in Auckland and all except the last built free of debt. Archbishop Goold was then in Auckland and was well pleased with all their labours. We have not a vehicle but walk over the hills to visit the stockade, a distance of at least three miles, which, in this country of hills, is not the most pleasant."

In November, 1869 "hundreds of children are running wild at the gold-fields, no schools, no one to teach them of rewards and punishments eternal."

Auckland, November 21st, 1872: "The Bishop (Right Rev. Dr. Croke) is very active and is a fine preacher. When it is announced that he will preach at Vespers the church cannot contain the numbers that flock in. Jews and Protestants of all denominations come to hear him." Dr. Croke wished the convent schools to be under the Government inspection. He said: "It does not do at this time of the world, in its old age, to be hidden, at least when heresy is trying all arts and snares to seduce poor souls by deceits. So the clergy and religious have to stand up for God's glory and for religion to show they have knowledge and intelligence."

Auckland, November, 1874: "There was a debate in the Supreme Court about sending the Catholic orphans to the orphanage of the Sisters of Mercy. Hitherto all were sent to the Government orphanage and reared Protestants. The decision was in favour of permitting the Catholics to be sent to the Sisters, but without any payment. They are all paid for at the Government orphanage. Another branch convent is to be sent out to the Thames gold-fields. We have eleven schools, and would be wanted to take three more, but, alas, there are no Sisters."

Auckland, April 11th, 1874: "I have just returned from the new branch now formed at the Thames gold-fields, a town of six years existence, in which are four banks, hotels to no end, shops and warehouses, a large Catholic church

and several and various conventicles. Please God, the Sisters will do much good there, principally in the schools; the visitation of the sick is not much in the colonies."

Auckland, 7th June, 1874: "We have lost a fine young priest of great promise, a Father Norris. He went through his course in Carlow. He went up to the Thames convent, and was so kind and thoughtful. He was a fine preacher, but unfortunately over exerted himself. He got a bad fever, and God called him to himself to receive the reward of his zeal. Nothing could exceed the sorrow of the people. Such a funeral was never seen in Auckland."

Additional Sisters were sent from time to time from St. Leo's Convent to strengthen the ranks of the Auckland community. Five Sisters set out in August, 1851, escorted by Rev. Dr. McDonald. Another band of five embarked at Chelsea in 1857. Whilst passing through London they were visited by Cardinal Wiseman, who manifested a great interest in the New Zealand mission. In 1864 another band of six Sisters and three missionaries arrived in Auckland. Whilst proceeding in small boats ashore they chanted the *Ave Maria*, *Stella*, and other hymns. They proceeded on foot to the Cathedral. Bishop Pompallier was there to receive them in his purple robes, the cross of the legion of honour on his breast together with the decoration of the Knights of Malta.

Bishop Pompallier published a number of interesting religious treatises besides a catechism and prayer book in the Maori language. Such was the respect in which he and the Catholic missionaries were held by the natives that not one of them was molested by the combatants during the wars, and not one of their homes or oratories was plundered, whilst the Protestant missionaries of every denomination were obliged to fly on every side on account of the special enmity with which they were pursued by their own adherents. When Auckland was captured and burned by the natives "the missionary station, presided over by Bishop Pompallier, was the only portion of the town spared by the invaders," as Colonel Mundy relates. The captain of an English frigate offered a secure refuge on board his ship till the danger was past. The friendly offer, however, was refused, and Bishop Pompallier added that he was quite safe in the guardianship of the poor Maoris, and that he "feared nothing but sin."

As a true friend the Bishop exhorted the Maoris to desist from warfare, and told them plainly that, despite their bravery, it was folly to enter the lists against Great Britain. One of his letters was translated into English, and was highly prized alike by the colonists and the natives:—

"Auckland, 5th August, 1861.

BELOVED FRIEND TAMIHANA, WITH YOUR TRIBE,—

Greeting to you. May the light and goodness of God be with you, that is, may the kingdom of heaven come to you and to all the Maori of this island.

I have heard that you wrote to me, but your letter was lost on the way. However, I may consider your confidential messengers, Paul and Tame, as your living one. By hearing them I shall then understand your thoughts. You say to me that I should love you and all the Maori.

Now, hearken to me; formerly, from the very commencement, I have not ceased to love exceedingly the Maori. For whom else, in fact, did I come in the beginning—that is, twenty-four years ago—to this island? Behold, at that time the great number of pakehas had not yet come here, and natives only were in New Zealand. For whom did I leave my parents far away, my relations, and country? Ah, for the Saviour of the world; for you all, His beloved sheep, redeemed by His blood shed upon the Cross. Why did I and my priests come? To buy lands? No. To buy something else? No. Perhaps to hold power over your properties or over your people? Not at all! Not at all! Behold, we have come for the Maori, for you all, that is, to teach you and to work for you, that you may lead the holy life of Christians in this passing one, and that you may obtain eternal life in heaven, that is, in the happy abode of God, remaining there as His beloved family and enjoying His own felicity. These words may suffice, O friend Tamihana; for the Maori people now understand the truth of my love for them and the excellence of my sacred ministry for them, which is the pastorship of the Holy Roman Catholic Mother Church. Be pleased to read with reflection my teaching; it is always the same, from the beginning until this day. You may find it in my instructions printed in the book called ‘THE LUMINOUS DOCTRINE OF THE HOLY ROMAN CATHOLIC CHURCH, THE PILLAR AND GROUND OF TRUTH.’ In that book you and all the Maori people can understand—can see the way of light, of truth, of goodness, and of salvation.

If you will all turn into the way of the Holy Roman Catholic Mother Church, do not say it is only the Bishop who loves you, because, when some new people turn to her, they are then united in charity to the immense multitude of her children, that is, to the many, many millions of Christians belonging to her in Europe, Asia, Africa, America, and Oceania, that is, all the world; for the Mother Church is the Church of all ages, of all the earth, of God alone. Behold, there is only one true God, who is one true Father; so there is only one Mother Church—one beloved family of God. Now, I have said enough on the things of the good life, and on the means to obtain the blessings of God; these reflections are also the token of my love for you, for you all, O Chiefs of this Island, O all ye Maori. Behold, you shall find in my book, ‘Luminous Doctrine,’ a great many explanations of truth, and the lamp which possesses always its flame on the wick. Enough of this.

But you will perhaps insist on asking that I love the Maori people. I want then to give you only this answer, great and constant is my love for them all. I have already said my counsels of prudence to the chiefs and to some other intelligent natives in my home, in their assembly at Mangere, and in some letters.

These are some of the observations which I made to them, and which are now well known. Take care; the little cannot prevail against the great; a few cannot prevail against many. Consider what Jesus Christ says in the New Testament (Luke xiv., 31, 32). Ah, my friend, I pray to God with all my flock that He may not inflict again the scourge of war on this island, lest my sheep, my beloved flock Maori, should be mown down when God has called them all into His fold to be a beloved family of Him. Behold, I frequently say to the pakeha, ‘Be good;’ and I shall say also the same to the Maori, ‘Be good.’ Therefore, this is my exhortation to both pakeha and Maori: Do all that you can to throw down and uproot the tree of war; and, ye pakehas and Maoris, do love one another with a Christian love; let none of you give any cause of war. Ah, it is far better to settle all differences by the sword of justice and clear explanations, for the sword of justice is always preferable to the sword of blood.

Now I will point out some of the causes of war; these are, viz., sin, false testimonies, false statements, altercations or bad interpretation of the Word of God, disobedience to his commandments and to His Mother Church, that is to the Holy Catholic Church, the Church of all ages and of all the earth. Sin is essentially the tree of evil, the cause of dissensions and war in all this world. There is no sweet fruit on that tree; there is no good also whatever to be derived from this

tree; no good indeed whatever can cause war to the Maori nor to the pakeha. Therefore ardently I pray with my flock that reconciliation and peace may take place between the pakeha and Maori. Peace will undoubtedly be a source of good and of salvation to the people, for in such a state every one can work well for his temporal prosperity and for his soul. Then every one is able to seek truth, to study the word of God, to hear his true Church—the Holy Roman Catholic Church, and to accomplish the precept of charity, to love God above all, and his neighbour as himself. This is the way of salvation, of eternal happiness. Great is my wish that it may come to all the Maori and to all who live on this island.

JOHN BAPTIST FRANCIS POMPALLIER,

Bishop of Auckland."

A letter of the Bishop written to Father Therry about this time gives some further interesting details:—

Auckland, 27th October, 1861.

VERY REVEREND AND DEAR SIR,—

I received with great gratitude the expressions of your friendly remembrances, sympathies, and apostolic zeal, and the five pounds which you have had the kindness to send to me for the Church of St. John the Baptist at Auckland; your offering has placed a gilt crucifix on the tabernacle; you have not only the gratitude of the pastor, but also that of the flock.

I have never forgotten your pastoral and apostolical feelings towards my labours in the South Seas for more than twenty-three years; your name is written in my heart. May the Blessed Virgin Mary and St. Joseph protect you and your pious undertakings. May Jesus the Good Shepherd bless your person, your ministry, and the souls committed to your care.

I recommend very much myself and my Diocese to your Holy Sacrifice and prayers.

The mission of New Zealand has given abundant fruits of faith, thanks to God who gives incrementum, but it is still very much tried by the Spirit of Darkness, and a few months ago by the scourge of war. God be thanked again, the hostilities between the two races of this country have ceased.

A new Governor, Sir George Grey, has arrived. We Europeans and Natives think that His Excellency will secure peace well. May the hopes of the people be not confounded. Still, let us pray very much. *Nisi Dominus custodierit civitatem frustra vigilat qui custodit eam.* The pastoral charity of the Church in my pastorate has done something; may the communion of Saints help me more and more. Receive as a token of my love in God the enclosed letter, written to the great Missioner of New Zealand; it has so much pleased the natives, and even the whites, that I have been requested by both to have it printed in Maori and in English. May God bless the workings of the Catholics for their long and pastoral charity.

Some years ago, I gave to the Sisters of Mercy at Auckland a part of a Diocesan ground of eighteen (18) acres in extent, near Auckland itself, for religious, charitable, and educational purposes, viz.: for their parent convent in the Diocese, for an hospital, and for their vast establishment of boarding schools in favour of both races, the 'whites and natives' of this country. This intended establishment, not yet built on the eighteen acres of the above mentioned ground, shall cost very likely between three and four thousand pounds, its foundation will be of stone and its structure in wood. The pecuniary means of the good Sisters of Mercy are almost nothing to meet such a large expenditure. To build it then, I depend upon the charity of the faithful, and upon the assistance of God in his paternal providence. A subscription will be opened next month for that purpose in Auckland and in my Diocese. I will be very thankful to you, dear friend, for your charitable offering and co-operation, whatever it will be. May it draw upon

you and your friends an abundant thousandfold of blessings from the Good Shepherd, our most amiable Master, and great reward. Be blessed, with all your flock in Him.

I remain, very dear friend,

Your humble and grateful servant in Christ,

JOHN BAPTIST POMPALLIER,

Bishop of Auckland.

To Very Rev. Father Therry, V.G., in the Diocese of Sydney.

P.S.—Allow me to commit to your care the enclosed letter with my compliments to Very Rev. Dr. McENERO. Will you be kind enough to write to me whether these letters with mine to you have come to hand."

The terrible wars that raged throughout the Auckland province in 1860 and following years brought ruin to all the missions among the Maoris. Under the burden of ever-increasing debt, and with the strain of countless difficulties multiplying every day, and encompassed with evils which he could not remedy, the Bishop's courage and health and mind gave way. He sailed for France on the 18th of February, 1868, and soon after resigned his Episcopal charge. When the news reached Auckland, Mother Cecilia wrote: "We have lost such a father, helper, and guide. What pleasure this dear Bishop used to feel on Saturday evenings when he came to the convent for a cup of tea; if he could tell me that some young person among His penitents had made up her mind, he would be so happy to give us a new member. What sweet recollections are mixed up with his honoured name. What tears were shed in our convents at the announcement of the news so sad for us. Ah! if you could see him kneeling at the dying Sisters' beds praying, making acts of faith, hope, and charity, giving repeated absolutions. I hoped he would be with me at death; that hope is over."

Another Sister of the community who had known the Bishop in the latter years of his episcopate, from 1864 to 1868, adds some interesting details: "At this period age and hardships were beginning to tell on his vigorous frame, and cares of various kinds left their traces on his fine features. His labours were more confined in their extent, and as he was not able to ride or walk as formerly his visitations were more or less restricted to Auckland and its surroundings. His vehicle was of the humblest kind, and seemed to be general property; at one time taking the Bishop to the Cathedral; at another conveying a couple of Sisters daily to a school in the suburbs, or again taking out a branch community to the scene of their labours. In those days vehicles were few, railways and trams not heard of, but the Bishop's carriage was always available for his labourers. Among those who accompanied him from Europe in 1860 was his niece who, after staying some time with the Sisters of Mercy, left them for the purpose of forming a new Order under the title of

the Holy Family, exclusively for the natives. The rule was drawn up by the Bishop, and, joined by a few French women who had come with her, the community entered on their work. All the natives were unfortunately withdrawn from the Sisters of Mercy to their great regret, and were exclusively consigned to the care of the new religious.

"From that period there was not such a close connection between the Sisters of Mercy and their founder in New Zealand. He resided at Ponsonby where the new Convent of Nazareth was in close proximity, and except when he would come to St. Patrick's Cathedral the Sisters of Mercy saw little of him. He came every Saturday night to the Cathedral for confessions for he was famed as a director. He would be from the early evening till nearly midnight in the confessional. He celebrated Mass every Sunday morning in the Cathedral, and then the Sisters of Mercy should take the choir. He pontificated on all the great feasts and the grandeur of ceremonial in far distant New Zealand would do credit to any centre of civilization in Europe. He had a superb voice and was a thorough rubrician. At that time he had a number of priests also gifted with fine voices, among them Père Garavel, afterwards well known in Sydney. The various confraternities got special attention from him.

"During the time of the war, and the subsequent years, a great depression prevailed, the Catholics were poor, not able to keep up their priests, but while the Bishop could get a shilling he tried to keep up the various missions. To keep money for him would be an impossibility while a priest wanted it, even his own personal effects, poor as they were, would be sent to the station wanting help. Those who have a hard word for the noble heart that has long ceased to beat little know what privations he endured to keep his priests, little know the largeness of the Father's heart for the flock confided in him. In the year 1868 he went to Europe, although when leaving it was his intention to return, but many of those who looked at him on the morning of the 18th of February knew that they looked on him for the last time, and the thought likely crossed his mind, for he looked round on each one present as if it were the last time he should raise his hand to bless his flock. The last ceremony he performed was the Profession of Sisters, one, the writer of these lines, and whose vows he signed the day previous to his departure.

"It was a time of trial; he came to these shores in the prime of manhood bringing the light of faith, and planting it with results that remain still to be seen. He was leaving it now a broken down man, prematurely aged, with the censure of the crowd, with few friends among those on whom he had lavished kindness, with little to cheer him except the consciousness of having given all he had for the Master for whose glory he had so faithfully laboured. The Sisters of the Holy

Family did not continue. Miss Pompallier went to Europe with her uncle, and the French community was soon after dissolved."

Dr. Pompallier on his return to France received from the French Government a small pension of £160 per annum, on the title of some services rendered many years before to French settlers at Akoroa, near Lyttelton. On resigning the Diocese of Auckland, he was promoted by the Holy See to the Titular Archbishopric of Amaria, which he retained till his death. He resided for the most part at Puteaux, near Paris, and was President of a Society formed in Paris in aid of the Sovereign Pontiff, Pius IX. During the Vatican Council, he administered the Sacraments of Confirmation and Holy Order in several Dioceses of France at the invitation of the Bishops who were absent in Rome. The good Bishop passed to his eternal reward on the 20th of December, 1870.

Among the events recorded during the vacancy of the See, the *Taranaki Herald*, New Zealand, of the 19th January, 1870, gives a prominent place to the departure of the 18th Regiment, Royal Irish, from Auckland. A considerable number of the regiment were Catholics, and during their stay in Auckland had contributed very much not only by their offerings, but still more by their work to adorn the church and the adjoining grounds. The whole population made a demonstration on their departure. On Mount Elliot a lunch was prepared for them, and an address was read attesting the esteem in which they were held by the citizens.

The Right Rev. Thos. William Croke was the next Bishop appointed to the See. Dr. Croke was born near Mallow, in the County of Cork, in 1823. He pursued his sacred studies in the Irish College of Paris, and completed his theological course with great *éclat* in the Irish College, Rome. Returning to Ireland, he was for a few years Professor in St. Patrick's College, Carlow. In 1849, he returned to his native Diocese, and was engaged in missionary duty at Charleville until 1858, when he was appointed President of St. Colman's College, Fermoy. This important post he held for seven years. He then received the pastoral charge of Doneraile, and was appointed Diocesan Chancellor. Five years later he was selected to fill the vacant Bishopric of Auckland. He proceeded to Rome, and received Episcopal consecration at the hands of Cardinal Cullen, Archbishop of Dublin, in the beautiful church of St. Agatha, attached to his *Alma Mater*, the Irish College. He took part in the concluding sessions of the Vatican Council, at which Dr. Viard, Bishop of Wellington, and Dr. Moran, recently translated to Dunedin, were also present. The Council being prorogued, he returned to Ireland, and thence set sail for Auckland, *via* the United States, on the 10th of September, 1870, arriving at his destination on the 17th of December. In an official letter addressed to Rome on the 15th of July, 1871, he gave the

following authentic details regarding the Diocese. There were then sixteen priests—French, Italian, or Irish, exercising faculties in the Diocese. Two of these had accompanied him from Europe, and he had procured two others since his arrival. Throughout the Diocese there were eleven fixed missions, that is parochial centres, with resident priest, church, and school, and twenty other parochial districts or villages which are occasionally visited by a priest. Some of these districts had not been visited by a priest for seven years. The Sisters of Mercy are twenty-eight in number, and His Lordship gratefully attests that “they render great service to religion.” The mission to the Maoris may be said to have been completely ruined. There was now only one priest, Rev. Dr. McDonald, who devoted himself entirely to them, and he could do little more for them than baptize the children. The Bishop adds:—“I visited a district lately, where 25 years ago there were 5000 Catholic Maoris; in 1863, there were 1500; I found only one, and he was living with the priest.”

During the four years of Dr. Croke’s episcopate a great deal was effected. The Diocese was freed from the crushing debt that threatened it with ruin; the faithful were quickened with new life and courage; some energetic priests were added to the ranks of the clergy; the nuns were encouraged in their religious apostolate; schools were opened; and there was fair promise of a bright future. Too soon, however, the Diocese was to be bereft of the presence of its chief pastor, and to suffer once more many trials that are sure to attend a long vacancy of the See.

Dr. Croke resigned the See of Auckland in 1874, and a few months later was, at the request of the Irish Bishops, appointed to the Archiepiscopal See of Cashel, which was just then vacated by the death of the Most Rev. Dr. Leahy. In the Consistory, held in Rome on the 25th of June, 1877, the Rev. John Peter Chareyre, S.M., pastor of Christchurch, New Zealand, was preconized as Bishop of Auckland in succession to Dr. Croke, but he declined the proffered dignity. At length, after many delays, the Most Rev. Dr. Steins, Titular Archbishop, was promoted to the See on the 15th of May, 1879.

Born in Amsterdam on the 1st of July, 1810, Walter Bisschop Steins received his early education at St. Acheul, near Amiens, in France, and subsequently studied with the Jesuit Fathers at Fribourg, in Switzerland. Having made a tour of the principal cities of Europe he, at the age of 22 years, entered the Society of Jesus. Impelled by missionary zeal he offered himself for the Borneo mission, but, before he could enter on his religious duties there, his services were secured by the Right Rev. Dr. Hartmann, Bishop of Bombay, for that important Diocese. On the 29th of June, 1861, he was consecrated Coadjutor Bishop, and soon after succeeded to the charge of the

Diocese of Bombay. He laboured strenuously to promote religious education. His success in erecting the great College of St. Francis Xavier merits particular mention. When he was undertaking that work the Governor promised to contribute from the Government funds an equal amount to that collected by the Bishop. The Governor, however, little anticipated the success which would attend the appeal for contributions made by the Bishop. All the various denominations vied with his own flock in appreciating the great work in which he was engaged. The rich Parsees of Bombay were particularly generous in their contributions. In a few months he collected no less a sum than £15,000, and to the no small amazement of the Bombay Government he applied to them to fulfil their promise by making a grant of the like amount. They appealed to the Supreme Government Court of India, which decided that Father Steins should have the sum promised to him. "Better," it said, "that the Government of Bombay should be outwitted than that the people of India should be led to believe any English Government capable of deceit. In a country where people consider it almost a virtue to cheat it is necessary that the Government at least should be above all suspicion." So, with £30,000 in hand, he set to work to erect his college. He got a befitting site from the Government on the Esplanade or public recreation ground, which separates the European quarter of the city from the native portion. The college is thus of easy access to the students from all parts. It is to be borne in mind that in those days in India the ordinary workmen were paid only sixpence per day, whilst the best tradesman received only one shilling. Thus, St. Francis Xavier's College represents what in Europe could not have been erected for less than £300,000.

As a result of the Bishop's exertions the magnificent college was erected, which is justly reckoned among the finest monuments of modern times in India. In the year 1867 Dr. Steins was translated to the Archbishopric of Calcutta, where he laboured indefatigably till the year 1878. An accident which befell him, and heart disease, which consequently developed itself, obliged him to resign the See and to seek rest in Europe. A few months' comparative repose in the home countries restored him to his former vigour, and, in obedience to a mandate from the Holy See, he set out from Brindisi for the new field of his missionary labours towards the close of October, 1879. He was accompanied by four Benedictine Fathers and one Jesuit lay Brother. They arrived in Melbourne on the 11th of December, and, continuing their journey, received a most cordial welcome from the Right Rev. Dr. Moran at Dunedin on the 17th of the same month. They reached Auckland on the 23rd. Dr. Steins proceeded at once to the Cathedral, and, in reply to the various addresses presented to him, he stated that, at the farewell audience of His Holiness on the preceding 25th of October,

he and his missionary companions could not refrain from tears at the loving words with which he bestowed his blessing on themselves and on the whole Diocese of Auckland. On proceeding to the Bishop's house at Ponsonby, Dr. Steins was particularly struck by the beautiful and healthy site which had been chosen for it. In Calcutta his home was in a low position in a densely crowded part of the city, teeming with a population of a million of citizens; here the episcopal residence was in a pretty suburb with a good deal of ground surrounding it, and commanding a view of land and water that could scarcely be surpassed. With a mild climate and a bracing atmosphere this was surely the place to restore his health if anything could do it. Nevertheless, the Diocese was fated to be once more too soon widowed of its pastor.

Dr. Steins lost no time in entering upon his work. The parish of Newtown was given in charge to the Benedictine Fathers. A fine wooden church and a large residence were soon erected there. The former, alas, has since then been consumed by fire, giving way, however, to a more beautiful and more solid brick building. In his first report after making a visitation of the Diocese the Bishop relates that, notwithstanding the long absence of a Bishop from the See, religion was in a flourishing condition, and he particularly commends the good work in the cause of education carried on by the Sisters of Mercy. The schools for boys were taught by competent lay teachers. He avows a keen interest in the conversion of the Maoris. They reminded him of the natives of India, and especially of the hill tribes. The devotedness of the pious Irish missionary, who had spent a great part of his life in working for their conversion, was equal to anything he had witnessed in India.

In the month of March, 1881, an over exertion brought on a relapse in the Bishop's former malady. He had preached three sermons on the same day, and in three different languages. A German and a French man-of-war happened to be in the harbour together. He addressed the officers and equipage of each in their own tongue, and returning to shore preached in the Cathedral in English. The effort was too much for him. His supply of strength was exhausted. He felt that his end was near, and resolved to resign the arduous charge for which he considered himself no longer equal. He sailed from Auckland for Sydney on the 4th of May, 1881. On arriving in Sydney he went to the house of the Society there and said to the Rector, "I am a stranger and sojourner among you; give me the right of a burying place with you." He was received with the utmost kindness; and anything that medical skill could do was employed to restore his health. After some time he rallied under this kind treatment, and spoke of continuing his journey to Europe *via* Batavia. He would thus have visited what was meant to be the first scene of his labours. He soon, however,



VERY REV. D. OSMOND EGAN, O.S.B., D.D., V.G.,
AUCKLAND.

VERY REV. THOMAS DEVOY, S.M., V.G.,
WELLINGTON.

VERY REV. S. CUMMINGS, S.M., V.G.,
DUNEDIN.

LATE RIGHT REV. MONSIGNOR COLEMAN,
DAMARU.

VERY REV. J. MCKAY,
DAMARU.

NEW ZEALAND.

relapsed again, and bore his illness with the greatest fortitude. He was all through life a true soldier of the Church, and he was determined, as he would say himself, *de mourir en brave*. It was rumoured in Calcutta that he died shortly after his arrival in Sydney, and some of the papers there gave a sketch of his life. One of the Fathers was on the point of preaching his panegyric when it became known that he was not dead at all. He was very much amused at the mistake, but knew at the same time that he had not to live very long. Fortified by the rites of the Church he calmly expired on the 9th of September. A solemn Requiem Mass and Office were held at St. Mary's Cathedral; His Grace the Archbishop as well as a great many of the clergy and laity were present. The remains of the deceased Prelate were interred in that portion of the cemetery, North Shore, set apart for members of the Society. A suitable monument has been erected over his grave, but it is more in keeping with his spirit of poverty than with the services he rendered to the Church.

In the preceding narrative reference has been made to the Very Rev. James McDonald, who under four successive Bishops held the office of Vicar-General for the Maori population of the Auckland Diocese. He was a native of the County of Kilkenny, in Ireland, and accompanied Monseigneur Pompallier, the first Bishop of New Zealand, to the colony in 1850. He soon gave proof of a special sympathy for the Maori race, acquiring a thorough knowledge of their language, customs, and manner of life, and labouring among them with true apostolic zeal. Of powerful physique and an excellent horseman, he bravely overcame the many difficulties incidental to the mission amongst them. For more than thirty years he may be said to have made himself all in all with them the better to gain their hearts to Christ. He adopted their habit of life, travelled from place to place with them, and partook only of their food of fish and rice. During that time he never tasted any spirituous drink. During the absence of Dr. Pompallier, he was obliged to visit Auckland, being appointed Administrator of the Diocese, but from the arrival of Dr. Croke in 1870 till his death in the beginning of July, 1890, he never quitted his beloved Maoris. The theatre of his toils and travels extended from the borders of Taranaki and Hawke's Bay to the North Cape, a district 400 miles in extent. Over this wide expanse the Maoris are scattered in small groups, and have their rude abodes in places difficult of access. He erected several small wooden oratories where the Holy Sacrifice could be offered, but himself moved from place to place, the open canopy of heaven or at best a Maori tent being his only shelter all the year long. By faculty from the Holy See, he administered the Sacrament of Confirmation. He effected a great amount of good amongst the poor natives, leading very many of them back to the faith which in the days of their trouble they had forsaken. Only the

recording angel knows how great were the labours and privations which he endured during his long apostolate.

The Right Rev. John Edmund Luck was consecrated Bishop of Auckland by Cardinal Manning on the 13th of August, 1882, and sailed from London on the 10th of September following. He was born in 1839, and entered in 1860 the Benedictine Cassinese Congregation as reformed by the Abbot Casaretto, and he was Vice-President of St. Augustine's College at Ramsgate when selected by the Holy Father to proceed to Auckland. It was his father, who, becoming a widower, had entered the same Benedictine Congregation, that presented to the Benedictines the family mansion at Ramsgate, which has since become one of the flourishing colleges of England. Dr. Luck arrived in Melbourne towards the close of October, and solemnly pontificated in St. Patrick's Cathedral in that city on All Saints' Feast, 1882. A few days later, he was joyfully welcomed in his own St. Patrick's Cathedral in Auckland.

One of the first great works which engaged the new Bishop's care was the enlarging of this sacred edifice on a more imposing plan. The new works were begun in May, 1884, and a portion of the new building comprising the nave was completed and solemnly dedicated on the 2nd of March, 1885, the Bishops of Wellington and Dunedin assisting at the ceremony. The history of this Cathedral may be said to be intimately bound up with the history of the Church in New Zealand. The Bishop and missionaries from the Bay called only occasionally at Auckland till the close of 1842, when a wooden church was erected through the exertions of Father Petitjean. Two years later, Auckland being the seat of Government, the Catholic citizens petitioned the Bishop to make it his See and residence, undertaking on their part to erect a befitting Cathedral. In 1846 the foundation stone was laid by Bishop Pompallier, and the future Cathedral was placed under the invocation of Ireland's patron Saint. In the absence of roads, and with the primitive appliances of those days, it was no easy matter to carry on the work. It was only on the backs of the men that the blocks of stone could be carried up the hill, and the good priest, Father Forest, often bore his share of the heavy burden. The Protestant citizens gave a helping hand, and the Irish soldiers of the 58th Regiment strenuously carried on the work. The building was completed in 1848, and on the Feast of St. Joseph was dedicated for religious worship by the Right Rev. Dr. Viard, Coadjutor Bishop. Dr. Croke inaugurated a movement to rebuild the Cathedral in a style more in harmony with the improved condition of the city, and his successor, Dr. Steins, collected some funds towards the same purpose. It is to be hoped that the present Bishop may live to see the whole of the sacred edifice completed in its full and fair proportions.

In the Diocese of Auckland there are eighteen districts. The Sisters of Mercy at their central house at Ponsonby have a boarding school and an orphanage, and they have also several excellent primary schools in the city and country districts. The Sisters of St. Joseph and the Sisters of the Mission are also engaged in the great work of religious education. The Bishop has given particular attention to the Maori population, who are supposed to number about 36,000 in his Diocese. Four priests of the missionary congregation of St. Joseph's, Mill Hill, London, devote themselves to the work of evangelization amongst them, and the Sisters of St. Joseph give truly efficient aid in the schools for the young Maoris. At present about 4000 of the Maoris in the Auckland Diocese are Catholics. In 1891 and 1892, Dr. Luck was absent during twenty months through ill health in the home countries. He was not idle, however, during this interval, and wherever he travelled in Italy, France, England, or the United States, he made collections for his Diocese, and he was able to announce to his devoted flock on his return amongst them in November, 1892, that in response to his various appeals he had received no less a sum than £4500.

The Archdiocese of Wellington.

The city of Auckland was officially recognized as the capital of New Zealand till the seat of Government was by Act of Parliament transferred to Wellington in 1864. In the ecclesiastical organisation New Zealand formed part of the Vicariate Apostolic of Western Oceanica from 1836 to 1842, when it was erected into a distinct Vicariate, Monseigneur Pompallier administering it as Bishop of Amasia and Vicar Apostolic. The colony was divided into two Dioceses in the year 1848, Auckland with its territory extending to the 39th degree of South latitude forming one Diocese, Wellington with the remaining territory and the adjoining islands forming the second. Dr. Pompallier retaining his Titular See of Amasia was appointed Administrator of the Diocese, and continued as such till 1860, when he became first Bishop of Auckland. Right Rev. Dr. Viard was consecrated Titular Bishop of Orthosia and Coadjutor of Dr. Pompallier on the 6th of January in 1846. On the division of the colony into Dioceses in 1848 he became Administrator of the Wellington Diocese, retaining the office of Coadjutor of Auckland. By Brief of the 3rd of July, 1860, he ceased to be Coadjutor of Dr. Pompallier and was constituted first Bishop of Wellington.

In the year 1840, when New Zealand was declared a colony, it was calculated that the whole number of colonists was about 5000. The census of

1891 gives the population, exclusive of the Maoris, as 626,658. In 1840 the estimated number of Catholic colonists was not more than 500. The official census of 1891 gives the number of Catholics as 87,272.

The city, now known as Wellington, was called by the first colonists Port Nicholson. There was close by a Maori settlement on the coast called Te-Aro, which is now embraced within the city area.

Bishop Pompallier visited for the first time Port Nicholson on Christmas eve in 1840. He describes it as "a rising town of about 3500 Europeans, among whom are some hundreds of Irish Catholics who greatly desired to receive the succours of the legitimate consecrated minister." On Christmas Day the first Holy Mass was celebrated in the future capital of New Zealand in a private house which was lent for the purpose. All the Catholics and a large number of Protestants assisted at it. The Bishop remained for ten days in Port Nicholson administering the Sacraments and instructing some converts in the truths of faith. On this occasion a site for the erection of a Catholic church was presented to the Bishop who, when quitting the district, left there "a pious and well-informed catechist in the person of Dr. Fitzgerald."

About two years after this visit of the Bishop an Irish Capuchin, Rev. J. P. O'Reily, arrived at Port Nicholson and devoted himself with zeal to evangelize the scattered faithful of that district. Sir Charles Clifford, in a speech made in London in 1874, stated that he landed in Port Nicholson in 1842; "there was as yet no priest stationed there. The Catholics were very numerous and they agreed to assemble at my house on Sundays and holidays in order as much as possible to sanctify those days. Shortly afterwards came out most zealous missionaries from Ireland, and to them succeeded the good Marist Fathers."

The earliest authentic record that I have met with connected with Father O'Reily is a letter of his published in the *Australasian Chronicle* of Sydney, in the month of April, 1843. In it he writes: "I came here in the ship with Mr. Petre, on the application of the Most Rev. Dr. Murray, Catholic Archbishop of Dublin, to take charge of what Catholics might be here. I was delighted to find some of my poor countrymen here from Erin's most distant shores, and it cheered me to let them see (if I could do nothing else), the solicitude of the Church in their regard. They are, in truth, like the Jews scattered everywhere; but not like that historic nation to parcel out in fragments, broken and disconnected, the gem of truth, but to offer it whole, and without flaw in the vast bosom of the Catholic Church. The poor people have no chapel here as yet, nor have they means of providing one. Up to the present we have been saying Mass in a room adjoining a public-house; we are lately removed to an old store on the beach. Might I ask it as a favour of you to announce your

willingness to receive the subscriptions of any of our good neighbours of Sydney who might without injury to their local charities confer a mite on us. Having given the temperance pledge to some thousands of my dear countrymen in Ireland, it may be that I may be known to some stray sheep in Sydney." The letter is dated from Wellington, Port Nicholson, 2nd April, 1843. The *Chronicle* adds that Father O'Reily was one of the same religious order as Father Mathew and was one of his first and most energetic fellow-labourers in the cause of temperance in Kilkenny, Dublin, and elsewhere.

Father O'Reily erected at Te-Aro the first church of all that district. His missionary visits extended along the Western coasts. In an open boat he used to sail across Cook Strait to bring the consolations of religion to the scattered families at Nelson, and as far as Hokitika. For thirty years he continued thus to labour with untiring zeal in the districts of Wellington. His little church at Te-Aro had more than once to be enlarged. It was rebuilt through his exertions in 1874, and dedicated to St. Mary of the Angels. He soon afterwards revisited the first scene of his missionary career in Kilkenny and rested in peace.

As we have seen Monseigneur Philip Joseph Viard was the first Bishop of Wellington. He was a man remarkable for piety, and for 33 years laboured with fruitful zeal in various missions beneath the Southern Cross. He was born on December 11th, 1809, in the city of Lyons in France. As a priest he toiled indefatigably in one of the parishes of his native city. By his piety, his zeal, his amiable and insinuating dispositions he soon gained the hearts of all, and he was the instrument in the hands of Divine Providence for bringing back to the practice of religion many a hardened sinner.

He made his religious profession among the Marist Fathers in the month of May, 1839, and eagerly petitioned to be permitted to devote his life to the missions in Oceania. His wishes were fully satisfied, and in the same year he left his native land and all that was dear to him, and sailed for New Zealand with the Rev. Fathers Petitjean, Comte, and Chevron, and Brother Attale. They landed in their adopted country on the 11th of December, 1839. Father Viard remained for some time with Bishop Pompallier, at Kororareka, now the town of Russell, in the Bay of Islands. He was afterwards sent by the Vicar-Apostolic to the station of Tauranga among the natives. Father Viard describes the field of his labours as a most beautiful fertile and enchanting district. But the mission was very poor and consequently his privations were very great. To visit and instruct the Maoris he had frequently to travel on foot, through vast forests, over hills and mountains, and across swamps and rivers. His genial qualities soon gained the hearts of the Maoris, and he had the consolation of converting and baptizing a considerable number of them. Having spent a little

more than a year and a half in that station Father Viard was recalled by Bishop Pompallier, who made him his Vicar-General, to accompany him in his projected journey to Europe. In November, 1848, Father Viard writes as follows:—"We were at Akaroa on board the French man-of-war "Aube," and on the point of leaving for France, when it pleased Divine Providence to alter our plans, for we then learned the death of the Rev. Father Chanel, who had been massacred by the natives of Futuna, in hatred of the true religion preached by the zealous missionary, on the 28th of April, 1841. We learned also the imminent dangers by which our missions of the tropics were surrounded with their five surviving members of the Society of Mary. We hastened at once to their relief. The Bishop's little schooner "The Sancta Maria," accompanied by the French man-of-war "Allier," visited first Bavan and then Wallis. The majority of the population was animated by good dispositions, but it was at the same time in a terrible state of perplexity, as many influential chiefs of the island would not permit baptism to be administered."

When Father Bataillon came on board the man-of-war to welcome the Vicar-Apostolic the captain could not restrain his tears and admiration when he saw before him the venerable and saintly missionary bearing on his person the most terrible signs of privation and suffering. He had no hat, no shoes, and only the old remnants of worn-out clothing.

Bishop Pompallier remained at Wallis, and the difficulties which had arrested the progress of religion there were soon dispersed. Father Viard proceeded on his journey towards Futuna to secure the venerated remains of Father Chanel.

When the natives of Futuna saw before their island a large man-of-war, and when they heard the big guns fired by order of the captain, they were terrified to death, being sure their crime was to be avenged by the ruin of the country and the death of its inhabitants. Through the entreaties of the Vicar-Apostolic and Father Viard no harm was done them. They were only ordered to bring on board the ship, not only the body of Father Chanel but everything that had belonged to him and to the mission.

After much hesitation they came trembling with their precious burden, although they had received the assurance that no punishment would be inflicted on anyone for the enormous crime some of the inhabitants had committed by putting to death in the most savage manner their first apostle, who, as they admitted themselves, had always been so kind to them.

They expressed great sorrow, and asked for another priest to instruct them, promising sincerely to obey him and follow his teaching.

Father Viard returned to the Bay of Islands (New Zealand) with the body of the blessed Chanel, which was sent to the mother house of the Society of Mary, in Lyons, where it is now reverently enshrined.

Soon after the "Sancta Maria" sailed again for Wallis with Father Viard and two other missionaries to increase the staff of apostolic labourers in Central Oceanica.

Father Viard remained some time in Wallis as Superior of the mission, where he endeared himself to the natives, sharing zealously the labours of Father Bataillon as far as his imperfect knowledge of the language of the people would permit.

Father Viard returned to New Zealand in December of the same year, taking his passage on board the French man-of-war "Bucephale." Bishop Douarre, Coadjutor of the Vicar-Apostolic of Central Oceanica, who was going to take possession of his mission in New Caledonia, pressed him to accompany him and to remain with him for some time. Father Viard consented, and followed Bishop Douarre and Father Rougeyron to their arduous mission; they had also with them a Brother of the Society of Mary. No herald of the Gospel of Christ had ever set foot on the shores of New Caledonia before. The Bishop and companions arrived on the 21st of December, 1843, and landed in the port of Balade.

They were well received by the natives, whose benevolent disposition, however, appeared rather doubtful to the missionaries. The beginnings of this mission were attended with very great difficulties and privations and with almost constant dangers for the lives of the evangelical labourers. Several chiefs having died, and a scarcity of food being experienced in that part of the island, the superstitious and savage inhabitants of Balade killed and ate an American sailor and found his flesh delicious. They resolved to treat the Catholic missionaries in the same way. The station was destroyed by fire; the Fathers escaped in a miraculous manner, but Brother Blaise fell and died under the blows of the infuriated natives amidst the ruins of the mission, and everything belonging to the missionaries was carried away. The prospect of things seemed hopeless for a time, but, after a great deal of patience, prayer, and zeal, through the mercy of God this mission was established and flourished. Father Viard, who had consented to remain in New Caledonia only for a short time, was recalled by Bishop Pompallier to New Zealand in October, 1845. On the first favourable occasion he sailed for Sydney where, to his great joy, he met the Bishop of Auckland, who was waiting for an opportunity to return to his mission. On the 4th of January, 1846, Father Viard was consecrated by Archbishop Polding with great solemnity. He received the titles of Bishop of Orthosa and Coadjutor to Bishop Pompallier. Bishop Viard assisted Bishop Pompallier in the administration of the mission with unsparing zeal, and manifested great kindness to the missionaries and the natives. He also

replaced Bishop Pompallier during his journey to Europe. On the 30th of June, 1848, the Right Rev. Dr. Viard was informed by the Propaganda that New Zealand had been divided into two Dioceses, Auckland and Wellington, and that he was appointed Administrator of the Diocese of Wellington, including Stewart Island, all the South Island, and in North Island the province of Wellington and a large portion of Taranaki and Hawke's Bay provinces, having for limits the 39th degree of latitude; whilst the Diocese of Auckland consisted of the Auckland province and of the parts of Taranaki and Hawke's Bay above the 39th degree of latitude, and therefore not included in the Diocese of Wellington.

On the 8th of April, 1850, Bishop Pompallier returned to New Zealand. Bishop Viard was ready to depart for the new mission entrusted to the Society of Mary; he left Auckland on the 20th of the same month on board the "Clara," with five Fathers, ten Brothers, and three pious and devoted young ladies willing to enter a religious order and help to form a community of Sisters. The Prelate and his companions entered the Wellington harbour on the 1st of May, 1850. The Rev. Father O'Reily and the leading Catholic gentlemen gave them a very kind reception, and did all in their power to assist them. They landed the following day. A large brick villa, abandoned since the earthquake of 1848, was secured, and this offered all the required accommodation. A comfortable and extensive room was transformed into a chapel. The Bishop was not idle in his peaceful retreat; he devised plans to utilize in the most efficient manner possible his little band of missionaries. A station had already been established at Akaroa which, some time after the arrival of the Bishop in Wellington, was removed to Christchurch.

In the year 1850, Bishop Viard erected in Wellington a residence for himself, the Fathers, and Brothers, also a convent for the intended Sisters who were to take charge of the girls' school. The convent which was also to serve as a temporary school for girls was formally opened and blessed on September 8th, 1850. It was attended by children of all denominations, many of whom became converts to the faith. On the 8th of September, 1850, the good Prelate had the consolation of blessing the first stone of the Wellington Cathedral. He opened the boys' school on the 1st of May, 1851; and for some time the Fathers conducted this school themselves. The Cathedral was blessed and dedicated on the 8th of September, 1851.

In the same year to complete the principal Catholic station of the city, Sir George Grey, who was then Governor of New Zealand, gave the grant of an acre of land, and built the Providence of St. Joseph for the Maori and half-caste girls, who received in it a sound religious and English education. The Government also allowed a grant in money for a number of children. The building was formally



1. VERY REV. MONSIGNOR W. McDONALD, PANMURE.

2. LATE REV. FATHER MARCEAU, DUNEDIN.

3. VERY REV. MONSIGNOR JAS. PAUL, V.G., ONEHUNGA.

4. BLESSED PERE CHANEL, FIRST MARTYRED PRIEST OF OCEANIA.

5. REV. P. LYNCH, RECTOR, DUNEDIN.

6. VERY REV. FATHER AIME MARTIN, HOKITIKA.

7. LATE VERY REV. DR. McDONALD, APOSTLE OF THE MAORI

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blessed, and opened for the reception of female children on the 8th of September. The following is the first report (1858) by the Government Commissioners:—

“The institution under the care of Bishop Viard, of Wellington, next claimed the attention of the Commissioners who were here met with the utmost courtesy; their right to enquire being unquestioned, and, indeed, an anxiety was evinced lest any portion of the institution should escape scrutiny. All books of accounts were opened for inspection, and a most creditable examination of the children ensued, in which their proficiency in English, reading, and writing was most remarkable. Altogether, the Commissioners terminated their pleasing visit with the impression that this native and half-caste school was a complete model institution.”

Bishop Viard had been seeking for Sisters of Mercy in every direction since 1850, and the Superior of the Auckland Convent of Mercy, to whom he frequently wrote on the subject, was unable to comply with his request until 1861. Three Sisters destined for the foundation arrived in Wellington on the 14th of June of the same year.

On the 13th of July, 1860, Dr. Viard was appointed Bishop of the Diocese of Wellington. Bishop Viard was a man of prayer. He rose every morning at 4 o'clock, visited the Blessed Sacrament, made his daily meditation, offered the Holy Sacrifice of the Mass, and performed all his religious duties as regularly as though he had lived in a religious house. He placed his trust after God in the protection of the Blessed Virgin and St. Joseph, for whom he manifested on all occasions the most sincere and lively devotion. He did not spare himself in any way, but performed the duties of an ordinary priest, preaching, hearing confessions, visiting the sick and afflicted, and even teaching catechism to the children in the schools. It had been evident for some time that the Cathedral of Wellington in its unfinished state was not in proportion to the requirements of the increasing Catholic population, nor in keeping with the dignity of a Pontifical Church. On the 30th of April, 1865, Bishop Viard addressed a pastoral letter to his whole flock, exhorting the Catholics to contribute towards the completion of the sacred edifice. In this letter he writes as follows:—“In this Cathedral Church of St. Mary, for which we now ask your assistance, was promulgated in 1855 the definition of the dogma of the Immaculate Conception of the Most Blessed Virgin, the Holy Mother of God. This event in the history of our infant Diocese, must alone endear it to the faithful. We cannot forget the consolation that the fervour of our people in the celebration of the Triduum then afforded us. We cannot recount the Divine blessings and favours that were then manifest: the conversions; the sudden unloosing of the tongue of a child three years old belonging to parents well known in this city, as may be piously believed in answer to their fervent prayers.”

St. Mary's Cathedral stands on the summit of a hill which overlooks Thorndon, and commands a fine and extensive view of the town and harbour.

Bishop Viard blessed and dedicated the sacred edifice with great solemnity, attended by a large concourse of people on the 7th December, 1866. This event gave great joy to the good Prelate and his people, who were justly proud of their fine church. They were afraid to use any material but timber in its erection on account of earthquakes. Bishop Viard visited his vast Diocese to bless and open churches, to administer the sacrament of Confirmation, and perform the other duties appertaining to the chief pastors; everywhere encouraging and stimulating the zeal of the clergy and people. In 1865, he introduced into the Diocese the Sisters of the mission, whose mother house is in the city of Lyons, France. Very soon they established convents and schools at Napier, Christchurch, and Nelson. In May, 1868, Bishop Viard resolved to visit Europe to procure assistance for his Diocese, and also to perform the visit *ad limina Apostolorum* prescribed by the Canons of the Church. The news of his departure having suddenly spread in the town, a large and influential meeting of the leading citizens of Wellington—Catholic and Protestant, among whom were the Premier and the Superintendent of the Province—was called to wish him "God speed," and to express its appreciation of his kindness, and many sterling virtues.

On the 8th of June His Lordship left Wellington, accompanied by the Rev. Father Tresallet. In Rome, Bishop Viard gave an extensive report to the Holy See of the progress of religion in the Diocese of Wellington, and made known his hopes as well as his difficulties to the Propaganda.

Bishop Viard was present at the Vatican Council. At one of the sessions he got a chill which brought on a severe cold, but being strong and healthy he did not pay much attention to it; yet it is thought that this attack strengthened the fatal germ of disease which carried him off a short time after his return to New Zealand.

He was heartily welcomed by all when he landed in Wellington on the 19th of March, 1871. He resumed at once the duties of his pastoral charge, but it was soon observed that he had not his usual health or cheerfulness. At first there seemed to be nothing serious or alarming, but in the beginning of May, 1872, dropsy of the heart, which, no doubt, for a long time had been imperceptibly doing its terrible work, now manifested itself, and left no hope of recovery.

Great was the grief of the good people of Wellington as soon as the sad news was spread in the city, and many were the fervent prayers offered to Almighty God for the preservation of a life so precious. Greater still were the patience and resignation of the dying Bishop.

He received the last sacraments and rites of the Church with admirable

disposition, and on the 2nd of June, 1872, the soul of this saintly and much revered Prelate passed away.

"If a stranger," wrote the *Wellington Independent* on the same day, "had visited the city of Wellington as soon as the death of the first Catholic Bishop became known, he would have thought by the general deep sorrow that hung over the people that every family had lost one of its members."

The remains of the deceased Prelate were laid in state in the Cathedral for several days, and were visited by a large number of Catholics and Protestants, many of whom were affected to tears. The journal just referred to passed the following eulogium on the deceased Prelate:—"Bishop Viard came out to New Zealand and laboured among the heathen here and in Oceania at a time when the missionary literally carried his life in his hands. In those early times he endured great hardships, and it is thought that they assisted in sowing the seed of that disease, to which he has now succumbed. For the last twenty-two years he has been at the head of the Catholic Diocese of Wellington, and during that lengthened period his large-hearted charity, urbanity, and genuine kindness have won the hearts of all with whom he has been brought into contact, and we are sure we are safe in affirming that he never made a single enemy. As to his own flock, they feel his loss as orphans. By his death the poor have lost a true friend, the afflicted a sympathetic consoler, the weak and erring a gentle monitor, orphans a tender father, the community at large one of its brightest ornaments and examples, a true gentleman and Christian."

The Right Rev. Dr. Moran, Bishop of Dunedin, came to Wellington to preside over the obsequies of the deceased Prelate, and delivered a very eloquent and touching panegyric. The remains were afterwards placed in a vault prepared for them in front of the Blessed Virgin's altar in the Cathedral Church.

As the whole of the vast territory originally comprised in the Diocese of Wellington and now forming three Dioceses was for several years evangelized by the Marist Fathers, a few extracts from the MS. narrative of their missions already referred to will best make known to us the progress of religion throughout those districts.

Previous to the erection of the Diocese of Wellington, it says, Bishop Pompallier and some Marist Fathers had several times visited Akaroa and the neighbouring districts of Canterbury. Bishop Pompallier, accompanied by Father O'Reilly, went to Nelson in 1844, and administered the Sacraments to the Catholics in private houses. On several later occasions Rev. Father O'Reilly visited Nelson, and he also attended regularly to the requirements of the few Catholics of the Hutt. The regular mission, however, was opened at Nelson by Father Garin in 1850. The town of Nelson is situated on the shores of Tasman

or Blind Bay which, being well protected by mountains and hills, seldom suffers from the storms which frequently rage all around this delightful spot. With the assistance of the few Catholic residents some land and a house for the presbytery were procured, and a little chapel which had been previously built was removed to the purchased ground. Such were the very humble beginnings of a station which in course of time became, in spite of its very limited resources, a flourishing establishment owing to the energy, economy, and good management of its founders. A school was also soon opened which had the honour of counting among its first pupils His Grace Archbishop Redwood, who received his early education from Rev. Father Garin. On the 9th of February, 1871, the Sisters of the mission, at the invitation of the Rev. Father Garin, came to Nelson to found a convent. Its beginning was very humble indeed, but like many other undertakings blessed by Almighty God, it has grown into an extensive and flourishing institution.

The Nelson church was burnt down on Easter Sunday night, 1881, almost everything in it being consumed by the flames; but a far superior one was soon after erected and decorated with great taste.

The two branches of the Nelson Orphanage deservedly claim a place in this narrative.

The Very Rev. Father Garin moved with the deepest feelings of compassion for so many poor Catholic children, who owing to various circumstances were growing up in complete ignorance of the truths of religion, or who were exposed to the danger of losing the faith, founded at Nelson, with the approbation and blessing of His Lordship Right Rev. Dr. Redwood, two orphanages, one for girls under the care of the Sisters of the mission, the other for boys. For some time he personally bestowed all his love and attention on these two institutions, but especially on the Boys' Orphanage, which was under his immediate supervision. But, as infirmities crept in with age, he was obliged to transfer the charge to the Rev. Father Mahoney, who willingly accepted the arduous task and worked so ably and devotedly as to bring the institution to the prosperous condition it now enjoys.

These two orphanages received likewise the warm sanction, recommendation, and support of the Bishops of Dunedin and Auckland. Collections for its establishment were made among Catholics all over New Zealand, and there are now in the institution children from all parts of the colony.

Reverend Fathers Lampila and Reigner, with Brothers Basile and Florentin, may be justly called the founders of the Ahuriri mission. In the beginning of January, 1851, they sailed for Hawke's Bay and settled themselves at Pakonai in the Ahuriri Plains, a few miles from the present town of Napier, near a

friendly Maori chief. Rev. Father Lampila entered at once upon his work of evangelization among the natives of the district, as also in that of Wairoa and the surrounding places, while the Brothers erected a house and a church. In September of the same year Father Reignier joined them. In February, 1852, Father Lampila went to Wanganui to place Father Bernard in the Maori establishment, which he had opened on the north bank of the Wanganui River, at a short distance from the town. The field, which was now to be cultivated by the labours of Father Reignier alone, was a very extensive one, being 200 miles long and 150 wide, crossed by high mountains and dense forests, and broken by swamps and rivers, without roads or bridges. In March, 1858, a war, the issue of which proved fatal to the chief of Pokonai, obliged the missionaries to move from that place to Meanee, near the town of Ahuriri or Napier, which henceforward became the centre of the Catholic mission in that part of the country.

The Rev. Father Reignier founded at Meanee a very important institution for native and European children which is generally known as the Meanee College or School. He was liberally assisted in this undertaking by persons of all classes and creeds, and by Government also, in the form of a grant in favour of the Meanee College.

Father Lampila, to whom we have just now referred, was a man of great piety and most remarkable simplicity of character. On one occasion the Protestant minister of the district in which he was missionary sent him a public challenge to decide the merits of their respective teaching by entering together a blazing fire. He was confident that the challenge would not be accepted, and that thus he would achieve an easy triumph. The matter was at once bruited about among the Maoris, and, as no answer came for some time from Father Lampila, the Protestant adherents had great rejoicing in the sure victory that awaited their cause. In the meantime Father Lampila in all simplicity wrote to his Superior asking him what course he should adopt under the proposed challenge. He was told in reply to act as God would inspire him. He at once notified to the Maori chieftains that he accepted the challenge, and the day and place were fixed for the public test. The appointed hour came, the Maoris were assembled in great numbers, and Father Lampila was there engaged in prayer ready for the ordeal, but there was no appearance of the Protestant minister. After a while the message came that he would try the test at some other time. Great was the joy of the Catholic Maoris and bitter was the confusion of the Protestants, many of whom afterwards became docile to the teachings of the faith.

In the year 1850 the Hutt mission was founded by the Rev. Father Forest in a picturesque valley surrounded by hills covered with dense forests, about

nine miles from Wellington. Mainly with the funds allowed by the Propagation of the Faith, but with the assistance also of his small Catholic community, he erected a presbytery, a pretty little church, and a school.

Some of the first settlers, dissatisfied with the land around Wellington, went in search of another place in which to establish themselves, and, finding an exceedingly fine expanse of country in the neighbourhood of the Wanganui River, they made a settlement there, and formed the town of Wanganui. It is situated on a fertile alluvial plain, is sheltered from every wind by high hills, along the foot of which the river flows, and is a picture of sunny and prosperous content. The majestic river waters the fertile valley, which abounds in lovely and picturesque scenery.

Father Pezant, generously supported by his congregation, erected a presbytery, a church of which he was justly proud, a house for the use of the natives when in town, and finally a school. By his devoted, genial disposition the good Father won for himself the affection of the people in Wanganui, endearing himself particularly to the soldiers.

On the 25th of January, 1840, at a public meeting in the town of Plymouth, England, the Plymouth Company was formed for sending out a colony to New Zealand from the West of England. The district of Taranaki was considered a most eligible place for a settlement, as possessing a genial climate, a fertile soil, a vast extent of easily available territory, and facility of communication with numerous settlements in New Zealand and also with Australia. The settlers marked out a place for a town, which they called New Plymouth, and which, built on the shores of a fine and extensive bay, promised with improvements to become what it now is.

The district was for several years visited by Rev. Father Pezant, who traversed on foot the whole country between Wanganui and Taranaki. No attempt was made to build a chapel here till the year 1855, when one or two companies of the 65th Regiment were stationed at New Plymouth in consequence of the Puketapu feud which was then raging; many of the soldiers were Catholics, and a beginning of a church was soon made.

In December, 1850, a company of immigrants landed at what is now called Port Lyttleton. They had come from afar to make for themselves a new home. As they stood on the summit of the Port Hills and looked across the land of which they had heard so much many of them were not a little disappointed. As far as their gaze could reach nothing was to be seen but a vast expanse of flat country. Scarce a tree or shrub, and no hillock even of any elevation relieved the monotony of the landscape. Nothing met the eye but wide level plains covered with brown tussock and dotted here and there with clumps of

native flax and cabbage trees. Bounding the distant horizon and wrapped in a soft purple haze slept the Southern Alps. Thirty-seven years have passed since then, and now everywhere on that wide tract are to be seen smiling homesteads, smoking factories, and busy and tumultuous life; and as the centre and moving power of all stands Christchurch, the City of the Plains. Canterbury was originally intended as a Church of England settlement, and the colonists were almost entirely Protestants. The Rev. Fathers Chataignier and Seon came to take possession of the land which the Canterbury Government had granted to the Catholics in Christchurch. They were at first obliged to take up their residence in private houses, in which Mass was celebrated and the Sacraments were administered. A substantial church was erected in Christchurch, and blessed on the 29th of May, 1864. A neat stone church was also erected in Port Lyttleton, and consecrated on June 29th, 1864.

In 1855, the township of Napier was laid out; and in 1858, owing to the increase of the European population, Hawke's Bay was constituted a Province. The town of Napier is situated on Seinde Island, which tract may once have been insular, but is at present a peninsula, about seven miles from Cape Kidnappers.

About that time the Rev. Father Forest was entrusted with the spiritual charge of the town of Napier. Mr. Thomas Fitzgerald gave a grant of land to the Catholic Church. Very few Catholics were to be found at that time among the inhabitants of Napier, except among the soldiers, many of whom belonged to the true faith, and showed that they esteemed it as much a pleasure as a duty to assist the priests in their good works as far as lay in their power. With their help, and the co-operation of the few Catholic residents, Father Forest built a presbytery on a fine and healthy site. He soon after opened a school in the church. In 1863, were built the convent and schools of the Sisters of the Missions. The Sisters arrived on the 25th of February, and at once took charge of the schools, in which they were very successful. Father Reignier also erected close to the convent the Providence for Maori and half-caste girls and other poor children.

In 1861, the tranquillity of Otago was intruded upon by the discovery of gold. Up to that time, Dunedin was merely a Scotch village. As Canterbury was exclusively designed to be a reserve for the Church of England, so was Otago colonized in 1848 by Scotch Presbyterians. The magnetic power of gold drew a multitude of people from the Australian colonies and California, while there was also a great influx from other parts of New Zealand. Every steamer came laden to its utmost capacity, and the interior was alive with diggers shouldering their "swags." The city of Dunedin is built on terraces arising from the shores of a

fine bay, and is considered the finest city in New Zealand. Bishop Viard sent Rev. Father Moreau to Dunedin to establish there a station, and to minister to the spiritual wants of the Catholic population which increased daily.

The devoted members of his congregation answered generously to the calls made upon them for the establishment of the mission; land was procured, and a small brick church was built.

During the year 1862 several priests, religious and secular, came to the assistance of Father Moreau in this vast and arduous mission. They were obliged to be continually travelling, and not unfrequently on foot, especially in the beginning of the mission, and to traverse considerable distances over a rough and hardly opened country; taking up their temporary abode sometimes in private houses, sometimes in the local hotels; but often, too, in the "diggers'" tents, in which they were always warmly welcomed. As soon as possible, wooden and iron chapels were procured in various localities.

In November, 1864, the Rev. Father Sauzeau arrived in Blenheim in the Province of Marlborough for the purpose of forming a new establishment. This Province contains some of the richest pastoral land in the South Island. The Wairau Valley is noted for its fertility. Three large rivers and many smaller ones flow through these fertile plains, and two are navigable for some distance for small steamers and cutters. Gold is also found in the Province, in the Whamakarina Valley. Wool and timber are extensively exported every year. The scenery is magnificent. Pelorus Sound, in the north, is a beautiful sheet of water, and distant from it by three miles is Queen Charlotte Sound, which much resembles it in natural features. Blenheim, the chief town of Marlborough, is named after the famous battle won by the great Duke of Marlborough.

With the liberal assistance of the small Catholic congregation land was procured in a healthy and beautiful situation on the southern part of the town, and the station was established in the beginning of the year 1865. It included all the province of Marlborough. The number of the Catholics was small in the beginning, but it increased steadily; they were scattered over a very extensive country.

In 1864 there was another find of alluvial gold in New Zealand. This time it was on the west coast of Canterbury, hitherto considered an inhospitable and all but inaccessible region. In the space of a few months many thousands of people had found their way thither. Nothing populates a "waste, howling wilderness" like gold.

Hokitika is built at the mouth of the river of the same name, close to the sea. It was for many years a prosperous and important locality, being the principal town and centre of business of the West Coast diggings. Its population



1. ST. MARY'S CATHEDRAL. 2. ST. PATRICK'S COLLEGE. 3. VERY REV. F. J. WATTERS, S.M., D.D., 4. SACRED HEART CONVENT,

WELLINGTON

AUCKLAND

WELLINGTON

PORIRUA

NEW ZEALAND.

has much decreased, with its importance and prosperity. Yet, in spite of the actual depression, the people of Hokitika are justly sanguine as to the future prosperity of the district, for a considerable quantity of gold is still found in its rivers, streams, and mountains. Father Martin was sent to take charge of Hokitika in 1868. He soon provided a church also for the Catholics of Kamieri, four miles from Hokitika. He improved the presbytery, the school, and the church, which had been built before his arrival by some secular priest; and in 1878 he erected St. Columbkille's Convent for the Sisters of Mercy, which has grown into an extensive and prosperous establishment.

At Greymouth, at the mouth of the Grey River, in the good and golden times of the West Coast diggings a station was established. The unsafe and difficult entrance to the river was for years a great obstacle to the progress of the town and district; but this has been greatly improved of late by important works undertaken by the local authorities.

The old presbytery, the church, and the school were erected previous to the arrival there of the Marist Fathers. It was for many years the field of the hard labours of many of their number. The Rev. Father Colomb greatly improved the interior of the church, and worked zealously for nearly two years, when unfortunately he was drowned in attempting to cross Nelson Creek when returning home from the country, where he had gone to perform some functions of his ministry.

In 1869 Rev. Father Chataignier left Christchurch for Timaru, whither he went to found a mission in that extensive and prosperous district. Timaru is an important town situated in South Canterbury, about 100 miles from Christchurch. Architecturally it is in striking contrast to Oamaru. It has quarries of its own; but the Timaru stone is of a very dark blue, and the town has a somewhat gloomy but solid and comfortable appearance. Timaru is supposed to have a great future before it, inasmuch as it is the key to a vast and fertile agricultural and pastoral district. With this in view its inhabitants have constructed a breakwater to secure for their town and district the advantage of a safe harbour.

Rev. Father Chataignier procured a fine and extensive plot of ground in a healthy and beautiful situation; and with the co-operation of the generous Catholic population of Timaru he erected a presbytery and a church, and established a very flourishing mission. Father Chareyre built a school at Ross, and also built a fine presbytery and a beautiful church at Waimea, a short distance north of Hokitika, and opened a church at Greenstone.

This part of the colony was once celebrated amongst the natives for the quantity and the quality of its greenstone. The Maoris of the North Island were

wont to come in large numbers to attack the local natives and take away this stone. The township of Greenstone now stands where this precious stone was found. A great rush of gold miners took place when gold was discovered there in 1864.

Until the year 1876 the vast Wairarapa district was included in the Hutt Station. For many years the Rev. Father Seon and other Fathers having charge of that mission were obliged to walk or to ride over the Rimutaka Mountain and to cross, at times, many and sometimes dangerous rivers, and to travel over a rough and extensive country. It was at last decided, for the benefit of the Catholics scattered all over the Wairarapa plains, to establish a separate mission, so that the people might be attended to more efficaciously. The Rev. Father Halbwachs was the first resident priest of the new station.

In 1876 a new station was founded by the Rev. Father Fauvel at Temuka, in a fertile agricultural district, about twelve or fourteen miles from Timaru in a northerly direction. It was previously included in the Timaru mission. A few years later, with the generous co-operation of his congregation, the zealous and energetic Father built a fine stone church, adorned throughout with beautiful stained glass windows and a steeple with chime and clock. A good substantial presbytery built of concrete has replaced the old one, which has been used for several years as a residence for the devoted Sisters of St. Joseph, who have opened two largely attended and successful schools in that station, one at Temuka and the other at Kerrytown, about four miles from head quarters.

In 1878 the Rev. Father Chataignier returned to Timaru; he endowed the station with four most important institutions, viz., the handsome stone convent for the Ladies of the Sacred Heart, erected on a beautiful site, and three large commodious and substantial schools built of brick, one at Weimale and the other two at Timaru.

The Ladies of the Sacred Heart arrived at Timaru in 1880 and at once took charge of the parochial girls' school, and also opened a select boarding school in the convent. These schools were soon largely attended and have been always conducted with great success.

In 1877 the Rev. Father Ginaty took the direction of the station of the city of Christchurch. Endowed with an iron constitution and immense energy he has erected a comfortable and substantial presbytery and enlarged and decorated the church. The chancel, adorned with stained glass windows, statues, and lamps, has a very imposing and devotional appearance.

Father Ginaty rebuilt and enlarged the parochial schools. He provided three neighbouring localities with small churches and schools. The new and beautiful convent of the Sisters of the Mission, built of brick with stone projections,

was opened in 1882. The schools are attended by a considerable number of pupils, and are in a very prosperous condition. The principal work of zeal, however, undertaken by the Rev. Father Ginaty, was the Magdalen Asylum for the reformation of unfortunate fallen women. It has been erected in a lovely and healthy site, a short distance from the city of the plains. The plan is somewhat in imitation of the Abbotsford Magdalen Asylum, near Melbourne; it is simple, but very complete and of noble appearance. The Sisters of the Good Shepherd, whose mother-house is at Angers in France, direct this establishment with their world-wide ability, experience, and zeal, for their special work. They have already sixty poor women under their care, all manifesting good dispositions.

The first stone of the Magdalen Asylum was blessed by His Eminence Cardinal Moran, Archbishop of Sydney, accompanied by His Lordship the Bishop of the Diocese (now His Grace Archbishop Redwood), by the Right Reverend Dr. Reynolds, who has also been promoted to the dignity of Archbishop, and also by their Lordships the Right Rev. Dr. Murray, Bishop of Maitland, in New South Wales, the Right Rev. Dr. Moran, Bishop of Dunedin, and the Right Rev. Dr. Luck, Bishop of Auckland.

The institution is not a merely local one for it is intended to benefit the whole colony without distinction of nationality or creed, and for this reason it has received, and is still receiving, the warmest approbation and support from all sections of the community.

For some years the success of the Maori mission had been hindered by many obstacles. The long and often renewed wars between the natives and Europeans, and the fanatic superstition of the Haw-haw prophets, had completely turned the heads of the poor Maoris and prejudiced them against all "pakeha," or strangers, and their religious teaching. Besides, the number of Apostolic labourers was hardly sufficient to meet all the requirements of the vast Diocese of Wellington. In 1879 the Rev. Father Soulas was sent to New Zealand to take the special charge of the mission of the Aborigines. As soon as he had learned the Maori language he began to visit the natives and assembled the Catholics for prayers and instructions. He then erected a church and presbytery at Te Oakipaki, Hawke's Bay, where he founded a station. He afterwards visited the native villages on the Wanganui River, where the mission had been formerly prosperous for many years, and he established his new head-quarters at Jerusalem, being the most favourable place for the success of the Maori mission. It is only half-a-mile from Kanaeroa, the old and flourishing station established by the Rev. Father Lampila on the Wanganui River. To ensure the success of his undertaking the Rev. Father Soulas established in his station a house or branch

of the Order of the Sisters of the Third Order of the Society of Mary for the instruction and care of the natives. A very humble habitation was erected which served as a convent for the Sisters, and also as a chapel and school. On the 25th December, 1886, the Bishop visited Jerusalem, blessed a pretty and well-finished church, and administered the Sacrament of Confirmation to a considerable number of natives who had received Holy Communion at an early Mass. His Lordship also invested with the holy religious habit some postulants who had been preparing for this solemn occasion. He was greatly edified by the piety and earnestness of this interesting portion of his flock, and by the progress religion had made in this remote part of his Diocese.

Another station among the Maoris has been established by the Rev. Father Melu in Otaki, and promises already to be very successful.

In 1880 the Rev. Father Grogan was sent to Hawera, situated about half way between Wanganui and New Plymouth. He erected a church in the town of Strathford. At Meanee also a substantial mission house has been erected; it is used as a presbytery and also as a place of retreat for the veterans of the whole mission belonging to the Society of Mary who are no longer able to perform the missionary duties, or of those who require to recruit their health.

For many years it was the most fervent wish of Archbishop Redwood and the Marist Fathers to see the dawn of the day in which they would be able to found a College of the Society of Mary in Wellington, to procure for the youths of the Diocese and of all New Zealand a superior and classical education, and so fit them for every state of life, and even for the priesthood, at least, those who would be blessed with a true vocation. After years of serious reflection and prayer, His Grace made known his determination to establish the long wished for institution by a pastoral letter addressed to the clergy and laity of the Diocese of Wellington, showing forcibly and eloquently its great advantages. He fervently exhorted every one to do all in his power to promote this important undertaking, which would have such powerful influence for the spiritual and temporal welfare of the future Catholic generation in this country.

The Very Rev. Father Lemenant des Chesnais and the Rev. Father Devoy were appointed collectors. They discharged their arduous duties zealously, and succeeded beyond expectation; the generosity of the pastors and faithful answered their calls in a truly Catholic and liberal spirit. As the college was to be placed under the patronage of St. Patrick, the great and glorious patron of Ireland, the first stone was blessed by His Lordship Bishop Redwood in presence of their Lordships the Bishops of Dunedin and Auckland, on Sunday, March 16th, 1884. The College of St. Patrick is built of brick; it is a noble and substantial pile, carefully planned and solidly constructed; it commands a splendid view of the

town and harbour. The studies in St. Patrick's College commenced on the 1st of June, 1885, and with the blessing of Almighty God this worthy institution has, so far, prospered beyond the most sanguine expectations. At the invitation of the Lord Bishop of Wellington, His Eminence Cardinal Moran, Archbishop of Sydney, who received a grand ovation on his arrival at Wellington, accompanied by their Lordships the Bishops of Maitland, Adelaide, Dunedin, and Auckland, graciously consented to preside at the solemn ceremony of blessing and formally opening the College of St. Patrick. This memorable event will be long remembered in Wellington and throughout New Zealand.

On the death of Dr. Viard, the See remained vacant for some time till the appointment of the Most Rev. Francis Redwood as Bishop. He was born at Stafford in England on the 8th of April, 1839, and at the age of three years was brought by his parents to New Zealand. The family after a time settled at Nelson where it continues to hold a high character for affluence and intelligence. When Father Garin began his missionary work at Nelson in 1850, young Redwood was among the first who entered his school, and expressed a desire to embrace the ecclesiastical state. On the 8th of December, 1854, the very day of the Definition of the Immaculate Conception, he bid farewell to his family and to New Zealand. He spent Christmas Day at St. Mary's Cathedral in Sydney, entranced with the grandeur of the ceremonial, and the joyous celebration of the great feast. He pursued his studies with distinction at the Marist College of St. Mary's at Saint Chamond in the Diocese of Lyons. He made his profession in the Society of Mary on the 6th of January, 1864, and subsequently taught philosophy and theology to the scholastics of the Order in Ireland. Monseigneur Viard had asked the Holy See to appoint him Coadjutor, but died before any appointment was made. During the vacancy of the See the Right Rev. Dr. Moran, Bishop of Dunedin, at the request of Propaganda, acted as Administrator of the Diocese, and for the greater part of fifteen months held an Episcopal Visitation throughout every district of its vast territory. Dr. Redwood's Brief of appointment was dated the 8th of February, 1874; he was consecrated Bishop on the following Feast of St. Patrick in the Church of St. Anne at Spitalfields London, by Archbishop Manning, assisted by the Bishops of Birmingham and Southwark. He arrived in Wellington on the 26th of November, 1874, and was welcomed with the greatest enthusiasm by the clergy and laity.

When at the petition of the Plenary Synod of Australasia, held in Sydney in 1885, the Hierarchy was established in New Zealand, Wellington became the Archiepiscopal See, and the pallium was solemnly conferred on the Archbishop in the Cathedral of Wellington by Bishop Luck, of Auckland, on Sunday, the

28th of August, 1887. An article, published in the *New Zealand Tablet* in the month of May of that year, congratulating the See of Wellington on the dignity to which it was now raised, gives a fair idea as to the growth of the Church in New Zealand and the merits of the first Archbishop:—

“The announcement that the Diocese of Wellington has been raised to an Archbishopric, which we may now receive as confirmed, is one on which the Catholics of the colony generally may be congratulated. Anything which marks an advance in Catholic growth, and testifies to the progress made by the Church, must necessarily form a cause of rejoicing for them, and the step thus taken by the Holy See does so in a very evident manner. We may now look upon New Zealand as advanced beyond the first struggling and preparatory stage of Catholic settlement, and promoted to the rank of countries where the faith has been long established. We must not forget, however, that our colony is no missionary country properly so called. Unfortunately, circumstances occurred to prevent a great portion of it from bearing that character in the truest sense of the expression, for, had the Fathers of the Society of Mary been allowed to continue their missions to the native population unimpeded, there is no doubt that at the present time a larger part of the islands would be covered with the settlements and churches of Maori Catholics. But the unhappy accompaniments of non-Catholic colonization made that impossible, and we may count it an exceptional blessing that even a remnant of the promised harvest has been gathered in. The missionary Fathers laboured, indeed, with the ability and devotion that are their chief characteristics everywhere, and it was due to events over which they could exercise no control if their labours were not crowned as in other regions of this hemisphere with complete and unclouded success. But another and a scarcely less important work was reserved for them. We have said that the country cannot be properly numbered among those that are purely missionary, and yet there is a sense in which it may be said to be doubly so. Here also in due course came the people who belong above all others to that which is known as the missionary race, and whom Almighty God seems to have called in a particular way to plant His Church in remote lands, and to bear the faith triumphantly into the midst of non-Catholic nations. If it was not the privilege of the missionary Fathers to sow the mustard seed, and see it rise under their fostering care into a goodly tree, it was theirs at least to minister to those who came from a land of faith, and to tend the plant already sprung up and grown lest it should languish and fade away for want of nurture. The Irishman came, moreover, bearing within his bosom the strong, undying love of his country, as well as of his Church, and found a full sympathy in the French missionary, himself so noted for his patriotism that even the irreligious Government, into whose hands

his fatherland has now unhappily fallen, hesitates to interfere with him lest they should weaken the influence of France in foreign countries and remove a source whence attraction to her emanates. We may, therefore, recognize in our New Zealand Church no new-born institution—no edifice raised by a people newly gathered into the fold, but a branch of that glorious Church founded by St. Patrick himself, and which has filled all Europe with its light and borne unshaken the adverse storms of centuries, which has spread out all through the new world and won for its great patron realms that were unknown to the age in which he lived and destined, as we hope, to teem with populations faithful to the creed he taught, and not forgetful of the land that, following on his teaching and example, became *par excellence* the Island of Saints and Scholars. When, therefore, our Church in New Zealand receives an elevation, and obtains from the Holy See a mark in approval of its growth and progress, we go back in thought to that ancient Church on whose foundations it also stands, and give thanks to God for the fidelity of our race, and the marvels He has wrought through its instrumentality."

Archbishop Redwood, as we have seen, has given considerable attention to the missions for the natives in his Diocese. The Maori population at present in the Diocese amounts to about 10,000. Of these living scattered throughout the interior about 2000 are Catholics, but the missionaries in charge of the Maoris entertain lively hopes of soon bringing a goodly number more into the fold of Christ. Four Marist Fathers devote themselves exclusively to the spiritual welfare of the Maoris in this Diocese. Another Marist Father, who has charge of a small congregation of white people, also attends to the requirements of the Maoris of his district. There are some decent and rather pretty churches for the exclusive use of the Maoris and two very efficient schools, one at Hiruharama (Jerusalem), for boys and girls, and the other at Napier for girls only; the former is taught and conducted by the Sisters of the Third Order of Mary, and the latter by the Sisters of Notre Dame des Missions.

An interesting ceremony took place at Ohau in April, 1891. It was the dedication of a new church erected by Father Melu and intended principally for the natives of the Ngatirakawa tribe. After the religious celebration the Archbishop and priests and visitors were entertained at luncheon by the Maoris the head chief of the tribe addressing His Grace in a long speech of welcome. The success of Father Melu in gathering this tribe into the fold is the more cheering, as at one time, under the care of Father Le Compte, that district had become almost entirely Catholic, whilst during the wars and under influence of what was known as Hauhauism most of the natives had lost the faith. The traditions regarding this zealous Marist Father are still cherished among the

Maoris. He began his mission among them about the year 1854. He not only preached the faith to them but he left nothing undone to improve their material condition. He encouraged them to grow wheat, maize, and other agricultural productions, and achieved the erection of a water-power flour-mill, being the first native one erected there. At that time it was a considerable acquisition as flour was difficult to obtain, carriage being so high. The mill was worked by the natives themselves and was a source of some considerable profit. As wheat-growing extended the grain was brought from Paikakariki on the south and Manawatu on the north to be ground. He also encouraged the production of New Zealand hemp, and established a rope-walk for spinning, wool-lashing, cart and tether lines, and assisted the natives to purchase a fore-and-aft schooner to carry their produce to market. He also established a store to enable the natives and others to obtain their wants at a cheaper rate here than was to be obtained otherwise. There was a Maori storekeeper, and the natives sailed their own vessel. Unfortunately, after many successful trips to Porirua and Wellington, the vessel got stranded on the Otaki bar, was damaged, drawn up the river and on to the shore, where she became neglected and rotted to pieces. From about that time the productive energies of the natives began to fail, but in the face of every difficulty the good priest persevered in his endeavours to improve the natives, finding employment for both Europeans and natives, generally attending to the interests of all who required his assistance, and through his kind, considerate, and thoughtful management established himself in the hearts of his people.

Two special works in Wellington have been crowned with success and have contributed not a little to the progress of religion during the Episcopate of Dr. Redwood. These are St. Patrick's College and St. Mary's Convent of Mercy.

The foundation stone of the college, as we have seen, was laid on the 16th of March, 1884, by the Bishop of Wellington in the presence of the Bishops of Dunedin and Auckland. It was the first time that the three Bishops of New Zealand had graced by their united presence a religious ceremony. The buildings rapidly progressed, and the new college was solemnly blessed on the occasion of the visit of the Cardinal-Archbishop of Sydney and several other Prelates on the 21st February, 1886. It has already won for itself the foremost place amongst the institutions for the higher education of young men in New Zealand.

St. Mary's Convent was a branch house from Auckland, but from the outset was beset with many difficulties. Three Sisters of Mercy from Melbourne came to its aid during the administration of Dr. Moran in 1873. New life was infused into it in 1876 when, with the approval of the Bishop, the Superior proceeded to the home countries in search of novices and of funds. She

returned after a two years' pilgrimage in 1878 accompanied by sixteen aspirants to the religious life, and enriched with two thousand pounds. New buildings have been since erected, and education for the orphans and for all classes of the community now flourishes there in its various branches. The position is a beautiful one, in sight of the primeval forest and commanding a wide view over the bright waters of the bay. The whole group of Convent schools and orphanage is one that would reflect credit on many of the old cities of the home countries.

The Diocese of Christchurch.

At the petition of the Bishops of the Plenary Synod held in Sydney in 1885 the Diocese of Christchurch was erected by Papal Brief of the 10th of May, 1887. It embraces the Provinces of Canterbury and Westland with a small portion of the Province of Nelson and the Chatham Islands, having a Catholic population of about 21,000. The Right Rev. John J. Grimes, of the Society of Mary, who had been for several years Superior of the Novitiate of the Society at Paignton, in South Devon in England, was appointed first Bishop of the See and consecrated on the 26th of July, 1887.

We have already referred in detail to the development of the religious institutions in this Diocese as sketched in the narrative of the Marist missions. The Province of Canterbury, of which Christchurch and Lyttelton are the chief towns, was intended at first as a settlement of the Anglican branch of Protestantism. To such an extent was this carried out that thirty years ago it would be difficult to find a dozen Catholics in the town of Christchurch, where now there are more than 6000.

One of the first settlers has given a faithful sketch of the trials that beset the first pilgrims who came to build up their fortunes in the Canterbury Province. He had come to New Zealand with his father, having set out from England in one of the "four first ships," that sailed for this land of promise. He landed in Lyttelton. His first experiences were not the most cheering. His ship was the last of the four to arrive. The "barracks" erected for the temporary residence of the pioneers had been filled by those previously arriving. His ship's company, had, therefore, to locate themselves in the open as best they could. Near the barracks they formed an enclosure with their boxes and other baggage, and having bedded the inside with fern, spent their first night under no other covering but the great canopy of heaven. They had taken care to fortify themselves from outward attacks, reminding one of a camp on an Indian frontier,

where precautions had to be taken against flying bands of Indians bent on a scalping expedition. Where a street (Norwich Quay) is now formed in Lyttelton, the sea then washed the shore. The hills around the town, now covered with a brownish grass, in those days supported nothing but fern. The emigrants at once betook themselves to building houses in what seemed the most suitable spot. Men who, perhaps, hardly ever drove a nail had to become all at once carpenters, sails and old spars being in many cases the wherewithal these houses were formed. A scion of the English nobility built a palatial dwelling, in the shape of a sod house. As the winter was coming on, this was looked upon as a most enviable structure. But, alas, for the frailty of man's designs; heavy rain caused a rush of water from the neighbouring hill, which swept away this noble mansion. The proprietor had, therefore, to take refuge with his neighbour for the winter. The gentlemen, who in England projected this Canterbury settlement, had provided the expedition with many of the necessities for commencing operations. It was even provided with a bank, and with the plant and staff necessary for starting a newspaper. The pioneer who has given these details further graphically described the first wanderings of the pilgrims in search of the promised land. On a beautiful spring morning his family and another—the members of which, by the way, now drive about in their carriage—broke up their establishments, and taking their household effects upon their backs set out to climb the formidable looking range of hills that separate Lyttelton from the plains. Picture those people toiling up the steep bridle path with pots, pans, and such housekeeping requisites upon their backs, then arriving late at night in Christchurch, footsore, weary, and wet, and we shall be able to form some idea of what their first journey to the future city was like. He also described the "house" they put together. For the floor they had to put large sized logs crosswise to raise them from the ground, which was very wet and marshy. The boom of a ship with an old sail thrown over it formed their habitation. The cooking apparatus, such as it was, was planted between the logs in the middle of the floor. Such was the first dwelling erected thirty-seven years ago on the section where the White Hart Hotel and block of buildings known as the White Hart corner now stand. Describing the general appearance of the place, he said, to go to the hut which was then the butcher's shop, and located where we now call the west end of Cashel-street, distant hardly five minutes' walk from the "White Hart," he had to make a detour of nearly two miles, through tussock nearly as high as himself, in order to get past a gully which ran through what is now the centre of the city. The route was down Manchester-street, over the railway crossing towards Sydenham, and around up by Oxford Terrace to the spot where Turner's Bond now stands.

Diocese of Dunedin.

THE settlement of the important province of Otago, of which Dunedin is the capital, was projected in 1846, and was carried out under the auspices of the Free Kirk of Scotland. Though mainly intended for Scotch Presbyterians none were practically excluded excepting "Pagans and Papists." The Hon. Mr. Stuart, who in later times was for some years Premier of New South Wales, used to relate that the first Catholic who came to Otago was one of his company. Special grants of land were offered to those who would bring a party of twenty colonists to the new settlement. A faithful female Catholic servant of the family that had nursed him through a severe attack of fever was one of the party which he organized. On his arrival in Dunedin, when it was found that one of the number was a Catholic, his grant was cancelled, but he would not dismiss the faithful attendant, and resolved to fight his way through life without the grant. When the rich gold-fields were discovered in 1861 there was a rush from all parts of Australia, and some Catholics found their way thither. Dunedin rapidly increased in population, and at the present day it justly ranks as the largest, the best built, the most picturesque, and most important commercial city of New Zealand. "Looking at the Dunedin of to-day, nestling among verdant hills, with its twenty-two miles of well-paved streets, some of them climbing to high elevations, and many of its private dwellings perched upon rocky shelves like nests in bowers of green, its banks and hotels of palatial appearance, its rapidly extending commerce, its railways, tramways, and splendid fleet of coasting and international steamers, its schools and hospitals and University and churches; looking at the fair and populous and wealthy city of to-day, it is not easy to realize that little more than thirty-five years ago its site was a wilderness covered with impenetrable bush or tangled scrub, and its low-lying marshy lands the haunts of the Pukeko and the Maori hen."

It must not be forgotten, however, that long before the Scottish Presbyterian settlement was thought of, Holy Mass was celebrated in Otago by Bishop Pompallier. Before the close of the year 1840 he sailed in his schooner "Sancta Maria" from Akaroa, coasting along the Southern Island. The tribes of the bay at Otago, the Bishop says in his report, "had not as yet been evangelized by any one." They received the Bishop kindly, and learned the principal truths of religion during the ten days that he spent with them. The Bishop in his report adds: "They gave me their confidence and affection, received my little instruction books, and begged of me earnestly to leave them one of the priests that I had with me, and who assisted me in instructing them. But for the present I could only promise to endeavour to send one by-and-by." Some tribes bordering

on the Foveaux Straits next sent to the Bishop begging him to visit them and instruct them. They were more than a hundred miles distant around the coast towards the south from Otago. "The messengers who came to seek me," writes the Bishop, "were a white man and five or six natives from their tribes. The white man was an Irishman by birth and a Catholic. He brought with him two of his children, whom I solemnly baptized on board the 'Sancta Maria.'" The wind, however, proved unfavourable, and the Bishop was unable to proceed farther than Otago. On one Sunday during his stay in Otago he celebrated Mass with as much solemnity as was possible under the circumstances in a large shed, which an English merchant, a Protestant, had put at his Lordship's disposal. All the natives of the district assisted at it, and about twenty whites—English, American, and French whalers. Almost all these were Protestants, but on that day they all vied with each other in showing respect and veneration to the Catholic Bishop.

A Scotch Catholic gentleman, who made his way to Otago a little before the gold fever set in, says that in 1859 the Catholic Church had no position there. There were no priests, churches, or schools in the whole district. The reader will be pleased to have this settler's narrative in his own words:—

"An old priest, Father Petitjean, was in the habit of coming to the district once a year, and travelling all round it, visiting every possible Catholic, some of them being often as much as twenty to thirty miles apart. At this period there were only ninety Catholics in the whole province, including a dozen or so in the city of Dunedin. When Father Petitjean first arrived in the city of Dunedin he was in rather a bad position as regards clothing. He had a 'swag' on his back, and was accompanied by four or five Maoris. Mass was first said in an old bottle store belonging to a gentleman named Mr. Burke, an extensive brewer. There were about sixteen or eighteen people present, and when they went to confession it was in a small loft, which was got at by a ladder ascending from the ground floor. This was not the first occasion on which Mass was celebrated in the province of Otago. The first Mass said in Otago was some years previous, and the ceremony took place in a small wooden house in the north-east valley end of the city of Dunedin. The second occasion on which Mass was celebrated was even more strange, for it was in a skittle alley. The place was not of the most refined kind, being rather outlandish. On the next occasion of a visit from a priest the resident Catholics secured the use of the Court House from the Government. Strange to say, in this Court House justice and religion were dispensed frequently, for, after the Catholics had the use of it in the morning, the Methodist Church held their services in the evening, while the business of the Court was attended to throughout the week. This state of matters continued for several years, till finally Father Moreau arrived among

the good people of Otago from the North Island, and, on the commencement of gold mining in the province, a very large rush of miners took place from Australia and elsewhere, and the little congregation of old colonists found their numbers suddenly increased to a multitude of believers. The Rev. Father Moreau was then formally appointed and sent from the North Island to labour in this new vineyard of the south. He was a Marist Father, a saintly and good old man, and he had no sinecure before him, as his labours extended over the whole Province of Otago. Wherever there was a Catholic in need of instruction or consolation, Father Moreau did not spare himself to attend to them. No matter in what part of the back country his services were required, or what dangers he had to face in the shape of wild mountain tracks or dangerous rivers to cross unbridged, nothing could deter him from doing his duty, and to attending to those in need of his services. On one occasion, coming back from a mission of this character along the wide range of hill country which lies between what is now the town of Lawrence and the city of Dunedin, he was suddenly stopped by a mob of bushrangers, who tied him up to a tree in a gully on the slope of the Maungatua range, their purpose being robbery; but on discovering his sacred calling they released him and let him go his way. He has long gone to his reward in a better world. Father Moreau, during his lifetime, built a comfortable wooden presbytery and a small brick church in the city of Dunedin, and for several years attended to the wants of Catholic residents in Otago. But, on the advent of Bishop Moran, Father Moreau was again transferred to the North Island, where he laboured as a missionary among the Maoris till the day of his death. He was a good Maori scholar, spoke the language like a native, and was particularly suited for his work."

According to the census returns of 1871, the Catholic population of the Dunedin Diocese was 6490. In 1886, the Catholic population had increased to 18,140; and in the returns of the census of 1891, it appears as 22,000.

The Right Rev. Patrick Moran was appointed the first Bishop of Dunedin. Born in the County Wicklow, he pursued his sacred studies with distinction in St. Patrick's College, at Maynooth, and was for some years an energetic missionary in his native Diocese of Dublin. Being of little more than the canonical age, he was consecrated Bishop together with the Right Rev. Dr. Walsh, of Kildare and Leighlin, in the Cathedral of Carlow by Archbishop Cullen on the 30th of March, 1856. He received at that time the Titular See of Dardania with the administration of the Eastern Vicariate of the Cape of Good Hope. For thirteen years he laboured indefatigably in South Africa, the numerous churches, schools, convents, and organized districts attesting his energy, devotedness, and zeal. By Brief of the 26th of November, 1869, the united Provinces of Otago and

Southland, together with Stewart Island and the adjacent islands, were separated from the See of Wellington, and erected into the Bishopric of Dunedin, with the city of Dunedin as the seat of the new Diocese; and by another Brief of the 3rd of December, the same year, Dr. Moran was translated to the newly erected See as its first Bishop. He took part in the Vatican Council, and at its close hastened to Ireland to make the immediate preparations for his long voyage to the antipodes.

On Thursday, the 2nd of February, 1871, by the ship "Glendower," the Bishop of Dunedin, accompanied by ten priests and seventeen nuns, arrived in Sydney after a most favourable and pleasant voyage of ninety-two days from Plymouth. Of this large missionary party some were destined for the Diocese of Maitland, others for Hobart, Bathurst, and Auckland. Whilst awaiting a vessel to sail for New Zealand, Dr. Moran took part with his old fellow Diocesan, the Bishop of Bathurst, on Sunday, the 5th of February, at the blessing and dedication of a new Parochial Church at Carcoar. The Bishop of Maitland preached on the occasion, and the newly arrived Bishop of Dunedin made a stirring address on the dangers of mixed education. In a few days, accompanied by the Rev. William Coleman and ten nuns of the Dominican Order, who came as a foundation for Dunedin from the Sion Hill Convent, Blackrock, in the County of Dublin, he resumed his journey, *via* Melbourne, and on Sunday, the 19th of February, entered on his episcopal duties in St. Joseph's Church, Dunedin.

At first the Bishop was filled with discouragement. He had been informed that the new Diocese was fully equipped for the work of the sacred ministry. He found that it was practically dismantled. There were four Marist Fathers engaged on the mission there and two secular priests. The Marists were in a short time withdrawn; one secular priest was recalled to the Diocese of Auckland to which he belonged, and the other soon retired from the mission. The small churches scattered through the country districts were built of fragile material, and had fallen into decay or had become otherwise unfit for the celebration of the Divine Mysteries. The brick church of St. Joseph in Dunedin could not contain one-sixth of the Catholic congregation of that city. In other ways the absence of religious provisions was no less striking. In a pastoral letter addressed to his flock on the 3rd of March, 1871, the Bishop writes:—

"This Diocese is almost entirely destitute of the necessities of Divine worship, such as altars, vestments, chalice, and suitable altar ornaments, etc., etc. In fact, so great are our wants, so almost entire the destitution that prevails—a destitution, so far as a sufficient number of missionaries is concerned, likely to increase, at least for a time—that it has become a serious question with us if we should not at once inform the Holy See that the representations made in

order to secure the erection of this See were almost entirely without foundation, and that there is no provision here for a Bishop or religious institutions. We are unwilling, however, to take such an extreme step without first making an effort ourselves to provide what is absolutely necessary, and above all to retain the services of those good ladies who have made such great sacrifices for the Diocese. We are prepared to make trial, and see if possibly and happily the state of affairs may not be after all so hopeless as it appears at this moment. We shall, therefore, without loss of time, commence a visitation of the Diocese, during which an appeal will be made to all Catholics to raise such a capital sum of money as will enable the Bishop—1st, to establish the nun's schools in Dunedin; 2nd, to pay the travelling expenses from Europe of a sufficient number of missionaries; 3rd, to provide decent and suitable requisites for the due celebration of the Adorable Sacrifice of the Mass. Besides these many other things will have to be provided, such as proper residences for the clergy, and schools throughout the country. But these latter can wait in most instances the arrival of new missionaries. The above enumeration is, we feel, alarming; it shadows forth long sustained and generous effort and sacrifices of no small magnitude; but everything mentioned is absolutely necessary if our holy religion is to take root here and progress and if the Sacraments, the channels through which are communicated to man the graces merited by our Divine Redeemer on the Cross, are to be placed within the reach of the people. And we rest assured that these Catholics, both in this city and throughout the Diocese, who have on so many occasions during the last few years, subscribed large sums of money for charitable objects in Europe and Australia, and elsewhere, will not, on this great occasion, forget what they owe to themselves, their children, and those who have come here without any expense to the Diocese, for no other purpose than to work in and for the Diocese. And here we are compelled by a sense of strict justice to say, that until all our most pressing wants are supplied, clergymen or others coming into this Diocese to collect for charitable purposes outside will not only not have our approbation, but shall encounter our most strenuous opposition. Charity begins at home, and justice takes precedence of every other virtue."

The faithful people of Dunedin soon showed by their earnestness that they were resolved not to allow their worthy Bishop to be discouraged. They expressed their willingness to provide the necessary funds for the requirements of the Diocese, and the vast territory which hitherto may be said to have been in its spiritual aspect like a desert waste began to be clothed with all the beauty of a chosen garden. The Bishop himself was no less astonished than consoled by their magnificence. Addressing the faithful of Taieri, on the occasion

of blessing a new church there in 1867, he took occasion to review the work accomplished during the sixteen years that had intervened since his first visit to their district.

"The kindness of my people towards me," he said, "is great indeed, and as, it would seem, irrepressible. It is impossible for me to give a suitable answer to your address, and I must ask you therefore to take the will for the deed, and to permit me to content myself with saying that I am deeply grateful for your kindness, and patience with me, and all your generosity. But you remind me that it is now only a few months more than sixteen years since we first met not far from where we stand, and on an interesting occasion, an occasion to be remembered by me as well as by you. On that occasion it was my pleasing duty to bless and open the new Church of the Immaculate Conception you had lately erected at East Taieri, the first church blessed and opened by me in this Diocese. This church no longer suffices for your needs, and on this account we are all here assembled to lay the foundation stone of a new church in Mossgiel, a place more populous than East Taieri, and more convenient for the congregation. The old church and its associations will not, however, be lost to memory, as it is to be taken down and re-erected at Greytown for the accommodation of the Polish Catholics of that place, a people not inferior to yourselves in depth and sincerity of faith in the practice of their religion and their Christian generosity. To you and to them great credit is due, and great thanks are owing for the determination and pluck and generosity with which you have all entered on this twofold undertaking. That you will carry it to a successful conclusion no doubt whatever can be entertained. The numbers I see now around me, the business-like conduct, and the earnest given in the collection of to-day, must convince the most sceptical that the men who undertake these works know what they are about and the extent of their resources. Your mention of the occasion on which we first met carried the memory back over the history of the Catholic Church in the Diocese of Dunedin during the last sixteen years, and this, therefore, seems an appropriate occasion, and this a suitable place, for taking a retrospect of this history and placing before you an epitome of it. During these sixteen years you, and I mean by you the Catholic people of this Diocese, have erected in addition to your beautiful Cathedral twenty-four new churches, the one whose foundation-stone we have just now laid will be the twenty-fifth; enlarged three older ones, one of these even twice; established seventeen schools; founded a college which has been closed, only for a time, however, to be soon opened again, besides providing residences for the clergy and for the religious of four convents; the number of priests has been increased ninefold and all this and



ST. JOSEPH'S CATHEDRAL.



DOMINICAN CONVENT.

DUNEDIN, NEW ZEALAND.

more not enumerated has been done by yourselves with little or no aid from any extraneous source. You have had no large steady allowance from without; you have had no aid whatever from Government. Everywhere else in New Zealand beyond the territory included within the boundaries of this Diocese, Government gave till the passing of the present Education Act aid to Catholic schools. But no such aid was ever given in this Diocese where the most intense opposition was given to Catholicity, an opposition continued to this day, as may be seen from the refusal of the Charitable Aid Board of Otago to obey the law and pay for the Catholic children from this Diocese in the Nelson Catholic Industrial School. Nevertheless, you have not been dismayed or paralyzed; you have trusted in God and your own co-operation. Your motto has been self-reliance, and self-reliance blessed by God has enabled you to accomplish much. Your numbers too have singularly increased. When the Diocese was erected your numbers were inconsiderable; nor, indeed, are they very great even now. Your increase has, however, been relatively very considerable, greater in proportion than any other of the Dioceses of New Zealand. This will be seen from a comparison of the census of returns of 1871 with the census returns of 1886. From such a comparison it is apparent that whilst in the years between 1871 and 1886 the Catholics in the Diocese of Auckland increased 84 per cent., and those of Wellington Diocese 136 per cent., the Catholics of the Diocese of Dunedin increased 179 per cent. You see, then, that you have much on which to congratulate yourselves, and much for which you have great reason to be thankful. I am reminded that time will not permit me to prolong my remarks; the train that is to bring many of us back to Dunedin is about to start, and I must therefore conclude with the observation that none outside Dunedin contributed more generously towards the erection of the Cathedral than the Taieri people, and that consequently none have a stronger claim on us all for help in this their great undertaking than the people of this locality to aid whom I strongly exhort all."

An official statement of the various sums expended in the erection of churches and other missionary works during the first fifteen years of Dr. Moran's Episcopate was drawn up by the Vicar-General, Very Rev. Dr. Coleman, in 1886. It is an interesting record of the clergy's zeal and of the generosity of the devoted people when quickened by confidence in their chief pastor:

Port Chalmers, on church, house, and school	...	...	...	£2,500	0	0
Macraes attached to Port Chalmers, on small church	...	...	...	300	0	0
Dunedin—Enlargement of St. Joseph's Church after arrival of Bishop						
Moran	...	...	...	1,350	0	0
.. On a second occasion	...	...	...	864	0	0

Christian Brothers' schools and residence	£4,300	0	0
Additional buildings and repairs	300	0	0
St. Aloysius' College, Waikari. This property includes over 70 acres of valuable freehold land	5,766	4	10
Bishop's residence... ..	3,398	14	9
Improvements and repairs of same... ..	200	0	0
Land attached to the Bishop's house now valued at	700	0	0
Convent—Site and building, and repairing, &c.	7,697	1	5½
St. Joseph's girls school, Dunedin	758	17	11
Repairs and improvements of same	150	0	0
South Dunedin—Ground and School-church	1,400	0	0
Additions to same with improvements... ..	250	0	0
Site of church in George's-street, Dunedin	2,400	0	0
Site of church, Killarney, near Dunedin	30	0	0
Addition to priests' residence, South Dunedin	90	0	0
Waitahuna—Addition to church and repairs	70	0	0
Waupori—Site and repairs of church	30	0	0
Tapanni—Site of church and conveyance	57	10	0
Oamaru—Christian Brothers' residence and grounds	1,560	0	0
School added to old church, together making excellent Christian Brothers' school hall	650	0	0
Old church was just completed at arrival in the Diocese of Bishop Moran, and had then a debt of £150 upon it. This is now paid off, and fencing and repairing	227	10	0
Priests' house and grounds	585	0	0
Repairs, improvements and fencing	170	0	0
School-church for nuns	1,200	0	0
Additional ground and improvements	175	0	0
Residence and grounds for nuns	1,050	0	0
Lawrence—School-church	1,000	0	0
Improving ground	150	0	0
Furnishing, &c., and bell	220	0	0
Additions and repairs to priests' house	375	0	0
Furniture and out houses	167	0	0
Palmerston Church, and ground and enclosure	400	0	0
Dunedin Cathedral, all paid except £300	20,000	0	0
Invercargill—Addition to church, including vestry, sanctuary, and side altar, &c.	750	0	0
Boys' school	200	0	0
Necessary appurtenances to same, &c.	125	0	0
Convent ground	1,350	0	0
Additional ground purchased lately	600	0	0
School-church attached to convent	1,000	0	0
Riverton Mission—Ground and site	120	0	0
Church	600	0	0
Priest's house, fencing, &c.	350	0	0

Raysbush—Site	...	...	...	...	...	...	£50	0	0
" Church and necessary expenses	...	...	...	...	...	...	580	0	0
Winton Church and ground	...	...	...	...	...	...	650	0	0
Gori—Church, ground, and deeds	...	...	...	...	...	...	575	0	0
" Priest's house	...	...	...	...	...	...	345	0	0
Windham—Ground and church, and fencing...	...	...	...	...	...	...	467	0	0
Site for Church, Ngapara	...	...	...	...	...	...	160	0	0
St. Bathans—Removing and repairing	...	...	...	...	...	...	150	0	0
" Church, school	...	...	...	...	...	...	175	0	0
Cromwell—Priest's house, ground, fencing, &c.	...	...	...	...	...	...	625	0	0
Riversdale—Site for church, &c.	...	...	...	...	...	...	45	0	0
Turot—Improvement of church, fencing and houses	...	...	...	...	...	...	205	0	0
Queenstown—Convent and ground, with priest's cottage and ground	...	...	...	...	...	...	5,050	0	0
Arrowtown—Church and ground, priest's residence, and site for convent	...	...	...	...	...	...	2,370	0	0
Waikara—Small church and site	...	...	...	...	...	...	185	0	0
Ophir—Priest's residence and 50 acres of land	...	...	...	...	...	...	1,020	0	0
" Stone church	...	...	...	...	...	...	445	0	0
" Fencing same, and farm fencing	...	...	...	...	...	...	120	0	0
Alexandra—Stone church, conveyance of ground, &c.	...	...	...	...	...	...	525	0	0
Mataura—Site, etc.	...	...	...	...	...	...	230	0	0
Milton—House and lands	...	...	...	...	...	...	950	0	0
Newtown—Land and small church	...	...	...	...	...	...	200	0	0
Clifton ...	...	...	...	...	...	...	200	0	0
Total							£80,268	17	4½

This statement was drawn up from authentic documents six years ago. Since then the work of erection of churches and convents and schools has not relaxed. On the contrary, it has gone on increasing and progressing every day, and at present after twenty-one years of Episcopate in Dunedin the worthy Bishop sees his Diocese equipped with thirty-seven beautiful churches, whilst twenty-two priests and eighty nuns with some brothers attend to the spiritual wants of the faithful and the education of the Catholic children. It would perhaps be difficult to find in Christendom a more rapid and a more solid growth of religion than has characterized this important Diocese during the past twenty-one years.

In the matter of education the record of progress in Dunedin has been most singular. In 1871 there were three small schools in Dunedin, Invercargill, and Lawrence, having in all 160 pupils. Now there are 26 flourishing schools with more than 2000 children in attendance.

We have mentioned the name of Very Rev. Dr. Coleman, who for many years was Vicar-General of the Diocese and was promoted to the rank of Monsignor in 1889. He was summoned to his reward the 15th of January, 1890.

The following tribute to his memory was published in the *New Zealand Tablet* a few days after his decease :—

“With profound sorrow we have to announce the death at Dunedin on Wednesday morning, 15th of January, after a few hours’ illness, of the Right Rev. Monsignor Coleman. The deceased Prelate had arrived the previous afternoon at the Bishop’s house for the purpose of attending the Diocesan Synod to be held next day. He seemed in his usual health, which, however, had not for some time been very robust, and all that was noticed concerning him was that he appeared a little duller than was his custom. In the evening he complained of a slight indisposition, and, by the advice of the Rev. Father Lynch, he retired early to bed. Some little time after, Father Lynch, accompanied by the Very Rev. Father Walsh, who had just arrived from Invercargill, went into the room to inquire how he felt, and saw reason to conclude that he was suffering from an apoplectic attack, a conclusion that was confirmed by the doctor who was immediately called in. This was about 10 p.m., and in some four hours afterwards the good old priest breathed his last, having, on its being perceived that his case was hopeless, received the last Sacraments, which were administered to him by the Very Rev. Father Walsh.

“Monsignor Coleman was a native of the County Waterford, where he was born some fifty-five or fifty-six years ago. He made his studies for the priesthood at Maynooth, and was highly distinguished there as a student. He was ordained for the Diocese of Cloyne, and served as a priest for many years in the County Cork. On learning in 1870 that the Most Rev. Dr. Moran had been appointed Bishop of Dunedin, and was in want of a priest to accompany him to his distant Diocese, Father Coleman determined on abandoning his home and friends and all the advantages conferred upon him by an honourable position admirably filled in his native country, that he might devote himself, as he believed, more usefully to the service of God in a strange land. His labours here have been before our eyes, and we all must recognize how true and genuine were the motives by which they were prompted. We have also seen the results produced by them, and we must feel the debt of gratitude owed by the Catholics of the Diocese to the memory of the venerable departed. There is no member of the Catholic community whom he has not left his debtor in a very considerable degree. He was from the first his Bishop’s stay and faithful counsellor in many hours of trial and difficulty, and it was largely due to his efforts that Catholicism became so firmly established and made such progress in Dunedin during the earlier years of His Lordship’s episcopate. All the members of the mission, both priests and nuns, owed to him much of the preparations that made it possible for them to take up their several duties in the Diocese with the prospect of

success. The devotion that had distinguished his relations towards Dunedin and the Diocese generally, so long as he was especially connected with them, became concentrated on his particular charge when some years ago he was appointed by the Bishop parish priest of Oamaru, and owing to his efforts the mission in that town has been established on a thoroughly sound basis. Provision has been amply made by him for the energetic and efficient administration and progress of religious affairs, and all he has left behind as a proof of his wisdom and self-sacrifice is free from debt. Father Coleman was appointed Archdeacon by the Bishop on His Lordship's return from Europe in 1882, and last October when the Bishop again returned from Rome he announced that the Holy Father had recognized the merits of the priest now deceased by conferring on him the dignity of a Roman Prelate of the first class—a distinction that the Catholics of the Diocese hailed with pleasure, and acknowledged as well deserved.

“As the result of an intimate acquaintance of many years with Father Coleman, we can say that a more sincere, or a more single minded, or a kinder hearted man could hardly be met with. His one end was the faithful and effectual fulfilment of his duty in his sacred calling. To this all his efforts were directed, and it was an object of which he never lost sight. Who besides could better give counsel or comfort in the hour of perplexity or affliction? When Father Coleman was near, every trouble seemed of lighter gravity. In him, indeed, was ever found the friend in need. The popularity also which he enjoyed among the members of other denominations and men of all classes enabled him often to afford additional protection or aid to his own people in times of their distress. In Monsignor Coleman, then, we have lost a devoted priest, a sincere and honourable man, and a kind and constant friend. But no tribute that we could pay to his memory would express how deeply we ourselves feel his loss, and we are only conscious that all we have said seems cold and insufficient.”

The Cathedral Church of St. Joseph, Dunedin, merits more than a passing notice. It is unquestionably the finest religious structure as yet erected by any denomination in New Zealand, and it is complete in its fair proportions, and so perfect in its details that it would hold its place in any of the older centres of the faith in the home countries. It was solemnly dedicated and opened for Divine worship on Sunday, the 14th of February, 1886, the Cardinal-Archbishop of Sydney, and the Bishops of Maitland, Adelaide, Wellington, and Auckland taking part with the Bishop of Dunedin in the religious ceremonies and civic festivities, which marked that memorable occasion. During seven years the work of erecting the grand sacred edifice had been unflinchingly carried on, and it was no small tribute to the merit of the undertaking, and the sterling character of those who were engaged in it, that for the first time in that Presbyterian

stronghold special Sunday trains were run for the convenience of those who desired to take part in the solemn dedication ceremony. The Cathedral to that date had cost upwards of £20,000, and yet the total debt did not exceed £300. The address presented by the laity of Dunedin to their Lordships the Bishops (a similar address had already been presented to the Cardinal-Archbishop), at the close of the evening ceremonies, is a record of sentiments of devotedness to the faith and of Catholic piety of which any Church might be justly proud. It was as follows :—

“MOST REV. LORDS,—We, the Catholic laity of Dunedin, desire to thank you for the favour that you confer upon us by your presence at this auspicious time.

You have been at the trouble of coming a long distance, and incurring much fatigue, in order to honour the opening of our Cathedral; and we can assure your Lordships that we are fully sensible of your kindness. As a Catholic people we are proud of our Bishops in this hemisphere. Some—the greater number—deserve the title so gracefully given on a late memorable occasion by our Holy Father the Pope to His Eminence the Cardinal-Archbishop of Sydney, and are also the sons of ‘Brave and Holy Ireland.’ We recognise with admiration that they are worthy of the land that gave them birth, faithfully following as they do in the path of those saints and scholars who of old made the Irish Church to shine throughout the world, and had so large a part in spreading Christianity abroad over the face of Europe.

Others are the sons of that renowned land of England which of yore was most devout in its fidelity to the Catholic faith, and the history of whose Church is illustrious, not only because of the magnificence of her earlier ages, but owing as well to even a greater glory—the fortitude with which her martyrs and confessors bore the persecutions of a later period. And these English Bishops, successors likewise of a grand and saintly line of Prelates, and inheritors of great traditions that are nobly sustained, worthily reflects the virtues of a splendid past.

It is, then, our highly valued privilege to welcome to our cities your Lordships of Adelaide and Maitland, children of the Fatherland whose memory is so dear to very many of us, and followers in the learning and piety of those saints whose lives and teaching furnish us with our most cherished household words.

We count ourselves happy also in welcoming your Lordships of Wellington and Auckland, sons of that country once known as the ‘Mother of Saints,’ and whose lives and labours in this far-off land recall to us the memories of the many holy and valiant Prelates who of old helped to win for England her best and highest title.

We further welcome you collectively, Most Rev. Lords, as representatives of the distinguished Hierarchy of Australasia, in whose abilities and devotion we behold a pledge of the speedy and continued advance of this new world in all that pertains to the Catholic religion, in virtue, piety, and intellectual culture.

We desire in conclusion to extend our greetings to your Lordship of Dunedin, as admirably supporting the honour of both the Irish Church and that of these colonies; and once more to express our gratitude for the inestimable services you have rendered us during your occupancy of this See, now crowned by the erection of your beautiful Cathedral. We would, moreover, congratulate you especially on the judgment shown in your choice of the architectural plans of this building and the excellence of the works carried out under your able supervision.”



CHAPTER XX.

THE RELIGIOUS COMMUNITIES OF NUNS IN AUSTRALIA.

IN the preceding pages repeated mention has been made of the marvellous work achieved by the various religious Sisterhoods in the missionary field of the Australian Colonies. As, however, these Communities are the brightest ornament of the Church beneath the Southern Cross, a few details in special reference to their Apostolate may not be found uninteresting.

The Sisters of Charity of the Irish Congregation were the first Nuns to volunteer their services to bring the sympathy and consolations of religion to the suffering and sorrowing convicts of Port Jackson. When Dr. Ullathorne, at the request of the first Bishop of New Holland, set sail from Sydney for the home countries in 1836, one of the special commissions entrusted to him was to obtain from the foundress of that religious institute, Mrs. Aikenhead, a Community of zealous workers for Australia, for it was the Bishop's conviction no less than of the Vicar-General "that the Sisters of Charity by their influence and instruction could alone work a change in at least the female part of the convict population." Five Sisters embraced the arduous apostolate, and, on the 18th of August, 1838, they embarked for New South Wales at Gravesend in the merchant vessel "The Francis Spaight," accompanied by Rev. Dr. Ullathorne and other priests, and some ecclesiastical students.

Many incidents of the voyage are narrated by Dr. Ullathorne in his "Autobiography." It was a wearisome journey in those days, and they travelled to a land of horrors, for as yet Botany Bay was only known as a detested penal settlement with, humanly speaking, nothing to brighten the prospect or to cheer the traveller. The less attractive, however, was their destination in the eyes of the world, the more the hearts of the fervent Nuns were filled with spiritual

joy, knowing that it was in God's own work they were to be engaged. On board the ship with its calms and tempests they observed strictly as circumstances would permit all the rules of the conventual life. The rough sailors in the presence of the Sisters proved themselves docile as children. On one occasion some of the men, who had been harshly dealt with by the captain, became mutinous, and the Sisters went to them as messengers of peace. When the Sisters approached the men stood up and pulled off their caps, and with the greatest respect listened to their remonstrance. One of the men as spokesman for the rest then said: "Ladies, we know you are true servants of God, and give your lives to the poor people; and I can't tell you how we and all the men respect you. We are not worthy to stand in your presence; but we believe we have been wronged, and all our mates desire us to stand firm and to bring our case into court at Sydney." The Nuns' exhortation seemed at the moment to be fruitless; they had prepared the way, however, and soon afterwards harmony and peace were restored.

On the 31st of December, the last day of the year 1838, the good ship arrived in Port Jackson. The Sisters, one by one, were lowered into a small boat by a suspended chair, and all the sailors, arranging themselves along the bulwarks, gave them a last respectful and affectionate salute with the words, "God bless you, ladies; God bless you."

Nothing could exceed the enthusiasm of the Catholic community at the advent of the Nuns. The people rejoiced at the return of the Vicar-General and at the arrival of a new staff of missionaries, but their joy was unbounded that the religious Sisters, who were known as the Angels of Mercy, had come amongst them to bring the consolations of religion to their hearts. On New Year's Day, 1839, solemn Pontifical Mass was celebrated in St. Mary's with *Te Deum* in thanksgiving to God for the blessings thus vouchsafed to the Australian Church. For some days the Bishop's residence at St. Mary's became the convent of the Nuns. A cottage in the meantime was secured for them in Parramatta, as the female convicts in the factory there were destined to be for some years the chief object of their care. To understand the wonderful interest taken by the faithful in the newly-arrived Sisters of Charity, it is to be borne in mind that as yet there had been no convent in the colony, and that the devoted Sisters coming to Australia as the pioneers of the spiritual army were justly regarded in the light of a new religious link with the Church at home and with the old country, which the people continued to love most tenderly. The work of the Sisters of Charity at the factory has already been told in a preceding chapter. The results were such as only the heroism of charity with the blessing of heaven could achieve. The poor inmates of the factory were regarded as the most



degraded and most hopeless of the convict women. The Sisters visited them almost every day, instructing them, correcting them, consoling them. Dr. Ullathorne writes: "The reverence with which the Sisters were regarded by all these women was quite remarkable, and the influence which they exercised told not only in the prison, by the greater order and the easier management of these numerous and excitable women, but after a time it was felt throughout the colony, and was repeatedly expressed by the magistrates from the bench. The whole establishment was bettered by their influence." The occupation of the factory women hitherto was breaking stones and sawing wood. The Sisters represented to the Governor that such toil served to harden rather than to subdue the convicts. At their suggestion laundry work was introduced, and needlework was taken in from the public for their employment. So happy was the change soon effected in the factory that a portion of the amount received for the convicts' work was allowed to the poor inmates as wages. The Governor, Sir George Gipps, and his lady showed every attention to the Sisters, and endeavoured to forward the charitable work in which they were engaged. Several other Protestant families also showed them the greatest respect and courtesy, although at first they thought it strange that the Nuns should refuse to spend the evening with them and to join in a quiet dinner party.

Other works soon engaged the Sisters' care. A Magdalene Asylum was opened, which was successfully carried on for some years and was then transferred to the Good Samaritan Community. The visiting of the gaols, and in particular of the prisoners in the condemned cells awaiting sentence of death, was attended with the most consoling results. Many a time the poor sufferers before being led out to execution said to them, "If I had known as much of my religion twenty years ago as I do now I should not have to die an ignominious death," and many a time too they heard the last adieu, "Farewell, Sisters, God bless you; and if I find mercy from my Redeemer, I will ask of Him as a favour, that He may bestow His blessings upon you." Dr. Polding, in a letter to Propaganda, states that "the edifying and assiduous exertions of the Sisters caused a great many Protestants to apply to them for instruction, and every week persons were led to the faith and to sanctity of life."

One case of an Englishman whom they prepared for death merits special mention. One evening as two Sisters were returning to the convent from some sick calls they took a short cut through a portion of what may be called the bush that lay in their way. They soon heard footsteps and found that a man of powerful frame and daring appearance followed them. One of the Sisters with the basket on her arm and the cross gleaming on her breast

turned sharply around and said, "We are Sisters of Charity." "Are you?" was the reply in quite a respectful tone. "Yes," continued the Sister, "we have been visiting the sick. Can we be of any assistance to you?" "No," was the reply "not now," and he quickly disappeared. A few days later the city was all in excitement at the arrest of this man for whom the police had been for some time in search. Under the influence of drink he had quarrelled with another and killed him. He was sentenced to death. He was a Protestant and two of his own clergymen attended to him. But after a while he asked to receive instructions from the Nuns. The Sisters came to him and he reminded them that now they could render the service which when he met them on a by-path of the bush he had not required of them. He received the Sacraments with the greatest piety. They were greatly struck by the fortitude which he displayed and his spirit of repentance. Efforts were made by some influential friends to save his life. He said to the Sisters that he preferred to die rather than to be associated with the depraved classes with whom his lot would be cast.

The Sisters of Charity are the only religious community in Australia that as yet has celebrated its golden jubilee. The feast was kept with great solemnity on the 31st day of December, 1888, in the Mother House of the Sisters in Sydney. Pontifical High Mass was celebrated by the Bishop of Bathurst, and the sermon was preached by the Cardinal-Archbishop. A special indulgence was granted to the community by His Holiness, and numerous gifts were forwarded by their friends from the various colonies. The Sisters of Charity are at present the most numerous of the religious communities subject to one Mother Superior, and there are branch houses in Melbourne and Hobart.

In the Archdiocese of Sydney, besides the many primary schools and higher educational institutions conducted by the Sisters with the greatest success, there is an orphanage with seventy little orphans at Liverpool, about twenty miles from Sydney, under their care.

When the Soudan campaign stirred up for the first time the military ardour of the Australians a contingent of soldiers fully equipped was sent from Sydney to co-operate with the British army in Egypt. The Sisters of Charity were among those who volunteered to do the part of nurses for their countrymen on the battle-fields or hospitals of that remote and desolate land. The Government, however, in their following complimentary letter addressed to the Archbishop, declined the proposal:—

"Colonial Secretary's Office,

Sydney, February 24th, 1885.

MY LORD ARCHBISHOP—

I have the honor to acknowledge your letter of this day's date with your Grace's noble contribution to the Patriotic Fund, and to express to you my own personal acknowledgments of your courtesy, and the thanks of the Government for your sympathy and support.

It is not the intention of the Government to send with so small an expedition any nurses for the care of the sick and wounded, as it is deemed certain that hospital arrangements of this kind have been made by the Imperial authorities for the large body of troops with whom it will be the privilege of our own to be associated in Egypt, and in the provision for whose care we shall partake. Had it been otherwise the Government would have gratefully availed itself of the devotion and sacrifice of those ladies whose Sisters upon so many battlefields have tended the wounded.

I have the honor to be, my Lord Archbishop,

Your Grace's obedient servant,

WILLIAM BEDE DALLEY."

On another subsequent occasion, the Sisters again volunteered their gratuitous services to assist in carrying on a like work of charity. The correspondence on the occasion sufficiently explains the circumstances that prompted the proposal:—

"St. Mary's Cathedral,

Sydney, May 31st, 1887.

To the Hon. Sir HENRY PARKES,

Premier and Colonial Secretary, &c.

SIR,—Having learned through the public press and general report that some difficulty has arisen in providing for the comfort and proper treatment of the poor and bedridden inmates of the Newington Asylum, I have the pleasure on the part of the Sisters of Charity of this city to offer their services for that institution. I may add that the Sisters of Charity in making this proposal neither ask for nor shall they accept any remuneration, as it is their only desire through a spirit of religion to devote themselves to the service of the poor and suffering members of Christ.

I remain, your obedient servant,

PATRICK FRANCIS CARDINAL MORAN,

Archbishop of Sydney."

[Reply.]

"May 31st, 1887.

MY LORD CARDINAL,—I have to thank you for your letter of this date and for the charitable and Christian offer which you make on behalf of the Sisters of Charity to extend their good services to the inmates of the Newington Asylum. I beg to assure you that I have never failed to appreciate the pure and pious motives of the Sisters of Charity in the self-sacrificing work which they so cheerfully undertake for our poor humanity. But the acceptance of their services in a Government institution involves considerations which I cannot determine except in consultation with my colleagues.

The matter of your considerate offer shall receive early attention, when I will do myself the honour of making a further communication to you on the subject.

I remain, your obedient servant,

HENRY PARKES."

One of the first works of charity undertaken by the Sisters in Sydney was to open an hospital under the invocation of St. Vincent de Paul for patients of

every denomination. A beginning of this great work was made at their central house which was at one time the residence of Sir Charles Nicholson; but after some years the beautiful site where the hospital now stands was secured, part by Government grant, and part by purchase, and in the month of May, in 1868, the foundations of the new hospital were blessed by the Archbishop of Sydney, Most Rev. Dr. Polding. In the discourse which the Archbishop delivered on that occasion, he referred to the violent storm which during the preceding months political intrigue and anti-Catholic bigotry had stirred up against the Catholic citizens and against the Church, and he laid down the wise and golden rule that it was by deeds of benevolence and of mercy of which the hospital was a befitting symbol, extending as its benefits should be even to those who were most bitterly hostile to the Catholic name, such prejudices and bigotry would be vanquished. Year by year the good work of St. Vincent's Hospital has gone on, and has become every day more and more endeared to the citizens of every denomination, and it is needless to add that it has been faithfully sustained by them in its marvellous work of true charity. During the past twenty-four years in the erection of buildings and the purchase of land and the equipment of the institution, a sum of £54,000 has been spent, of which amount only £2000 was contributed by Government, the rest being the voluntary contribution of the friends of the hospital; but all this was independent of the maintenance of the staff of attendants and the support of the 17,000 patients to whom the Sisters have extended their ministry of mercy during those years. On the 7th of August, 1886, on the occasion of blessing the foundation stone of a new wing of the hospital, in the presence of the then Governor Lord Carrington and Lady Carrington, and the elite of the citizens of Sydney, the Cardinal-Archbishop delivered the following address, giving some details regarding the beginnings of the institution, and the genuine spirit of charity which had hitherto guided the Sisters in their great work of benevolence:—"On the part of the Sisters of Charity, and in the name of the many friends of St. Vincent's Hospital, as well as in my own, I beg to tender in a special way to your Excellency, as the representative of our Most Gracious Sovereign, and to your worthy consort, Lady Carrington, as also to the Premier of the colony, the expression of sincerest thanks in that you have been pleased to grace, by your presence, the ceremony of blessing the foundations of the new wing of this hospital. I congratulate ourselves that you are thus present amongst us, because your presence is a presage that success shall crown the important work in which we are engaged. But you will permit me to congratulate you also, for it appears to me that to be engaged in such works of benevolence is the sublimest function of the responsible position which you hold, and it cannot fail to reflect lustre upon your

high dignity, for never is civil authority nor rank more sacred or more exalted than when blended with the Christian virtue of true charity. The work done by St. Vincent's Hospital may be told in a few words. It is just thirty years since the Sisters of Charity entered in this city upon the task of ministering to the sick, which to them is a work of love. The first ward for the sick was opened in temporary buildings on November 4th, 1857. It had eight beds, given by ladies whose names should never be forgotten in connection with this charitable undertaking. They are Mrs. Coveny, Mrs. McNab, Mrs. Plunkett, Mrs. Timothy Maher, Mrs. Sidmore, and Mrs. Thomas Taylor. In the first year eighty-one patients were treated, and a second ward was added. The foundation stone of the present hospital was laid by my venerated predecessor on May 12th, 1868, and the hospital was opened for the reception of patients on October 20th, 1870. We need no better proof that the public appreciate the advantages which are afforded in this institution than the fact that during the past year 980 patients were admitted to its wards, besides 2080 external patients who were duly attended to, whilst scarcely a day has passed in which as many as four or five patients have not been refused admission through want of room. The hospital, I am happy to say, is quite free of debt, and yet it has never received any Government aid, but rests solely for its support on the offerings of the patients and the contributions of the charitable public, and to the credit of this great colony, I must add, that these offerings and contributions have come from the benevolent, not of one religion alone, but of every denomination and of every creed. It may truly be said that the heaven-born spirit of charity presides over this institution in all its departments, and even in its minutest details. The doors of the hospital are thrown open alike to all. Whatever may be the religious belief of the patient, whether they are Christians or Pagans or Turks, or secularists, or atheists, all are welcomed with the same charitable care. Every religious consolation which they desire is afforded so that no one may appear before his God 'unhousel'd, unanointed, unaneal'd,' and each one's individual tenets are inviolably respected, and the rights of each one's conscience are most jealously guarded. The only passport to every aid, and every comfort which the hospital and its excellent staff can give, is that of suffering humanity and capability for relief. Whencesoever the patient comes, and whatever may be his creed, he finds within these walls a care and devotion—an unselfish self-sacrificing devotion—which nowhere can be surpassed, which no gold could buy, and which earth cannot reward; the care and devotion of true ministering angels of charity who, serving the sick, have their thoughts fixed on heaven and whose whole toil is inspired solely by God's holy love. In one of those unrivalled paintings which have won for Giotto an immortal fame, charity is depicted as of angelic

mien, the cross emblazoned upon her brow; she raises one hand towards heaven to receive the gifts which are bountifully bestowed, whilst with the other she scatters in blessings around her the many gifts which she has received. Enter that hospital; see those Sisters, who, heedless of fatigue and fearless of contagion, soothe the pangs and minister to the wants of their suffering brethren; their life is instinct with piety, their brow radiant with the golden seal of religion, and with a more than human love and joy they serve the sick. Do we not see that the imagery of the painter is there realised in all its sublimest attractiveness? It needs no words of mine to commend to you this queenly virtue of true Christian benevolence. Our Divine Lord, in the parable of the Good Samaritan, sets before us the type of His own blessed life, and teaches us who our brother is, and in what manner we may extend to him true brotherly love. A Jewish traveller, pursuing his journey through the rocky gorge that leads from Jerusalem to Jericho, was set upon by Bedouin marauders, who despoiled him of all that he possessed and cast him on the roadside, covered with blood and wounds. The Samaritan happened to pass by that way, and full of sympathy and pity hastened to staunch the sufferer's wounds. Flinging aside the religious antagonism and national antipathy which separated Jerusalem and Samaria, he tended the poor sufferer with every care, poured balm and oil upon his wounds, set him upon his own beast of burden, and trudging beside him along that dangerous road conveyed him to a secure hospice and generously provided for his future wants. Such brotherly love is the life and soul of St. Vincent's Hospital. We meet at times, in the writings of the Pagan philosophers of Greece and Rome, the praises of human philanthropy, but it is seldom that we can find a trace of those maxims being realised in practice. We read even of one of Rome's Emperors, who gathered from his imperial city all the sufferers in poverty and disease and cast them headlong into the waves. But, on the contrary, from age to age the spirit of charity is seen everywhere to enliven and invigorate the Christian Church. About the middle of the third century, the Deacon of Rome, St. Laurence, was commanded by the prætor to produce the riches of the Church. At the appointed time he set in a long array the poor and blind and lame and sick. 'These,' he said, 'are our most precious gems, the richest inheritance which we possess.' And here another reflection occurs to my mind, suggested by a familiar narrative of the Gospel. Our Blessed Lord was pleased to be present at a formal banquet given by a rich Pharisee. Thither the Magdalene, who so long had walked in the ways of her heart, now bent her steps. She enters the banquetting hall; she is not dazzled by the magnificence of the festive board, she heeds not its varied attractions. She looks only to the Virgin's Son, the brightness of the Eternal Light. His beauty and majesty and mercy have paled the

splendours of the festive hall. She approaches Him, but presumes not to crown His head with perfumes, as was wont at Jewish feasts. She falls prostrate before the Good Shepherd, and, despising alike the scorn of the proud and the jests of the profligate, she pours out upon His feet the sweet perfumes and precious ointments, which were meet symbols of her love. Who is there who would not wish to share this privilege of Magdalene? And yet in the exercise of charity that privilege is ours. On the portals of this hospital are engraved the Master's words, 'The poor you have always with you,' and its walls softly echo the Divine teaching, 'Inasmuch as you have done it unto one of these, My suffering brethren, you have done it unto Me.' The architectural structures which adorn this city attest the resolve of the sons of fair Australia that whatever is noblest and grandest and best in the old countries shall be reproduced beneath the Southern Cross. We see magnificent public and private buildings and palaces of industry and commerce springing up, as if by magic, around us on every side. Within a stone's throw of us we have a structure with the impress of palatial grandeur, erected for the punishment of crime. Why should St. Vincent's Hospital, in which the voluntary beneficence of the citizens pursues the purest mission of charity, remain unfinished and incomplete? The principles, which have won for this institution a full measure of the public confidence, are among the most ennobling that can enlist the sympathies of man. No cold selfishness here chills the warmth of brotherly affection; no theories of narrow-minded pedantry check the flow of Christian benevolence; but in all their harmony and all their comeliness are realised the teachings of our Blessed Lord:—

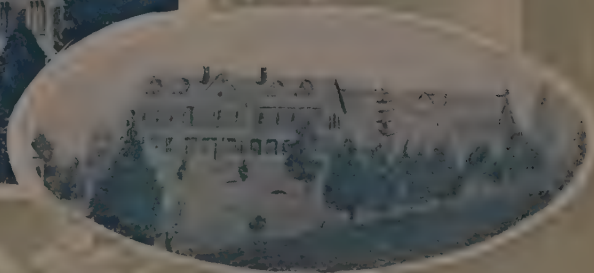
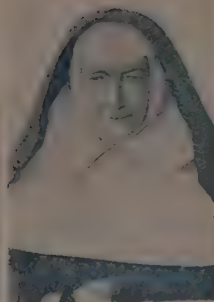
The True Religion, sprung from God above,
Is like her fountain, full of charity;
Embracing all things with a tender love,
Full of goodwill and meek expectancy;
Full of true justice and sure variety
In voice and heart; free, large, even infinite,
Bright Lamp of God! O! that all men could joy
In thy pure light."

On the 15th of August, 1890, a hospice for the dying was inaugurated on some ground which had been secured for the purpose adjoining the hospital property. It is administered, however, as a distinct institution and has already been the source of many blessings to the helpless invalids whose homes were unprovided with any of those aids or comforts which poor sufferers need in their closing days of life.

In November, 1892, with the completion of the north wing and the equipment of the older portion of the buildings with all the modern improvements

St. Vincent's Hospital was at length completed. The Governor, the Earl of Jersey, and the Countess of Jersey graced the occasion by their presence, and it was justly said that the happy completion of this grand hospital with merely a nominal Government aid, and practically without any debt, marked an epoch in the history of charitable institutions in Australia.

The latest addition to the institutions of charity cared for by the devoted Sisters was St. Joseph's Sanatorium at Auburn. It occupies the finest site in that beautiful and most healthy suburb of Sydney and is a solidly built brick mansion in the erection of which more than £8000 was spent only a few years ago. Twenty acres of land give abundant room for future expansion. In the meantime the trees and ornamental shrubs already in full bloom yield an agreeable shade to the patients, who having quitted the hospital here seek repose to recruit and invigorate their strength that they may resume their various avocations in their respective walks of life. On the 7th of September, 1892, the Sanatorium was blessed by the Cardinal-Archbishop, and subsequently the inaugurating meeting was held on the grounds of the institution, at which about three thousand persons were present and His Excellency the Governor, the Earl of Jersey, presided. After some preliminary proceedings, during which Mr. Henry Austin read a report of the hospital results hitherto achieved by the Sisters, the Governor made the following address:—"He was sure there was one sentiment—a sentiment of pleasure—animating them all, in being able to take part in the opening of so charitable an institution. His Eminence had alluded to the fact that ancient Rome with all its wealth and glories could not point to one single institution so useful as the one now facing them. Perhaps it might have been better for that imperial city if instead of moistening the earth of the Coliseum with the blood of martyrs, it had taken some advantage of the Christian religion which their blood helped to spread throughout the world. But they had not now to consider ancient Rome but modern Sydney, and he was quite sure that every one present was anxious that whatever reproaches might be levelled against the cities of old these reproaches should not be levelled against their own city. There had been lately shown in the French Salon in Paris a picture which had attracted great attention. The scene was a battle-field. Around were the signs of man's fury and violence. In the centre were two figures wearing a dress not unknown, he thought, around Sydney—the dress of two Sisters of the Religious Sisterhood of St Vincent de Paul. One of these Sisters had been shot by a random bullet, and the other Sister was tending her. By their side were two wounded soldiers. It was a picture full of pathos and full of devotion, and yet they were told that these Sisters were no longer to be allowed to carry on their work of mercy forsooth, because they were imbued with the spirit of



MAGDALEN ASYLUM,
MOUNT MAGDALA, CHRISTCHURCH.

REV. MOTHER MAHER,
FIRST SUPERIOR, ORDER OF MERCY, N.Z.
ST. MARY'S CONVENT,
PONSONBY, AUCKLAND.

CONVENT OF NOTRE DAME DES MISSIONS,
DUNEDIN.

NEW ZEALAND.

religious fervour and kindness. It might be so, but their's would not be the loss. Suffering humanity on some future battle-field would find the want of their tender care. The wounded soldier, as his life blood dripped from him, would not thank those who had deprived him of the Sisters' care. Turning from that picture to the scene around him now, here also the central figures were those kind Sisters, and if His Eminence lent a somewhat martial appearance to the scene it was not because of the hue of his dress, but because it was worn by a man of kindly heart that used the great powers under his control to advance human happiness and human kindness. Here, in bright Australia, they happily did not need to fear that that hospital or any other would be needed by those wounded in war, but there were scenes out here where the courage and the devotion and the heroism of the Sisters were as nobly shown as on any field of battle. They were always ready these Sisters of Charity to face all the dangers of disease, and all the difficulties and discouragements of illness with a brave heart and kind word, and a call upon their services was never made in vain. The Sisters of Charity who looked after the St. Vincent's Hospital were going to look after that Sanatorium. What more did he need to say to prove that it would be well looked after? And he said it in all sincerity that they could not do without the Sisters of Charity in New South Wales. They felt perfectly certain that in their hands everything would be well conducted there, and that there would be found the encouraging word, the gentle hand, and the soothing care which were so essential to those suffering from illness. He hoped that Sanatorium would fully answer every high expectation, and he hoped it would prove to be a place where many would recover health and where all would find consolation. He would say no more, but he thought he might apply to every Sister the lines:—

*"Her care is for others, and not for self,
And nought she reeks for profit or pelf;
Enough for her that her goal is won,
And she knows not her halo is bright as a sun;
All things she does from the splendid love
That comes to her here from the Power above."*

The Sisters of Mercy were the next community to enter upon the missionary field of Australia. The first Bishop of Perth, Right Rev. Dr. Brady, was no sooner consecrated than he began to look around for devoted Sisters who would train to piety the children of the European settlers and of the aborigines intrusted to his care. Towards the close of August, 1845, he bent his steps towards the mother house of the Sisters of Mercy in Baginbun-street, Dublin. The venerable mother foundress of the Sisters of Mercy had gone to her reward,

but her place was occupied by a most pious and gifted lady, M. Cecilia Marmion. She was not a little startled at the Bishop's request to give a helping hand in the self-sacrificing mission in which he was engaged. The Swan settlement was but little known in the home countries in those days. It was only referred to in the public press as a plague spot in which convicts and ticket-of-leave men outstripped in wickedness the cannibal natives who refused to be supplanted in their hunting grounds. Humanly speaking, no missionary field could be less inviting, but its many repulsive features only made it the more attractive for the self-sacrificing spirit of the devoted Nuns. On the 8th of September, 1845, six Sisters of Mercy, having Mother Ursula Frayne for Superior, set out from Baggot-street for London. On the 16th of September, accompanied by the Bishop and an Irish missionary, Father Powell, they proceeded to Gravesend, and were rowed in a small boat to the barque "Elizabeth," in which the whole missionary staff was to sail for Australia. From the little boat each Sister was literally hauled on board the vessel in a herring barrel covered with the English flag, which did duty for a chair. The first Sister who attempted to ascend in this novel style fell through the barrel and got not a few bruises. The bottom of the barrel, however, was soon made more secure, and all got on board in safety. The many droll incidents that marked this commencement of the Sisters' voyage were the subject of a letter to Mother Marmion, which was humorously styled "The Tale of a Tub." For four months the ship became a sort of University, being a Bishop's house, a Benedictine monastery, a French novitiate, and a college of ecclesiastical students, all in one, but it was styled by the Nuns their convent of Divine Providence. They rose at 4 a.m., assisted at the Bishop's Mass at half-past 4, and then continued their various religious exercises; breakfast at 9; and so each hour had its special duties assigned to it till they retired to rest at 9 p.m. On the 7th of January they sighted the Swan River coast, and the next morning landed at Fremantle. In the note-book of the Sisters, Fremantle is described as a small village with poor, uncomfortable looking cottages, and only one or two decent houses; there was no jetty, and the only landing place was a bank of sand and seaweed, to which the passengers stepped from the boat at some risk of a splash in the water. All the inhabitants of Fremantle were on the beach attracted by curiosity to see the new arrivals, and among them the only two Catholics of the village, who were most demonstrative in their joy. In the afternoon they sailed up the river to Perth, and from the landing place marched in procession to the church, or cathedral as you may be pleased to call it, a rough brick building forty feet long and fifteen wide, the walls unplastered, the roof unceiled, the sun shining through the shingles. The open spaces in the walls showed where the windows and doors would one day

be placed, for as yet there were none. The flooring consisted of boards loosely laid down, which creaked and rattled at every step. An old counter which was presented by a Catholic inhabitant served for an altar, whilst a faded green and yellow tablecloth did duty as an antependium. A cross inlaid with mother of pearl was in the centre, but there was as yet no candlestick or other ornament. Hundreds of the white settlers and several aborigines accompanied the procession as it wended its way to the church. The sun was setting over the town, which had a beautiful effect; the streets, if they could be so called, were stocked with trees; the gardens around the cottages were green with vines and peach and fig trees; and beyond the town far as the eye could reach there was nothing but bush or forest. The *Te Deum* was chanted, and the Bishop gave to his religious companions and to the whole multitude his episcopal benediction. A small cottage with four rooms, two below and two above, the ascent to this latter being made by a sort of ladder, was the temporary lodging for the Nuns. It was a Friday, and the Wesleyan Methodist woman who owned the cottage had prepared mutton chops for the travellers. The Sisters had eaten nothing since early morning, and now there was to be a further delay, as they would not partake of the chops, and a cup of tea and eggs had to be prepared.

The next day was spent adorning the church for the Sunday celebration. The cobwebs and dust were swept away. The boards of the flooring were nailed down; branches of evergreens were placed so as to fill up the window and door spaces, and thus ward off the burning rays of the sun. A calico ceiling was placed over the altar; the counter was set aside, and a plain temporary altar was quickly set up. It was decorated by the Nuns with the only material at their command—some calico with a net work and some gold paper. On the altar was set the tabernacle which was brought from home, together with plated candlesticks. Great was the joy of the few Catholics of Perth at seeing the church so transformed when they assembled for Pontifical High Mass on Sunday morning. The Bishop was celebrant; the Benedictines and students discharged the duties of the choir. All the inhabitants, Protestants as well as Catholics, were assembled for the occasion, and all rejoiced at what they could not but regard as a most auspicious event of happy augury for the future of Western Australia.

In a few days the Sisters removed to the cottage, which was to be for a time at least their convent. It had four rooms all on the ground floor, each opening to the verandah. The largest apartment served for reception room during the day, community room in the evening, and sleeping apartment for two Sisters at night. The next apartment was the school-room by day and a dormitory for three Sisters at night. Another room served as an oratory, and the fourth as an infirmary for one of the community who had been for some

time suffering severely from illness. The temporary convent was blessed, and Mass was celebrated in the oratory for the first time on the 14th of January, 1846, and it received the title of Convent of Holy Cross.

On the 25th of January, 1846, one of the novices received the religious habit in the Cathedral. She proceeded through the public street from the convent in her bridal dress accompanied by the Sisters and children in processional order. The children had been busy for days before gathering the richest wild flowers of the bush, which were to form her wreath and decorate the altar. From the Cathedral she returned accompanied by the Sisters and children in processional order to assume the religious habit. Several of the soldiers who were present were moved to tears. The whole ceremony excited the greatest interest even among the Protestant settlers, and deeply impressed them with the true nature of the religious life.

Next day the Sisters entered upon their school work which was destined to bear the happiest fruits. The school furniture consisted of trunks and boxes which served for desks, whilst the seats were a few planks raised on bricks. During the first three weeks only five children presented themselves, and these were the only Catholic children in the town of an age to attend school. For nineteen years, since the establishment of the colony, the whole mission had been practically in the hands of the Wesleyan Methodists. They had a school for the European children in which the boys and girls were taught together by a half instructed teacher. As a result the school soon acquired an unenviable notoriety by the uncouth conduct of the scholars, and many parents preferred to keep their children at home than to expose them to the dangers of such a disorderly school. Many of the poorer Protestants resolved to send their children to the convent school, but some ministers and wealthy bigots went around saying everything wicked of the Nuns and threatening temporal and spiritual losses to those who would send their children to their school. The storm lasted only for a while, and truth and religion at length prevailed. After a few weeks some Protestant children began to frequent the school. The parents could not fail to realise the manifold advantages which their children derived from the admirable instructions which they received there, and very soon the schoolroom was filled with Protestant children. Some of the parents and friends were so struck by the change produced in the children, their gentle obliging spirit, their docility and modest demeanour, that they began to inquire into the doctrines of the Catholic Church to whose influence they owed this happy change, and before the close of the year very many were received into the Church.

The Lent was a busy season for the Sisters. In addition to the school work Protestants had to receive instructions and some Catholics, who for years had been away from the Church, had to be prepared for the Sacraments. On Holy Thursday, 1846, fifty-six persons approached Holy Communion, some, though adults, for the first time, others after an absence of twenty years, besides five of the children. It was a festive day never to be forgotten by those who partook of its joys.

One of the children had been singularly privileged. She was the child of Protestant parents, but felt a great attraction towards the Nuns. Taking courage one day she followed the Bishop into the Sacristy and asked him to introduce her to the Sisters, which he gladly did. Not content with coming to the school she coaxed her mother to allow her to learn the Catholic Catechism and in due time to be received into the Church. Nothing could exceed her joy when admitted to her first Communion. The children approached the altar dressed very plainly but neatly in white and wearing long veils. Their piety and recollection in the Church and throughout the whole feast day of their first Communion gave edification and delight to the whole population of Perth.

Soon after Easter Sunday the Bishop and Father Powell set out from Perth on a pastoral tour in search of some scattered Catholic families, who were living at a distance from Perth. As the various religious parties had already proceeded to their respective missionary fields the Nuns were now left alone to promote the interests of faith at headquarters. Such was the situation when the month of May, the sweet month of devotions to the Blessed Virgin, approached. The usual festive devotions could not be celebrated in the Church, but the Sisters resolved to invite the few Catholic children to join in the private devotions in the Convent Oratory. A statue of the Blessed Virgin was erected there, some lights were arranged on the altar, wild flowers were arranged in profusion, teacups however being the only available flower-vases; the children united with the Nuns in singing the Litany, and a piano was procured for accompaniment. The children were so delighted with the devotion that their parents begged to be allowed to take part with them, and every evening the number of those increased who were desirous of the happy privilege. The Oratory became too small. The reception and school-rooms which opened into the Oratory had to be turned into a chapel. Before the close of the month the Bishop returned to Perth. To his great consolation he found that as the result of the pious exercises of devotion to the Blessed Virgin several, who before were hardened and could not be induced to approach the Sacraments, were now humbly penitent and petitioning to be reconciled to the Church, whilst several non-

Catholics presented themselves for instruction in Catholic doctrine. Such were the happy fruits of the first celebration of the devotions of the month of May of which there is any record in the Australian Church.

On the 30th of July the first of the Community went to receive her eternal crown in paradise. The same day they had to migrate from the cottage that for six months had been their convent. The school was now opened adjoining the church; and another cottage not far distant became the Convent of Holy Cross. Many difficulties beset the Sisters in those early days, but their work ever went on prospering and bearing abundant fruit.

In their letters to the parent house, the Sisters speak of the aborigines as being much more gentle and intelligent than they had at first been led to believe. Those poor natives had been treated most cruelly by the early settlers, and untutored as they were they resented such cruel treatment. But when they received kindness from the Sisters, and discovered that there were whites who desired only their welfare and happiness, they proved themselves docile and thankful. In one of those earlier letters, the Mother Superior gives some amusing details regarding their Convent of Holy Cross: "The more we know of the Bishop, the more we esteem him. He is all indulgence to us; one would suppose that he had nothing to attend to but our comfort, so watchful is he of all that concerns us. Our home is one of the nicest in Perth, and, what in this country is an extraordinary convenience, we have a fine pump near the kitchen. We have converted the pantry into a refectory, and the dishes are handed through a door in the wall, quite in monastic style. I dare say Pugin would be pleased; the fire-places are according to his taste, without grates. The Bishop will build us a convent as soon as he can." The little oratory of the convent was in striking contrast to the extreme poverty of the other departments. The Bishop had given them a beautiful tabernacle with pillars of solid silver, and a reliquary of exquisite workmanship brought from the home countries, and some friends contributed other rich ornaments.

Many of the residents in Perth knew very little about the rules and regulations which guide the convent life. Hence invitations were for some months the order of the day requesting the Lady Mother and her companions "to dine or to take tea," and great was the surprise of those kind friends when they learned that it was only on some mission of religion or charity the Nuns were accustomed to quit their humble convent retreat.

A difficulty which at times occasioned much merriment was the soft sand pathways that in those days served for roads. Even in the streets of Perth the Sisters when visiting the sick had to plod their way sometimes knee deep in the sand. When they had to travel any distance, the only vehicle available was

a cart drawn by oxen, chairs for the Sisters being placed in the cart. One of their first experiences of this mode of travelling was not encouraging. The oxen had been accustomed to stop at certain public houses, and as usual when passing them on this occasion set themselves down there, and all the efforts of the driver to make them proceed only served to gather a crowd to add to the mortification of the good Sisters.

Gradually the work of the Sisters went on increasing. New schools were erected, the care of the orphan children was intrusted to them, and in particular they had for some years the charge of the native children. Perhaps, however, no Community in Australia has had to pass through so many trials. Throughout all their hardships and difficulties, the fervent Sisters clung to the Cross, and kept bravely unfurled the standard of the faith. We need not dwell upon these trials. A few extracts from the letters of Mother Ursula Frayne, the first Superior, to the Archbishop of Dublin will be more interesting.

On the 27th of August, 1853, she writes from Perth to Archbishop Cullen, that Dr. Salvado and his party of priests and tradesmen had arrived in Perth on the Feast of the Assumption, 1853, "after a long and dangerous voyage in a very bad ship." There were in his company two Spanish priests, one Italian, and one Irish. They proposed to found a native settlement about 100 miles from Perth, and to send the native girls to the convent to be trained. The Nuns, for their Community of twelve Sisters and ten native children whom they had in charge, were allowed only £200 per annum by the Diocese. Whatever else they required for their maintenance, and for their various works of charity, they had to earn it by their pay school. The school house which was commenced in 1852 with only £10 in hand was now in use "though not quite finished inside." "There are four schools at work in it, two pension schools and two poor schools. One of these latter is for infant girls and boys only. The other is for older children, with the germ of an industrial school in one corner, that is, a table at which a few poor girls are glad to work, and are paid for what little work can be procured." The school had cost "£823, of which amount £446 was as yet unpaid. The Sisters after working by day in the schools devoted a great part of the night to work preparing for bazaars and lotteries in order to pay off the debt." As yet only two stations had a resident priest, viz., Perth and Fremantle. "The convicts are treated with great mildness, and many of them are not only well behaved, but religious and prosperous." "About 500 young women, servants and needlewomen, chiefly Irish, have been landed on our shores, from time to time, during the past year; they have either obtained good situations or are respectably married since." The great difficulty was the want of means for the various works of religion. The Irish settlers were ready to give if efforts were made to rouse them, but

the Spanish Benedictines were strangers to such efforts. The Bishop, Right Rev. Serra, used to say "he should be born over again before he could adopt such means, that he was brought up a monk in a country where such exertions are unnecessary, and that he cannot bring himself to have recourse to them now."

Again, on the 18th of July, 1854, she writes: "A most interesting ceremony took place here on the Feast of Corpus Christi, June 10th, 1854, the first Communion of two of our native children, the first of their race in Western Australia. It was an edifying and consoling event. In witnessing it we felt more than repaid for all the labour we had experienced in their civilization. They seemed deeply impressed with the importance of the action they were about, and, in returning from the sacred table, their innocent black faces appeared radiant with delight. Nor were these mere passing emotions. For several months previously they had been receiving particular instructions, and it was extraordinary the efforts they made to correct their little failings, and with such success that they seem to have changed their nature. One was of so pettish a temper that she would cry for hours together for nothing; now if she forgets herself for a moment it is enough to say, 'Remember Corpus Christi,' and she instantly brightens up. The other child was remarkably giddy and idle, preferring to play with the cat, or even with a straw, to work or study. Now she is become quite industrious, going on steadily with her work, or at most extending her hand *en passant* to shake paws with the cat."

On the 12th of June, 1856, she states that the Sisters had been now eleven years in the colony, and Providence had not allowed them to suffer absolute want, though their means were still most precarious. During the past year the "Guilford branch (convent) was commenced, and has done much good for the children located there. Even the Protestant minister now sends his daughter to the Sisters' school. They have Mass only once a week and great privations."

The Orphanage at Subiaco, under the care of the Sisters of Mercy, merits particular mention. Adjoining the small farm on which the Orphanage originally stood at the distance of a few miles from the city there was an immense swamp covering several thousand acres. Travellers from time to time had lost their lives in it, and its exhalations rendered almost uninhabitable a considerable tract of the adjoining country. The property of the ground which they might reclaim was offered to the trustees of the Orphanage should they succeed in draining this unhealthy swamp. Through the energy of the then Vicar-General, the present Bishop of Perth, Right Rev. Dr. Gibney, the work was successfully carried to completion. The swamp was drained, a lake was formed, and on its banks a rich tract of land comprising about 2500 acres became the property of the Orphanage. All this involved

a considerable outlay, but, in this, Providence came to their aid. Just at that time the Orphanage was struck by lightning, and extensive repairs became imperative. Moreover, the funds of the institution were quite exhausted, and there appeared to be no alternative but to dismiss the orphans, and to close the Orphanage. As no money was to be had in Western Australia the Vicar-General, with the Bishop's sanction, made an appeal to the other colonies for aid to carry on this great work of charity. It was when setting out on this collecting expedition that Dr. Gibney, by the courage which he displayed at Glenrowan, won the applause and the esteem of the Australian public. All houses and all hands were from that day open to him. After some months he returned to Perth bearing sufficient funds to rebuild the Orphanage and to reclaim the morass. This Subiaco Orphanage is justly reckoned among the most flourishing benevolent institutions of Western Australia.

On the 30th of January, 1883, Sir William Robinson, Governor of Western Australia, with Lady Robinson, his secretary, and vice-regal party, paid a farewell visit to the institution. The approach to the Orphanage presented quite a gay appearance, being bedecked with ferns, boughs of evergreens, flowers and banners of varied colours and bearing inscriptions of welcome suitable to the occasion. His Excellency examined the place minutely, and in his discourse before departure said, "He had great pleasure in thanking the Sisters of Mercy and the Rev. Mr. Gibney, the certified manager, for this admirable institution, of which they might well be proud," and he added other words of praise of the good services rendered to the colony by the Sisters of Mercy and the Catholic clergy.

The dissensions by which the Church of Western Australia was rent for many years, and the terrible scandals resulting from these dissensions, might have elsewhere destroyed the people's faith. If that sad result was not witnessed in Perth a great part of the merit under Heaven is due to the piety and fervour of the Sisters of Mercy. The head house, adjoining the grand Cathedral of the Immaculate Conception, is now one of the finest buildings in the city of Perth and reckons 25 religious in its immediate community. Other Sisters have charge of the Orphanage of Subiaco, and in various branch houses diffuse the blessings of Christian piety and religious education through some of the most important districts of Western Australia.

From Perth came the first Community of Sisters of Mercy to Victoria, but several distinct branches from the home convents were subsequently transplanted to the rich soil and genial atmosphere of that great colony, and each soon rivalled in the abundance of its fruitfulness the parent stock from which it had come.

It was from Buenos Ayres that the Irish Sisters of Mercy came to Adelaide. A Community of earnest workers had gone from the Mother House of Baggot-

street, Dublin, to that capital of the Argentine Republic in 1856, and for twenty years had struggled, in season and out of season, against the spirit of irreligion that prevailed there. Impiety however and Freemasonry had become so rampant that the good Sisters were beset with danger and were even openly insulted in the streets whilst engaged in their mission of charity. Being for the most part British subjects they appealed but in vain to the protection of the representative of Great Britain. Fearing that their presence in Buenos Ayres might thus become a sort of reproach to religion they asked permission of their ecclesiastical superiors to seek a more auspicious missionary field elsewhere, and after many delays the necessary permission was granted. Whilst they were in search of a missionary field it happened that on the part of the Bishop of Adelaide an Irish Prelate called at Baggot-street to request a Community of Sisters of Mercy for that Diocese. The Buenos Ayres Sisters accepted with joy the Australian mission and the whole Community, eighteen in number, landed in Adelaide in the beginning of May, 1882. Great work has been accomplished by the Sisters during the ten years that have since elapsed. Flourishing schools have been carried on under their care together with a House of Mercy and the Orphanage of St. Vincent de Paul. A branch convent was founded at Mount Gambier, one of the most picturesque districts of South Australia. The town is built near an extinct volcano from which it is supposed to derive its name. The mountain cone, the crater of which forms the Blue Lake, is about a mile distant from the town and presents one of the most remarkable natural phenomena to be seen in Australia. Looking into the crater one beholds hundreds of feet below a vast expanse of blue water wonderfully still, while every gentle breeze that puts the foliage of the wild box into motion breaks what would otherwise be styled an enchanted calmness. The Blue Lake is four miles in circumference. Its waters vary in colour with the changes of the weather. When the wild shrubs, which surround the lake are in blossom, it makes a charming natural picture which once seen could never be forgotten. But we must retrace our steps to Buenos Ayres. What the devoted Sisters were unable to achieve by their teaching and example in that great city they accomplished by their departure, for the quiet and indolent friends of religion were roused from their apathy and inactivity by the insults offered to the Nuns and resolved to endure no longer the insolence of the irreligious faction. After a few years, petitions were addressed to the Sacred Congregation of Propaganda, to the Bishop of Adelaide, and to the Sisters themselves, praying that the Community would return to Buenos Ayres and resume their work of charity. It was impossible indeed for all the Sisters to quit their Australian mission which was so fruitful of spiritual blessings, but at the request of the Bishop of Buenos

Ayres, strengthened as it was by a commendatory rescript from Propaganda, the Most Rev. Dr. Reynolds, now raised to the Archbishopal dignity, permitted six Sisters from Mount Gambier, in 1890, to retrace their steps to South America. A revolution was at its height when they landed at Buenos Ayres; nevertheless they received from the Bishop, clergy, and people an enthusiastic welcome. Their old convent at Rio Bamba was restored to them, the schools were resumed, a home for immigrant girls was established, and within twelve months after their arrival a sum of almost 20,000 dollars was subscribed to put their orphanage on a secure footing.

The first Community of Sisters of Mercy came from Ireland to New South Wales in 1859. Their mother house was Westport within view of Croagh-Patrick, the giant solitary peak, which was the favorite penitential retreat of Ireland's Apostle. Their Australian home was Goulburn which was but a tiny village in those days. The grain of mustard-seed has indeed grown into a stately tree. So many schools and works of charity are clustered around the Goulburn Convent that it presents the appearance of a good sized township. On a summer evening some years ago a robber made his way into the convent in search of plunder. He was however shut into one of the rooms where a friendly neighbour kept watch whilst the policeman was sent for. One of the Nuns accustomed to visit prisoners in gaol considered that it would be well to commence the instruction of this poor robber before he was sent to gaol. So she sat beside him, repeated to him the commandments of God, remarking as she entered on her task that had he been carefully instructed he would never have offended Almighty God. She then bade him repeat with her "Our Father." He showed himself most docile and repeated the words after her, but before he had finished learning the "Our Father" the police arrived. His further instruction had to be reserved for the gaol.

There are at present in the beginning of the year 1893 forty-eight other convents of Sisters of Mercy in the colony of New South Wales, many of them in the number of the religious and the fruitfulness of their manifold works of mercy rivalling the flourishing convents of the home countries from which their Communities were derived.

But we must hurry on to Brisbane. It was on the Feast of the Immaculate Conception, in 1860, that six Sisters from the mother house in Baggot-street, Dublin, set sail for Australia in company of the first Bishop of Brisbane. They reached Melbourne in the following March, but, being detained there in quarantine, they did not arrive at their destination in the capital of Queensland till the month of May, 1861. The gifted authoress of "Leaves from the Annals of the Sisters of Mercy" justly writes: "Most of the Brisbane of to-day was then bush

but it is hardly possible at this distance of time to realize the hardships, trials, and discouragements which fell to the share of the zealous pioneers. From first to last the Bishop regarded the convent as the gem of his Diocese, and it has been blessed with a degree of prosperity almost exceptional." For many a day after their arrival in Queensland the good Nuns had very few of the material comforts of this world to distract them. Sisters of Mercy, however, have a knack of making themselves happy in the poorest and most comfortless home, and of spreading the blessings of joy around them. It was so in Brisbane.

Mother Mary Vincent Whitty, who was their Superior, and continued for many years to guide the Brisbane Community in the paths of piety, celebrated in the month of August, 1890, the Golden Jubilee of her religious profession, and a few months later, in her 73rd year, was summoned to her reward. Born of an old Irish family in Wexford the 1st of March, 1819, she entered the mother house of the Sisters of Mercy at Baggot-street in 1839, and was trained to the perfection of the religious life by the holy foundress of the Order, Mother Mary McAuley. She was herself in after years Superior of the Baggot-street Community at the time that the Crimean War with all its horrors summoned the heroines of charity from the calm retreat of the cloister to minister to the sick and wounded amid the turmoil and dangers of the battle-fields and hospitals of the East. The letter which she addressed to the Vicar-General of Dublin, the Archbishop being at that time absent from the Diocese in Rome, shows the spirit of disinterestedness which guided them in their heroic work:—

"VERY REV. SIR,—We have heard with great pain of the sufferings of our countrymen engaged as soldiers in the East in the service of the Queen. We know it must be difficult, if not impossible, to procure for them skilful nurses, speaking their own language and sympathising with their habits and feelings, and that care and attention in a strange land which would be so well supplied at home.

Attendance on the sick is, as you are aware, part of our institute, and sad experience among the poor has convinced us that, even with the advantage of medical aid, many valuable lives are lost for want of careful nursing.

It has occurred to us that, as the French Sisters of Charity have been found so useful and acceptable to their countrymen in the hospitals of Constantinople, we, too, might render similar services to our countrymen, and help to mitigate their sufferings in the English hospitals.

We, therefore, Rev. Sir, through you and with your permission, in the absence of the Archbishop, beg leave to offer our services to the proper authorities to act as nurses in the care of the sick and wounded under the direction of the medical officers.

Our services must necessarily be gratuitous. Only let us be transported to the scene of our labours and maintained there, and the survivors brought back to our own country.

Hoping to receive a favourable answer,

I am respectfully and sincerely yours in Jesus Christ,

SISTER MARY VINCENT WHITTY,

Mother Superior."

We have said that the Sisters with the Bishop and priests were placed in quarantine on their arrival at Melbourne in the month of March, 1861. This was occasioned by the illness of a sailor on board which proved, however, not to be contagious. The quarantine regulations in those days were not very strictly enforced, and in this case in particular, the Sisters being in the best of health, every liberty was allowed them to carry on their work of mercy. It was the Lenten Season, and many Catholics even from a distance flocked towards the quarantine fence where M. Whitty and the Sisters formed their classes for religious instruction, preparing the poor pilgrims for the Sacraments which the Bishop and priests were at all times ready to administer. The Easter festivals were indeed days of mercy for the faithful of all that district, many persons who for years had not approached Sacraments availing of the opportunity thus providentially given them.

It was sunset when the travellers arrived at the wharf of Brisbane on the 10th of May, 1861. They proceeded at once to St. Stephen's Cathedral to return thanks for their safe arrival. An empty brick house on Spring Hill had been provided as a temporary resting place for them, so thither they now bent their steps with many a stumble over the stumps of trees and gullies, for which the streets of Brisbane were famous in those days. Iron bedsteads had been prepared, but there were no beds and no furniture, so, weary as they were, they had to rest as best they could with their travelling bags for their pillows. In a few days two weatherboard shingled cottages at the back of the Cathedral became their convent. They opened school on the 17th of June without desks or appliances, but the Sisters merrily entered on their work, and the children proved no less desirous to correspond to the Sisters' zeal, and from the first day that St. Stephen's School was opened, it was seen that the blessing of heaven was upon it. On the 21st of November, 1863, the Sisters removed to All Hallows', which was thenceforward to be their religious home. Day by day, amid many difficulties, the work of the devoted Sisters continued to prosper there, and at present the beautiful convent buildings and ladies' college crown that magnificent site as with a citadel of enlightenment and religion of which any city in the home countries might be justly proud. The beautiful new chapel, which was intended to be a memorial of the Jubilee of Mother Vincent, was opened on her birthday the 1st of March, 1892. She was then preparing for death. The summons came a week later, and the first ceremony performed in the Jubilee Chapel was the Requiem Mass for her repose celebrated by the Archbishop. From the original Diocese of Brisbane, two other Dioceses have been formed and each of them has its flourishing Communities of Sisters of Mercy,

but in the present Archdiocese of Brisbane fourteen convents with 178 zealous Sisters untiringly pursue their mission of charity, and are an abiding proof that the blessings of heaven rest upon All Hallows'.

We have already seen the grand results achieved by the Sisters of Mercy in New Zealand. The first Community came from St. Leo's Convent in Carlow and had Mother Mary Cecilia Maher for its Superior. She was a native of Freshford, in the County of Kilkenny, born there on September the 13th, 1799. She lived a life of religion in the world till she was 39 years of age, when at length the difficulties which hitherto had stood in the way were overcome, and she was enrolled in the Community of Sisters of Mercy at St. Leo's. She was venerated there as a gem of sanctity, and when she volunteered for the Auckland mission, it was the acclaim of all that she was ripe for martyrdom. Writing from New Zealand soon after her arrival, she describes Auckland as a singular looking town, partly in a valley, and partly struggling up a hill, wooden houses, streets marked, but sparsely strewn with dwellings, grass everywhere. From the first she took the deepest interest in the Maori children, and wonderful was the progress made by them in the native orphanages and the schools of the Sisters. Mother Cecilia thus writes of one of them:—"One of our native girls has returned to her tribe. She is eighteen, very modest, religious, and edifying in her conduct. She used to go to Holy Communion every week here, and may continue, as fortunately a priest resides near her tribe. She is very talented. After learning to read and write her own language, she was taught English, which she speaks nicely but with a lisp. She reads and writes English well, went through arithmetic, and has a good idea of geography. Her knowledge of the equator, zones, &c. would surprise you. She can wash, iron, knit stockings, crotchet, make and bake bread, cut out dresses. She helped to make a rochet for the Bishop. She can scrub a house and put it in order. As you may suppose, she is regarded with admiration by all. She has a school of thirty of her country girls (in her tribe); some Europeans go to her."

The Maoris called the Nuns "the sacred girls," and held M. Cecilia in the greatest veneration. On one occasion when two rival tribes were on the point of beginning a terrible battle she sent them by a faithful native a flag of truce, with a dove bearing an olive-branch embroidered on it, and a message, "The Sacred girls beg the hostile parties to become good friends." The natives without hesitation yielded to her entreaty, and peace was proclaimed.

Many were the trials that beset the devoted Sisters of Mercy in Auckland. The gold fever that swept over the colony, the Maori wars, the disease and hardships and desolation that followed, the scandals that ensued, the ruin of

all the cherished hopes for the natives' welfare, all these trials and sorrows gave to M. Cecilia the long wished for crown of martyrdom. In November, 1878, in her 80th year, she went to her reward. The "Leaves from the Annals of the Sisters of Mercy" thus describes the closing scene: "Her bier, in the church she had loved so well, was covered with lilies and roses, her favorite flowers, and wreaths of daisies and violets, the simplest flower of her early home, adorned the catafalque. For two days her blessed remains lay in state, the church being crowded the while with some of the thousands whom she had taught to make the sign of the cross, and many non-Catholics who revered her virtues. The Vicar-General, in pronouncing her panegyric, said he felt proud to think he had the honor of welcoming the saintly Mother to Auckland thirty years before. He dwelt on the obstacles she had to surmount, the good works she accomplished, and the great rewards her well spent life of 80 years would receive from her loving God. The Sisters carried her sacred remains, four gentlemen walking beside them lest they should become fatigued. The procession was closed by a vast concourse, every one of whom, even the poorest, wore mourning in token of respect for one who had so long moved among them like a saint. It was a lovely sight as it wound down the long avenue among the flowers, the glorious summer sun of November gilding the scene with heavenly brightness, the bells solemnly tolling."

Another Mother Cecilia was about this time visiting the home countries from the Convent of Sisters of Mercy in Wellington in search of zealous postulants and of material aid to carry on their ministrations of charity. Towards the close of 1877 she addressed to the Bishops of Ireland and other charitable friends a printed circular which merits to be inserted here. It is headed "First Appeal from the Antipodes to Ireland," and thus proceeds:—

"After twenty years of missionary life in Australia and New Zealand, Sister M. Cecilia, mother assistant of the Sisters of Mercy at Wellington, has come with the sanction and blessing of our Holy Father the Pope and her Bishop, the Right Rev. Dr. Redwood, to ask aid from the Irish Catholics for their brethren in New Zealand.

New Zealand has a European population of 400,000 souls, of whom 40,000 are Catholics, mostly from Ireland. The yearly increase of the population by means of emigration has been about 30,000.

By dint of incessant toil and with the assistance of some charitable friends the Sisters have succeeded in establishing five schools and an orphanage. But their number (thirteen) is not sufficient for the work to be done; there is the only Community in the immense Province of Wellington. Three other Provinces equally great have no religious, though the good people, amongst whom are many Protestants, have been collecting money these last four years to build a convent and have obtained land for the purpose; all they implore of their mother countries is to send out Sisters in proportion to the emigrants that have flocked to those shores.

Since the audience with the Holy Father Mother M. Cecilia has secured twelve Sisters. She now begs she means to take them to the scene of their labours, and the special benediction of Pius IX. attends those who contribute to the good work. London alone subscribed over £250.

During the last twenty-five years the Sisters have spent their all—that is about £16,000—on schools, &c., supporting in their “Province” many orphans who would otherwise be totally unprovided for, as the State only allows maintenance for the Maori children.

Nearly the whole of the west coast is populated by the Irish Catholics; education is compulsory; parents are fined if they keep their children at home. Hence in many places without priest or convent Catholics are compelled to send their children to infidel schools where they know they will forget or be brought up without the faith of St. Patrick.

Dear people of Ireland, dear to God and dear to your fellow countrymen in every part of the world, will you allow this for the want of a little timely help?

Mother M. Cecilia reels convinced that the Irish nation will not see those want for the sake of £750, who have thought nothing of their thousands, and this sum £750 is necessary yet to enable Mother M. Cecilia, her companions, and twelve volunteers to embark.”

There are several other Religious Communities in New Zealand zealously engaged in the various works of Catholic education and benevolence. The Sisters of Notre Dame des Missions are perhaps the most numerous. Their central house is in the city of Christchurch, and there are several branches throughout that Diocese as well as in the Dioceses of Wellington and Auckland.

The Dominican Nuns accompanied the first Bishop of Dunedin to his See in 1871. They were a branch from Sion Hill Convent, near Blackrock, in the County Dublin. They have now six convents and seventy-five Religious Sisters in the Diocese of Dunedin. Their Mother House, adjoining St. Joseph's magnificent Cathedral, occupies one of the finest sites in the city of Dunedin. The Priory buildings, which were completed in 1890, are worthy of the site, and are admirably suited for their educational and conventual purposes. All that was best and most intelligent among the citizens of Otago assembled there on the Feast of the Holy Rosary, towards the close of 1890, to assist at the solemn blessing of the new convent by the illustrious Bishop of the Diocese, and to attest by their presence how fully they realized the importance of the work done by the Sisters of St. Dominic and of the educational mission entrusted to them.

During the festive celebrations, which accompanied the blessing of the new Priory, various scholastic exercises by the pupils elicited general praise. One of the compositions recited by the junior children ended with the words:—

“Through those glad years of journeying
From Fairyland of youth,
Through studies of all sciences
And searching of all truth,
Until we reach the level waste
Of stern reality,
Those hallowed walls that now arise
Will our asylum be—
Our happy, holy, gladsome home,
Our *Alma Mater* dear,



SIR PATRICK BUCKLEY K.C.M.G.

HON. J. G. WARD.

SIR WESTBY BROOK PERCIVAL, K.S.G., K.C.M.G.

JOHN CURNIN, K.C.S.G., LL.D.,
PARLIAMENTARY DRAFTSMAN, N.Z.

HON. MORGAN S. GRACE, COUNT OF THE HOLY ROMAN EMPIRE
C.M.G., M.L.C., SURGEON-GENERAL N.Z. FORCES, M.D.

MEMBERS OF THE LAITY IN NEW ZEALAND.

The sanctuary of science
 With innocence e'er near.
 All hail, St. Dominic's Priory !
 Prosperity's bright rays
 Descend upon thee flashing bright
 Through all the coming days.
 May thy children in all knowledge,
 In all virtue and all truth,
 Fulfil through life the promise
 Of a sheltered, guided youth ;
 In all goodness and nobility
 Be they never known to fail.
 All hail, St. Dominic's Priory,
 Our *Alma Mater*, hail !"

The Sisters of St. Dominic are also engaged in the missionary field or South Australia. Right Rev. Dr. Sheil, Bishop of Adelaide, visited in 1868 the Dominican Convent at Cabra, and obtained a Community for his Diocese. They had great difficulties to contend against, not the least being the death of their worthy prioress, M. Mary Theresa Joseph Moore, who at the early age of 33 years was summoned to her crown on the 14th of January, 1873, universally respected for her virtues, her energy, and her whole-hearted devotedness in the work of religion and education. New Cabra has been since erected at a few miles distance from the city of Adelaide, at the foot of a beautiful range of hills, and bids fair at no very distant day to rival the grand career of usefulness for which the mother house at home is justly famed.

The first Community, however, of Dominican Nuns that made Australia their home was a branch from St. Mary's Priory at Kingstown, in the County of Dublin. When the Bishop of Maitland, Right Rev. Dr. Murray, was consecrated in Dublin in 1865 he petitioned the Archbishop for some devoted Nuns who would instruct the children in his distant See. The Archbishop of Dublin most cordially granted the petition, and a chosen band of the Sisters of St. Dominic entered on their educational mission in the Convent of St. Mary and St. Lawrence O'Toole, West Maitland, in the month of September, 1867. Since then their ardour in the great work of Christian education has never flagged, and branches from the mother house have produced the same happy fruits in Tamworth, Newcastle, Waratah, and Moss Vale. Whilst these pages are being written the foundations for another branch house are being laid at Strathfield in the immediate neighbourhood of Sydney. At Waratah the devoted Sisters have engaged in one sphere of educational work which merits particular eulogy. It is the instruction and care of, deaf mutes. This important charitable work may be said to have commenced in Maitland in 1872, when at the request of the Bishop of Bathurst

the Sisters took charge of one poor deaf mute child whose faith was exposed to danger. A second and a third followed. They were transferred to Newcastle in 1876, and placed under the care of a Sister who had been especially trained at the Institution for the Deaf and Dumb in Cabra. It was soon found necessary to erect a distinct institution for those poor sufferers who are exposed to so many dangers. A beautiful site was secured at Waratah, at a short distance from the monastery of the Redemptorist Fathers, at a cost of £2100. The foundations of the new Deaf and Dumb Institution were solemnly blessed by the Cardinal-Archbishop of Sydney on Rosary Sunday, 1886, and two years later the completed institution was inaugurated by the Archbishop of Melbourne in the presence of the Bishop of the Diocese, Right Rev. Dr. Murray, as also of their Lordships the Bishops of Goulburn, Armidale, Bathurst, Grafton, Sale, and Wilcannia. The building and appliances had cost about £10,000, and no effort was spared to equip the institution with every modern improvement in the interest of the poor suffering deaf mutes. At the time that the erection of this grand institution was being discussed a letter from the Sister in charge of the deaf mutes at Newcastle was addressed to the Bishop of the Diocese, which admirably set forth the claims of the little sufferers:—

“ Dominican Convent,

Newcastle, New South Wales.

MY LORD,—In accordance with your suggestion, I beg to send you a few words relative to the Catholic Institution for the Deaf and Dumb at Newcastle, which has now been established for eight years.

Your Lordship is aware that only a few pupils have been received as yet, whilst year after year the report book of the Protestant institution at Newtown exhibits the names of fresh admissions of Catholic children.

I wonder is it sufficiently understood how completely those children are lost to the faith. Unlike the blind, who, retaining the faculties of hearing and speech, can always judge for themselves and form their own opinions, deaf mutes are entirely dependent on their teachers for ideas, opinions, and principles; and when those of their teachers are not orthodox, the pupils have no chance of learning the truth.

Moreover, when the blind, or other afflicted beings, leave sectarian institutions, they can, if they wish, be instructed by their own pastors, and be easily led to practise the duties of their religion. Not so with the deaf and dumb; except in rare cases of extreme intelligence they would need a person well acquainted with their signs, or their method of expressing themselves in irregular written language, to explain to them the mysteries of our holy faith and their religious obligations.

You see, my Lord, what powerful claims those helpless little ones have upon our best exertions in their regard, and how just is our anxiety that the Catholic institution should be better known throughout these colonies than it seems to be at present.

Perhaps I ought to mention that before parents or guardians go to the expense of sending their children to Newcastle they ought to ascertain whether they are capable of learning anything, and whether they take intelligent notice of the objects by which they are surrounded. They are frequently

quite idiotic, and have not intelligence. In such case it would be perfectly useless to send them to this or any other institution. They will do much better at home under the care of the parents, and if they have been baptized their salvation is secure.

Entreating your Lordship to pardon this explanation,

I remain my Lord, with much respect,

Your grateful child,

SISTER MARY GABRIEL."

We have seen that in 1874 the Right Rev. Dr. O'Connor was appointed first Bishop of the newly erected See of Ballarat. He well knew that the education question was one of the chief difficulties with which he would have to grapple, and hence it became his most anxious care to provide an enlightened Community able and willing to train to piety no less than to secular knowledge the children entrusted to his care. As parish priest of Rathfarnham, he had been for a long time familiar with the great educational work of the Loretto Sisters. So many branch foundations, however, had already gone forth from the famous Abbey to Canada and Mauritius, and Gibraltar and India, and elsewhere, that he feared it would be idle to expect a Community of those zealous Nuns. No sooner did he make the proposal, however, than he found that the missionary spirit was truly alive in Rathfarnham Abbey and that, could it be permitted, all the Sisters would gladly offer themselves to bear aloft the banner of Loretto beneath the Southern Cross. Ten Sisters were selected for the mission under the care of M. Gonzaga Barry, who still continues to guide the Australian barque of Loretto in its heavenward course. The biographer of the foundress of the Loretto institute writes: "Though the children of Mrs. Ball have been singularly fortunate in securing, wherever they are located, beautiful sites for their convents, there is not perhaps among them all a single house which surpasses in the loveliness of its situation the Loretto Convent at Ballarat."

The Nuns sailed from Plymouth on the 24th of May, the Feast of Our Lady Help of Christians, 1875, and arriving in Melbourne on the 19th of July, proceeded at once to Ballarat. They had kept their coming as secret as they could; nevertheless, a crowd was assembled at the railway station to greet them, and as the train approached many was the shout "Glory be to God, here are the Holy Nuns." The Bishop's carriage was in waiting for them, the joy bells of the Cathedral pealed forth their most gladsome strains, and all Ballarat kept holiday. The following Sunday there was solemn *Te Deum* in the Cathedral. Crowds came from a distance, and many wept with joy, so vividly did the sight of the Sisters bring back to memory the old country and old times. They were the first Nuns that had come to Ballarat, and therefore it was that the people, beside themselves with joy, thought that they could never show enough of kindness to

them. Miss Tynan, in a beautiful sketch of this branch Community, writes that "the Nuns were flooded with presents, from a hundred pound cheque and a silver tea-service down to kangaroos and laughing jackasses." The convent home secured for them was hitherto the stately residence of Mr. Wynne, Member of Parliament for Ballarat, with its beautifully laid out gardens and grounds. They gave it the sweet name of Mary Mount. Close by are the Botanic Gardens, rich in their wonderful variety of semi-tropical flowering plants, and in full view from the convent is the wide expanse of waters called Lake Wendouree. The city of Ballarat is at a short distance, partly in the valley below the convent and partly climbing the opposite hill. The Nuns found the air most delightful, writes Miss Tynan, and invigorating to an extraordinary degree, laden with scents, not only acacia, musk, and gum tree, but the dear hawthorn and lilac to remind them of home. "The arum lilies, which at home are kept for the altars, here grow out of doors, sometimes thirty blossoms on a single plant. Two years later, the Botanical Society brought a number of home singing birds, and let them loose to acclimatise. Some came to settle in the convent gardens, and what was the Nuns' delight to hear them, thrushes, blackbirds, linnets, all the dear home music, after two years of looking at painted birds silent as ghosts." The original mansion at Mary Mount soon became too small for the number of boarders who flocked thither. New buildings have been erected on a magnificent plan, and nothing has been left undone to render the institution in every department worthy of the honoured name of Loretto. All the highest branches of education are cultivated with the greatest care in the schools at Mary Mount. In the city itself there is under the Sisters' charge a training college for female teachers, whilst numerous primary schools give abundant opportunity as well to those aspirant teachers as to the devoted Nuns to exercise their zeal in the work of primary Christian education. Success has attended the Loretto schools in Australia no less than in Ireland, and already Mary Mount is deservedly reckoned among the foremost educational institutions of Victoria. Branch convents have been opened at Portland and in the city of Melbourne, and last of all, though not the least, at Randwick, one of the most beautiful of the Sydney suburbs.

It would be tedious to enter into details regarding the many other Religious Communities devoting themselves with unwearying zeal to the various works of religion and education and charity throughout the Australian Colonies. Thirty years ago the Good Shepherd Nuns from Angers in France entered upon their apostolate for the reclaiming of the Magdalene at Abbotsford in the suburbs of Melbourne. So rapid has been the growth of the convent, the schools, and the various branches of that apostolate of mercy, that Abbotsford presents to the

stranger quite the appearance of an inclosed township. Other houses of the same religious order have been established at Mount Magdala, near Christchurch, and at St. Canice's, in the neighbourhood of Hobart.

The Little Company of Mary have found a genial atmosphere for their heroic sphere of mercy at Lewisham, a suburb of Sydney. They nurse the sick in their homes but furthermore a Children's Hospital and the first beginnings of an Asylum for the Blind and St. Margaret's Home for mental invalids are under their care.

The Presentation Nuns in several Dioceses carry on the marvellous work begun in Ireland a century ago by that truly venerable woman whose memory is so endeared to the Irish race, Nano Nagle. The Brigidine Nuns are no less faithful to the traditions of their great Patron Saint in Bathurst, Sandhurst, and Sydney Dioceses. The Faithful Companions, the Poor Clares, the Sisters of Nazareth, the Carmelite Nuns, and the Third Order of St. Dominic, all have their representatives under the Southern Cross earnestly and perseveringly pursuing their respective paths of piety, and diffusing around them the blessings of Christian education and Catholic charity.

Two Religious Communities merit particular mention because they are of Australian birth, being founded among ourselves to meet the special wants of the Australian Church. The Religious Institute of the Sisters of the Good Samaritan was begun in 1857 by the first Bishop of Sydney, Most Rev. Dr. Polding. Its special object was to combine the monastic perfection of the Benedictine rule with the more active works of mercy so necessary for the youthful Church of Australia. The name of the Good Shepherd was at first given to it by the Archbishop, for among the works of mercy assigned to it was the reclaiming of the fallen Magdalenes which is the special mission of the Good Shepherd Communities in the home countries. At the suggestion however made by the authorities in Rome, during the Archbishop's visit to the Holy City in 1866, the name was changed to that of the Good Samaritan. Some letters of Dr. Polding, written at that time to Mrs. Gibbons, the Mother Superior of the Institute, show how deep an interest he took in securing for it the approval of the Holy See. From King George's Sound on the homeward journey he wrote on the 2nd of December, 1865: "I have been looking over the rules and as far as they go nothing can be better, but before they can be presented for approbation much must be supplied in reference to the government (of the Community), and this when we get into smoother water I will endeavour to do. May God grant that the spirit of simplicity and of humility which animates the little Institute may ever continue to be its life. The government for this purpose must be in the same spirit. What a magnificent establishment Abbotsford promises to be, twenty-four acres of excellent ground, two large

houses, space and means for every purpose. God be praised. I only wish our Government was equally liberal." The next letter is dated from the English College in Rome, 22nd of March, 1866: "I have not made much progress in our great affair since I last wrote, but before the next mail I hope to place in the proper hands the whole of the rules translated into Italian. If all be favourable, as I trust it will, an approbation for a certain time will be given that in the meanwhile trial will be made as to how it works before a final approbation is given. Such is the usual order of things. Rome is a wonderful place as regards the abundance of means of sanctification. I do think that if Sydney had one-tenth part it would be a holy city. Churches, perhaps two or three in every street, all open, stations held, Benediction given, set sermons, pious exhortations, processions, retreats, and yet alas! a vast deal of discontent and numbers prepared to welcome revolution. The people are lightly taxed, whereas in other parts of Italy the taxes are beyond endurance, yet they must increase them. All expect great changes before the end of the year. The suppression of the Religious Houses (through Italy) goes on. Poor things turned out of their homes penniless into the wide cold world; and yet, thanks to God's all sufficing grace, scarce is there one who does not cling to her holy state. How happy should we deem ourselves, enjoying as we do, not a false infidel liberty which is a tyranny, but true liberty; and how carefully ought we to follow out the gracious designs of God that unfaithfulness may not cause him to abandon us. We spent a delightful day at St. Paul's on yesterday (Feast of St. Benedict). Cardinal Pitra, a most saintly man, four Benedictine Bishops, and seven Abbots were there. We had four hours, devotion in the monastery. Dr. Salvado, who has a noble voice, celebrated Pontifical Mass. We had also solemn Pontifical Vespers. What a church; the transepts alone would be I think quite as large as new St. Mary's. The body of the church consists of a nave, on each side two aisles; pillars of alabaster and of marbles of various kinds. I had the happiness to celebrate previously at the altar of St. Timothy under which his body reposes." On the 21st of April the Archbishop again writes: "I have completed the constitutions, but they are not yet written out fair in Italian. Next week under the protection of the Most Blessed Virgin and Our Holy Father I hope to present them. I spoke to the Cardinal and he seemed quite delighted with the general idea I gave him of the institute, but suggested that to prevent unseemly jealousy and apparent encroachment on the congregation now so extensively spread throughout Europe, it would be advisable to take another name. For this I was prepared, so I mentioned another name which he deemed most appropriate which I wish to be given by the Holy Father himself. I am sure you will all be delighted and will find in the very name the nature and

extent of your duties." On May the 23rd he writes: "I am overflowing with joy, everything seems so to prosper according to our way of judging. I only fear our will may not be the will of God. Yet when our will is the will of our Superiors, why should we doubt? The rule and ordinances are in the hands of Father Cerini, an ex-General of the Theatines, and after the short exposition I gave, finding it was nothing new altogether, but founded on the holy rule of St. Benedict, he said there would be no difficulty, all would be in order for my return." There are now seventeen Communities of this religious institute in the Diocese of Sydney with one hundred and thirty-two Sisters, whilst another branch has been planted at Port Pirie in South Australia, and is bearing there the fairest fruit.

The Sisters of St. Joseph of the Sacred Heart were instituted in South Australia during the Episcopate of the Right Rev. Dr. Sheil, and branches of the Community were after a few years spread out into the other Australian colonies. They have already reaped an abundant spiritual harvest, and like many other religious institutes destined to be productive of rich blessings they have had to suffer a great deal. Under the patronage of St. Joseph they have at present flourishing Orphanages and Houses of Providence for the poor in the Dioceses of Sydney and Melbourne, besides many schools in these Dioceses and in Armidale, and throughout South Australia and in New Zealand. Other Communities following the same rule, but independent in their organisation, have been formed in Bathurst and elsewhere, and their work in promoting the sacred cause of religious education has been singularly blessed by Heaven.

In the higher schools of Christian education the ladies of the Sacred Heart and the Benedictine Nuns hold a very distinguished place. The former, who in most of the great centres of religion in the home countries diffuse around them the fragrance of piety and charity, began their educational work in Australia at Timaru, in the present Diocese of Christchurch, New Zealand. In 1882 they established a convent in Sydney, and a few years later opened another convent in Melbourne. In each of these distinguished educational institutions many and bright wreaths of honour have been added to the banner of the Sacred Heart.

The Benedictine Nuns, a branch from the Anglo-Benedictine Congregation, accompanied the first Archbishop of Sydney, Most Rev. Dr. Polding, on his return to Australia in 1848. They soon afterwards entered upon their monastic and educational duties at Subiaco on the banks of the Parramatta River, famed for its picturesque scenery, a few miles from Sydney, and for more than forty years they have faithfully pursued there the paths traced for them by their great founder and patriarch, St. Benedict. For several years Subiaco monastery was the only high school for Catholic young ladies in all the Australian Colonies, and

it rendered invaluable services to religion. In connection with this flourishing Community may be mentioned its singularly pious chaplain, Father Angelo Ambrosoli. Born in the north of Italy on the 11th of January, 1824, he at the tender age of thirteen years entered the seminary for foreign missions in Milan, being one of its first students. Scrupulous of the great sanctity required in the priesthood of the Catholic Church, he for a few years after the completion of his sacred studies declined to accept Holy Orders. At length, on the 21st of August, 1851, he was promoted to the priesthood, and a few months later he was chosen as one of the first missionaries to proceed to the Solomon Islands and other north-western groups of the Pacific Ocean. The apostolic band set out from Milan on the 16th of March, 1852. They reached Rook Island, which they chose as the centre for their missionary operations on the 25th of October the same year, but they were compelled to seek other fields for their zeal about the middle of 1855.

Prostrated almost constantly with fevers generated by the malaria of that insalubrious climate, the efforts of the missionaries were rendered almost fruitless as well in the harvest of souls as in the cultivation of the soil. The inadequacy of missionary provisions and the absolute impossibility of obtaining regular supplies made it evident that the time for the evangelization of those parts had not yet come. Things were brought to a climax by the hostile disposition which was manifested by the native tribes. One of the missionaries, Father Mazuconi, received the martyr's crown at the hands of the savages in the Island of Rook. By orders just then received from home the mission was abandoned, and all returned to Sydney, where Father Ambrosoli was soon afterwards appointed as chaplain to the Benedictine monastery at Subiaco, his companions having proceeded to Hong Kong. A sketch of his simple and perfect life in that religious retreat was given by an eye-witness, who, writing from England after hearing the sorrowful announcement of his early demise, said: "His name was Angelo. He was truly an angel. He always gave one the impression of a soul living in God and for God. Only a saint and a great saint could have stood the life he led at Subiaco. He said Mass every morning. After that he was neither seen nor heard—in fact, he was nothing, asked for nothing, saw no one, spoke to no one. This sort of life lasted for years. I never knew a man so humble. He had a pure and candid soul." Many edifying incidents are told, illustrating his tender love of reparation to his Saviour in the Blessed Sacrament and suffrages for the souls in purgatory, to promote which seems to have been the most ardent desire of his pure heart throughout his priestly life.

After seventeen years of unswerving attachment to promoting God's honour and every best interest of the Community of the Benedictine Nuns the scene of

his zeal and labours was changed from Subiaco to St. Vincent's Convent of the Sisters of Charity, in the city of Sydney. The routine of his Sydney duties on Sunday gives a sample of his zeal during his seventeen years at St. Vincent's. Half-past 4 o'clock in the morning found him invariably engaged in prayer and meditation before the Blessed Sacrament, after which he recited part of the Divine Office. At 6 o'clock he gave Holy Communion to the Sisters of Charity at St. Vincent's Convent. Then he went to St. Vincent's Hospital and gave Holy Communion to the poor sick patients in the wards. At 7 he celebrated Holy Mass in the hospital chapel. After returning to the Convent he said his second Mass for the Sisters of St. Vincent's about 8 o'clock. At half-past 9 he would walk to Woollahra (a distance of about two miles), hear the confessions of the Nuns and others, and give Benediction in the Convent. He did all this fasting, having taken only a glass of water, bringing Holy Communion to some poor bed-ridden penitents of his own on his way thither. He returned in the middle of the day to St. Vincent's and generally found some other works of charity and mercy awaiting him at home. Again, at 4 p.m., he gave Benediction at the central house of the Sisters of Charity, and afterwards at the hospital. He then went to the railway station, and travelled by train to Ashfield, heard the Nuns' confessions, recited the Rosary in the church, preached and gave Benediction to the Sisters and the people. Returning by train to Redfern, and making his way back to St. Vincent's on foot as he had gone, he must have felt consoled at having spent the Lord's Day truly engaged in the work of his Divine Master. It is only after his death that many of the most beautiful facts of his really humble life have come to light. He had not been known to ride in a carriage, or even in a cab. He always travelled second class by train, and was not known to have travelled first class unless the courtesy of companionship absolutely required it. When time and duties pressed the greatest luxury he allowed himself was a ride in the 'bus or tram. And yet he spent all he possessed on the richest decoration and the ornaments of the altar, the sacred vessels and the tabernacles of his love. He truly spent himself and was spent in promoting God's honour and glory.

Out of humility he deferred his ordination for three years, and, fearing the loss of so many Masses, he never abstained from saying Mass daily from the day of his ordination, 21st of April, 1851, to the 8th of May, three days before his holy death. As a kind of compensation he always rejoiced when duty required of him to celebrate twice on Sundays. His first and last Mass in Australia was said in St. Vincent's. His ardour in the service of God never abated, and during his seventeen years' chaplaincy with the Sisters of Charity he was able to satisfy his truly apostolic spirit. The following heroic act tells how strong was his faith

in the Real Presence:—On one occasion whilst administering to a poor man suffering from cancer in the mouth, just after giving him the Holy Communion a blood vessel gave way, and the patient found it impossible to swallow the sacred particle, and Father Ambrosoli handing him a tumbler, it was cast into the glass with a quantity of blood. This the Holy Priest covered with a corporal, and, after the Communion at his Mass, consumed the whole of it. St. Vincent's Hospital offered a fruitful harvest of souls gained by his unwearied patience and indomitable zeal. Out of the double motive of kindness for the poor fasting patients, but more especially that the sick might be able to receive our dear Lord without breaking their fast, he would be at the hospital at the first dawn of the morning, often waiting on the door-steps, Rosary in hand, for admittance. He was a favourite spiritual director with the clergy, and he was a much sought after confessor of the people, and to the last he continued to attend the confessionals regularly every Friday and Saturday in the Cathedral to a late hour in the evening.

One Saturday night he was later than usual in returning to St. Vincent's from the Cathedral. The portress and her companion Sister, not finding him entering at his usual time, went to the outer entrance, where they discovered him in a fainting state, quite spent with fatigue, and unable to reach his room.

His old companion and friend, the Venerable Bishop of Hong Kong, writes to the Sisters of Charity of him:—"Your good angel has not abandoned you; the saintly Father looks down from heaven upon St. Vincent's Convent, and on the other houses of the Sisters of Charity. I shall be glad to have some memento of Father Ambrosoli, and I shall retain it as a relic of a saint; for I have no doubt that my anticipations will yet be realised, and that wonders will be worked through his intercession."

His Eminence the Cardinal-Archbishop of Sydney visited him on his bed of sickness, and gave to him the last absolution on the very day before his death, which occurred 11th of May, 1891. Whilst the funeral obsequies were being chanted in the presence of his remains in Sydney, on the very same day a Solemn Requiem was celebrated for his happy repose, in his own native Italy, some 12,000 miles away. His body rests close by the cemetery chapel in Rookwood.

There is one other Religious Community of which mention must not be omitted. This is the Little Sisters of the Poor. They entered on their work in Melbourne in 1884, and already they have erected there a home for the aged poor, worthy of the ennobling charity which they represent. They have since then extended their ministrations of charity to Sydney and Auckland, having opened in both cities homes where with motherly care they attend to the wants

of the aged poor. A pious pilgrim, from Queensland, who visited some of the religious institutions of Sydney in 1892, sketched the work of charity which he witnessed at the Home for the Poor at Randwick in the neighbourhood of Sydney :—

“The visitor to Sydney,” he says, “should not in his travels forget to visit the Little Sisters of the Poor in Randwick. Of all the Religious Orders in the Church, there is perhaps none other which appeals so warmly to our highest admiration for the noble sacrifice of its members to the service of the poor. The only qualification for admission into the houses of the poor is that the applicant be entirely destitute, it matters not what religion he professes. With the object of looking after the poor of the city of Sydney His Eminence Cardinal Moran invited the Little Sisters to that city, and has been a faithful Father to them and the poor ever since their arrival. They were first located at Leichhardt, but they subsequently came to Randwick. The house is situated in one of the most delightful suburbs of Sydney. This suburb is close to the ocean, and covered with all the luxurious villas which the wealthy alone can enjoy. Along the road the splendid carriages of the rich and great roll past in rapid and quick succession. How many in these crowds of festive gaiety think of the poor broken-hearted who are within the walls of the home of God’s beloved poor. The only support of the sixty-two inmates comes from the alms which Providence sends them. The great heart of the city of Sydney quickly responds to the solicitations of the Sisters always on foot for their old people, who are in their eyes the most precious object of all earthly possessions. Beds, food, and clothing arrive, not from Catholics only, but from non-Catholics, and many, very many, of the latter are counted amongst the best benefactors of the institution. On the north end of Avoca-street, the following notice appears over the gate: ‘Little Sisters of the Poor. Home for the sick and aged poor.’ As you enter the gate you meet with the picture of St. Roch, distributing his loaves of bread in profusion. The portress, one of the old people, rings a bell, and in a minute you stand before one of those noble Sisters of the Poor. Passing along the walks, which now present a pleasing sight, as the beds of flowers emit sweet odours, you meet another Sister, who is linked arm in arm with two old blind women. Entering the plain wooden rectangular building you can see the old people lounging about in all directions, some are reading the *Messenger of the Sacred Heart*, others following with a keen eye the politics of the outer world, and passing opinions on them. There are, of course, some laid up, suffering the terrible pain which is parting soul and body. Cheerfully, however, they bear all, and the cheerful Sisters tell them they will be glad yet of having suffered with so much patience. Few of the poor but have some ailment. In the men’s quarters you will find some who

have seen better days, and if you have a minute or two to spare they will charm you with their conversation. 'Nothing could exceed the tenderness we receive here,' says one old Cork man; 'these Sisters are always ready to anticipate our wants and wishes. We have every happiness.' In the centre of the building there is a spacious chapel where the old folk find great comfort. At no time is it forsaken. At the end of a building is a smoking room for the old men, not too luxuriantly fitted up, but snug and comfortable. It was here I met a Welshman named Jones. He was in years gone by a friend of the late Rev. E. Griffith, and he had kissed the present Premier of Queensland when he was a boy, and was proud of his ability and success. Mr. Jones was fond of Hebrew, and he was engaged in reading the Psalms in Hebrew (not a small task for an old man), but being a Catholic he, as well as others of other denominations, perform their own private devotions. He is very fond of the Sisters, and I asked if ever they beat him; he smiled and said 'One look from the Sisters is quite sufficient punishment.' The great example set by the Sisters of the Poor has been productive of great results. A large French manufacturer wrote: 'In the old days my workmen occupied their minds with Socialistic doctrines, but since the Little Sisters settled amongst us, little is spoken of in the factory but their virtues and devotedness and the wants of the community.' After thanking the good Sisters we withdrew with the thought that, whatever may come, the lives of sixty-two poor old people were made happy and sweetened by that religion which took them from the cradle, and after years of toil and sorrow met them once more and will never leave them till Heaven is reached and the soul taken its flight amidst the prayers of the loving and devoted Sisters into the home where God's poor find rest, peace, and love."



ADDITIONAL NOTES.

Additional Note to Chapter III.

THE life of the Rev. Jeremiah Flynn, subsequent to his banishment from Australia, and his return to England in 1818, has hitherto been involved in impenetrable obscurity. It was indeed probable that he would have bent his steps towards the West Indian Islands, which had been the first theatre of his missionary toil, but this was a mere conjecture, and no traces of any documents could be found to confirm it. At length one ray of light has been thrown upon this matter so interesting in connection with the history of our Australian Church. Whilst examining some records from the beginning of the present century connected with the mission to Hayti, or as it was generally called in those days the Island of San Domingo, it was with no little surprise and delight that I met with the name of the Rev. Jeremiah Flynn. The sad condition of that rich and beautiful island, almost reduced to barbarism by continual warfare and revolutions, had for many years engaged the serious attention of the Holy See. At length, in the year 1820, a French missionary, Monseigneur Pierre Glory, was consecrated Bishop *in partibus* and Vicar Apostolic of Hayti. When proceeding to his mission before the close of that year I find it recorded that he was accompanied by "Rev. Jeremiah Flynn, a priest of the Trappist Order." Here again, unfortunately, we lose sight of the zealous missionary. The career of the French Bishop was soon cut short. It is related that on his arrival in Hayti he ordained several French priests to aid in the mission of that distracted Church. This, however, gave displeasure to the then ruling Republican Government, and he received imperative orders to quit the island. He sailed from Hayti for the United States in the month of August, 1821, but the simple record adds: "His vessel was wrecked and he was drowned at sea together with four of the young French priests who accompanied him." As no mention is made of Father Flynn among those who were lost at sea it is probable that he survived to continue

his missionary work in one of the neighboring islands. In the year 1834 the Right Rev Dr. England, Bishop of Charleston, when sailing from the United States for Hayti, called at the Island of Guadeloupe. In a letter to Rome he states that he found there among the most estimable of the clergy two Irish priests, one a native of County Cork, the other a native of County Wicklow, but he does not give their names. If a conjecture may be allowed, I would venture to surmise that the Irish priest from the County Cork was none other than our devoted missionary, the Rev. Jeremiah Flynn.

Additional Notes to Chapter IV.

The first baptism performed by Father Therry in Sydney, as recorded in Chapter IV., was on the 15th of May, 1820. The register of baptisms, marriages, &c., commenced in New South Wales and continued in Tasmania, kept by Father Conolly, is preserved in Hobart. On the 31st of May, 1820, are three entries in Latin of the following baptisms:

"Dionysius: Parents, Patrick Cullen and Elizabeth M'Namarra; sponsors, John Purcell and Eleanora Walsh."

"Thomas: Parents, Richard Hayes, and Johanna Bevan; sponsors, John Kelly and Elizabeth Cullen."

"James: Parents, Thomas Rice and Elizabeth Moon; sponsors, Charles Molly and Margaret Moore."

The baptismal certificate, as given in facsimile, is preserved in a fly-sheet in Father Conolly's handwriting: "June 28th, 1820. Baptised at the hospital, Michael; parents, James Walsh and Sarah Kelly, of Kent-street; sponsor, Ann Donolly."

On the same sheet of paper with the above certificate is a draft of a letter of Father Conolly to the Judge Advocate, under date 23rd of June, 1820. It is probably the oldest letter of his written in Australia that is now preserved. It is as follows:

"Mr. Conolly presents his respects to the Honorable the Judge Advocate. Apprehensive that the number of cases for trial at the present session may occupy the Court House beyond the 30th inst., he will feel particularly obliged if he will inform him whether the Court is likely to continue to sit up to that time, in order that some future day may be fixed on and signified through the next *Sydney Gazette* for a meeting, which was to be held on that day, relative to the building of a R.C. chapel.

"Charlotte Place, June 23, 1820."

The first marriages entered in Father Conolly's register are the following:

"June 29th, 1820, Edward Kenny and Eliza Cassidy, colonists, were united in the bonds of matrimony. Witnesses: James Dempsey and Catherine Davis."

"Item: John Martin and Sarah Hays were united in the bonds of matrimony. Witnesses: Peter Moore and Michael Hayes."

The above entries from Father Conolly's register have been kindly forwarded by the Rev. Thomas Kelsh, of St. Joseph's, Hobart.

The following letter of the Vicar-Apostolic of the London district in the year 1825, which has reference to Chapter IV., has been forwarded by the Right Rev. Dr. Comerford, Coadjutor-Bishop of Kildare and Leighlin, from the papers of the illustrious Dr. Doyle, former Bishop of that See. It proves that the religious condition of the Catholic body in Australia was at that early date forcing itself on the attention of the Home Government, and that it was to Ireland the eyes of the Church authorities were turned for the much needed missionary supply. It was as a result of this letter that Father Power was appointed chaplain for the New South Wales Mission. He arrived in Port Jackson on the 25th December, 1826:—

4 Castle Street, Holborn,

London, October 13th, 1825.

MY DEAR LORD,—I have been desired by Earl Bathurst to find two Roman Catholic clergymen to be sent to New South Wales. There is one there already, the Rev. Mr. Therry, besides the Rev. Mr. Conolly, at Van Diemen's Land. But it seems that the labours of two more are called for in New South Wales. Not having any clergymen free and proper to be sent on such a mission, I beg leave to ask your Lordship if, from among the prudent and laborious priests of your Diocese, you could not spare two who could go and devote their meritorious labours to the great cause of religion, and of the salvation of souls in that distant colony. The Rev. Mr. Conolly, in one of his letters, observed to me that it was amongst the zealous and laborious vicars working under the parish priests in Ireland that those apostolic men were to be found who are wanted in New South Wales. I need not point out the necessary qualifications of those who are to be selected. Your Lordship's recommendation would be the greatest satisfaction to me. Earl Bathurst expressed a wish that those who are to be sent should be men who would confine themselves solely to their religious duties. If it should be in your Lordship's power to engage two good priests of your Diocese, whom you judge to be duly qualified for this mission, you will confer a great benefit on religion and a great favour on me. Lord Bathurst has informed me, in answer to the question which I put on the subject, that the clergymen who shall go will receive £100 each per annum out of the Colonial Funds; that passages will be provided for them at the public expense, and that no objection will be made to their receiving six months' pay in advance which will be issued to them whenever they may be reported to be ready for embarkation.

I sincerely hope that your Lordship enjoys good health. Dr. Bramston is in the country. I am sorry to say that he was not well when he last wrote to me, though better than he has been some days before, the effect, I believe, of a cold.

I have the honor to be, with respect and affectionate attachment,

My dear Lord,

Your Lordship's most faithful and devoted servant,

WILLIAM POYNTER.

The Right Rev. Dr. Doyle, Roman Catholic Bishop of
Kildare and Leighlin, &c., &c., &c., Tullow, County Carlow.

Additional Note to Chapter VI.

It is stated in Chapter VI. that Right Rev. Dr. Polding, in the first days of April, 1835, sailed in the ship "Oriental" from Liverpool for Australia. I find that the 27th of March, 1835, was the precise day on which the "Oriental" sailed from the Brunswick Dock, Liverpool. One of those who sailed in that vessel for Tasmania, probably at present the only survivor of the expedition, Mr. Sizar Elliott, J.P., of Melbourne, published for private circulation some few years ago a narrative of his colonial experiences, in which he gives the following interesting account of the voyage. It supplies several details not otherwise recorded, and we have the author's kind permission to insert it:—

"On the 27th of March, 1835, I left Brunswick Dock, Liverpool, in the ship "Oriental," Captain Allen, bound for New South Wales, calling at Hobart. There were a lot of friends to see us off. As soon as the passengers could show themselves I found that the principal figure amongst them was the Right Rev. Dr. John Polding, Bishop of Heiro Cæsarea and Vicar-Apostolic of New South Wales. He, with some clergymen, were going to Sydney.

"After the first day or so we all mustered at table, eleven gentlemen and one lady, the wife of one of the passengers. The Rev. Mr. Corcoran, in giving his experience of the first night on board, said: 'As I laid on my back in bed I found myself standing upright.' We took our departure from Cape Clear on the 31st of March; lat., 51° 0' 8" N.: long. 11° 0' 12" W.

I can't but say it is an awkward sight
To see one's native land receding through
The growing waters; it unmans one quite,
Especially when life is rather new.

"The ship I found to be an old East Indiaman, teak built. She had been in the China trade making one trip a year. We carried four guns and a quantity of small arms, as there were still pirates investing the high seas. The cabin allotted to me was large and comfortable, and with my hammock swinging in the centre I could read or sleep at ease. We soon settled down to business and enjoyment, and the ship being well found, we were not long in becoming a happy family.

"One part of our work was making ourselves into a defensive body against pirates. Each man and boy on the ship had his place in case of attack, and it may be interesting to the young people of this safe age to see how we had to be prepared for battle fifty years ago:—

VICTORY OR DEATH.

QUARTER BILL.

HELM.	TO COMMAND.	COCK PIT.
Andrew Cheyne.	Captain Allen.	Dr. Sampson and Right Rev. Dr. Polding to assist.
GUARD COLOURS.	QUARTER DECK.	MAGAZINE.
Mr. Curtoys.	Mr. Henry.	Joseph De Luza.

	PUMPS.	TO PASS THE WORD, &c.
	Kirk, carpenter.	Andrew Harrison.
FORECASTLE	{ William Slater (captain), Mr. Spencer, A. McLachlan (boatswain), Mr. Kenny, Wm. Hughes, Jos. Stewart. }	SMALL ARMS MEN.

1ST GUN.
Arthur Davis, 1st capt.
Jas. Gaunson, 2nd capt.
John Russell, sail trimmer
Andw. Aukeron, firer and boarder
Robert Kirk, 2nd sail trimmer
Boy Heath, carry powder.

3RD GUN.
John Davis, 1st capt.
George Brown, 2nd capt.
Rd. Newton, sail trimmer
Jas. Cowan, firer and boarder
Edwd. Coffee, 2nd sail trimmer
John Carman, carry powder.

MAIN TOP.
Mr. Smith
Boy Cockle

PORE TOP.
Mr. Roberts and Boy Bently.

2ND GUN.
George Nares, 1st capt.
C. McGregor, 2nd capt.
H. Moran, sail trimmer
J. Smith, firer and boarder
Jas. Rossi, 2nd sail trimmer
Boy Brocket, carry powder.

4TH GUN.
Jas. Pugh, 1st capt.
Edwd. Wilson, 2nd capt.
Edwd. Walker, sail trimmer
Edwd. Cawlfon, firer and boarder
Mick Daicy, 2nd sail trimmer
Boy Veale, carry powder.

SMALL ARM MEN (under the direction of
Mr. Lancaster, third mate).
Mr. Corcoran, Mr. Cotham,
Mr. Gregory, Mr. Harding,
Mr. Fisher.

MIZEN TOP.
Mr. Elliott and Boy Fisher.

"Fortunately, there was no actual need for all these preparations; we never saw a pirate, and therefore never had to put to the test our motto of "Victory or Death," and perhaps that was well.

"The second Sunday out the Bishop gave us an invitation to attend Divine Service in his own room. I attended and was much pleased. He gave us an

excellent extempore sermon. The service was in English, except the hymn. The Rev. John Benedict Spencer presided at the piano. But the conducting of sermons was not the Bishop's only strong point. He was a most social and kindly man; he joined in whist parties, and invited us to his cabin once a week for a social evening, singing and music. He was fond of a bit of quiet fun and amusement. I remember on one occasion I made my appearance in his apartments; on entering he said 'Pray, Mr. Elliott, what may be your pleasure to-night?'

"Why, my Lord," said I, 'is it not our social evening?'

"Yes," said the Bishop, 'but where is your tumbler?' The reason for this question was that on a swinging tray in the cabin there was a jorum of punch, and each one on entering had to fill his glass, and sit down where he could.

"I was not much of a larrikin, but on one occasion Mr. Roberts and myself played a trick on the Bishop. Before going to his cabin we made up our minds that we would have a song out of the Bishop, and this was the way we went about it. We all sung our songs in rotation, after which Mr. Roberts called on the Bishop for a song, saying: 'It is your turn now, my Lord.'

"My turn for what?" said the Bishop.

"To sing a song; we have each had our turn."

"The Bishop was sitting in his easy chair, he cleared his throat, and sung nearly through one verse, but broke down, and finished by saying, 'Gentlemen, I cannot sing you a song, but I will preach you a sermon.' He had beaten us; we did not wait to hear the sermon.

"Twelve or thirteen of us used to assemble on these social nights, and the kindly feeling that these evenings engendered helped us to pass the time most pleasantly and enjoy our voyage. The character that he then had he retained during the time he was in Sydney; he was always liked, was a most liberal-minded man, and during his residence in New South Wales he so won upon the people that at his death thousands of persons, of all denominations, attended his funeral.

"We crossed the line on Saturday, the 9th of May. We had had our usual exercise at the guns, part of Saturday's drill, to be ready for pirates, and had gone to tea. After tea Neptune's messenger made his appearance over the bows and was desired to walk aft, and a pretty fine messenger he made. He was painted black, and had on an old hat, the crown of which was cut into four quarters, and the points left sticking up. He asked a number of questions and informed us that Neptune himself would make his appearance to welcome his children on Monday.

"On the 13th of May, my twenty-first birthday, in the evening, while we were at tea, a large meteor rose from the larboard fore-yard-arm. It appeared like an immense ball of fire a foot and a half in diameter and with a blue tail three times its length. It passed nearly over the poop; the second mate moved from his place thinking it was on him, and it split in two and vanished, leaving everyone to conjecture what it was. It was as bright for a time as if the sun was out; such a splendid sight I have not seen. Lat. 37° S.

"After a very interesting voyage of 133 days we arrived off Hobart and saw Mount Wellington in the distance with its top covered with snow. This was on the 7th day of August, 1835. It did my eyes good to see snow once more. The next day we all landed. This was in the old convict days. There were some eight or ten men to be hung next morning. The Bishop's first work was to visit the jail to see if he could render spiritual assistance to any of the condemned men.

"I stopped here a week, and the ship went on to Sydney, leaving Father Cotham behind. I took the mail cart across the island to Launceston, a distance of 120 miles, where I was met by my uncle. I was half dead with the jolting and driving of the Jehu over the unmade roads, day and night."



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